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LITERATURE.

Archibald Campbell Tait, Archbishop of Canterbury. By T. R. Davidson and W. Benham. In 2 vols. (Macmillans.)

By common consent Archibald Campbell Tait was the model archbishop of the nineteenth century, as Tillotson was of the end of the seventeenth. Curiously enough (for there was not much in common between them), Tillotson was the only one of his predecessors whom Tait admired. The two are the first of Laud's successors in whom even admirers could recognise any of the elements of greatness; for no one at this time of day will give Archbishop Wake credit for greatness on the strength of his interest in Christian antiquity and his painstaking endeavours to promote a Gallican schism. Of the two Tillotson was probably the more original, Tait the more powerful. From the first that great body of clergy whose chief anxiety is not to be party men trusted and revered him; the so-called Evangelicals were attracted by one whose piety, so far as it was distinctive, was of their own colour, though their exclusiveness repelled him. The small and distinguished group who, thirty years ago, still hoped to make the historic Church of England the home of undogmatic Christianity profited more than once by his courage; if they counted too much upon his sympathies, they never withdrew their esteem. Even the ritualists were rather loud than hearty in their denunciations; those of them who knew him valued his kindness from the first, and the rest forgave him at last for his sincere anxiety on his death-bed to keep Mr. Mackonochie out of prison. From the time of his consecration he impressed the public as a strong man and a wise man, and the impression only deepened till the end.

Perhaps the impression was rather inarticulate. Everybody knew why Wilberforce or Thirlwall was a great bishop. One was a great orator, both on the platform and in the pulpit; he guided and inspired a great deal of "Church work" of an obviously satisfactory kind. The other had been a great scholar, if he was not exactly a great theologian; he could speak with an air of judicial mastery of all the theological and ecclesiastical questions of the day. It may be doubted whether Tait threw light upon any question, or guided or inspired any work, though he strengthened the hands of all workers impartially, and commanded the confidence of almost all, and the reverence of many. Hence it is well that, before the impression has had

time to fade, we should be supplied with an adequate and authentic record of what manner of man he was. In this his biographers have been successful. It is true that the two portly volumes are not easy reading. There is a distracting number of cross references, forward as well as backward. Often the story is incomplete, unless we will look out the references to the *Chronicle of Convocation*, a work to be found in very few private libraries. In more places than one there are deliberate blanks in the record. Tait's action was nowhere more important than in the private meetings of the bishops, one of which, it is commonly said, decided that Convocation, after receiving "letters of business" to deal with the "Ornaments Rubric," should solemnly leave it alone. Tait's diary would have been a valuable though *ex parte* record of what passed there and at the Lambeth Conference, and a check upon the equally *ex parte* reminiscences of Gray and Wilberforce. There is much to be said for their biographers: there is nothing covered that shall not be revealed; but, as Archbishop Tait's biographers think their disclosures indiscreet, it is strange that they should quote more than one passage from Tait's diaries disparaging to Bishop Selwyn, the rather that the official memorial of him was a model of discretion. Tait himself, too, was almost as reticent as his biographers. Letters are generally the most interesting part of a life. Tait, we are told, wrote no unofficial letters worth quoting except letters of condolence; it is interesting to know that he wrote so many of these, but the few specimens given are quite enough. Again, there is little or nothing of the domestic life; we are referred to *Memorials of Catherine and Crauford Tait*.

Still, after all allowances, any one who will read the bulky volumes through will learn to know the man. He came of a long line of bonnet lairds from Aberdeenshire, who had only just moved into the Lowlands and conformed to Presbyterianism. His grandfather did much to build up the fortunes of the family, but his father pulled them down through excessive ardour for agricultural improvements. As a child he seemed likely to be a cripple like his brother, but they were cured by a family of farriers near Rochdale; the treatment was severe, and included sleeping in tin boots. From nine to twelve he went to the High School at Edinburgh; thence to the Edinburgh Academy and Glasgow University, whence a Snell exhibition carried him to Balliol. Dr. Jenkins did not love Snell exhibitioners; but he was propitiated when Tait told him at matriculation that it was part of his object in coming to Oxford to profit by the society of the college, where his curls brought on him the nickname of "Belvedere." He intended from the first to be a clergyman, and from the first his friends talked of him half in jest as a future archbishop. A Nonconformist minister and local poet, who saw him and Roundell Palmer at Seaton in 1833, predicted, on Lavater's principles, that one would be Archbishop and one Lord Chancellor. Tait was elected scholar and fellow of Balliol in due course. He distinguished himself at the

Union, and was in the thick of the fray of the Unionmachia, where he was called to order and fined by the future Lord Sherbrooke—the first of many indications that his temper was never quite as cool as his judgment. He fell under the influence of Oakeley before Oakeley had fallen under the influence of Newman; and the friendship lasted through life, though in the acuter crisis of the "Oxford Movement" divergence of opinion was a restraint upon intercourse: even then Oakeley took comfort in the thought that, if they could not meet without disputing, they were better off than when they used to encourage one another in their faults. His friendship with W. G. Ward was never quite so close, but its cordiality was never strained for an instant by the heated controversy over Tract XC. Tait was the best lecturer on Aristotle of his day, and the only really eminent tutor unaffected by the "Movement." He had to be dissuaded from starting a series of opposition tracts. When the storm so adroitly fanned by Golithly broke round Tract XC., he had composed a letter to the author which served as a quarry for the historic letter of the Four Tutors. Ward, always sanguine and tolerant, felt sure that its Christian and temperate tone could only do good.

Tait was soon to leave Oxford. A. P. Stanley, who was enough his junior to be his pupil, urged him to stand for the vacancy caused by Arnold's death at Rugby, though he ceased to support him when it appeared the Rugby masters did not desire him. However, he was appointed. Stanley preached the sermon at his installation, and he ruled successfully. The tone of the school kept up, the numbers went on growing: something was done to relieve the praepostors of their excessive powers, and their still more excessive sense of responsibility; an incipient breach with the whole body of masters was healed without compromising the authority of their chief. Yet, after all, it was generally felt that he was not a born headmaster; he inspired no enthusiasm in pupils or colleagues. The work was too much for him; his diaries are full of self-reproach for drowsiness, especially at his prayers. The school made up its mind to rebel against the sixth, when he lay, as all thought, upon his deathbed. Suddenly it was remembered that a rebellion at such a time would be cruel to the headmaster and his wife. When he recovered and returned to work, he found that he inspired some measure of affection as well as of esteem. His strength returned so slowly that he was not unwilling to accept the deanery of Carlisle.

He had always been eager for pastoral work; he held, when college tutor, just like Newman, that his office was a cure of souls. Not content with this, he had served the forlorn hamlet of Baldon, and made provision in Balliol for the spiritual needs of college servants—who, after all, are not shut out from parish churches. At Carlisle the old theory of a cathedral as a place where the canons and their friends hear anthems every day was peculiarly plausible, for the remains of the old cathedral are no more than a vestibule to the

glorious choir. But Tait took a different view. He seems to have held that the bishop was something like the non-resident rector of his cathedral city, and the dean something like the senior curate in charge. Then the management of cathedral property at Carlisle and elsewhere needed reforming, which gave further occasion for conflict with the chapter. He had interests, too, outside Carlisle. He did not cease at once to be headmaster of Rugby, and wrote hotly to the *Guardian* to defend the school from being a hotbed of rationalism, appealing to a volume of prayers drawn up by Cotton. He took an active part in the first University Commission, and like many others, then and since, was chiefly interested in abortive schemes for galvanising the professoriate.

He was disappointed, rather unreasonably, that when the see of Carlisle became vacant he was not made bishop: a dean, if he is to be promoted at all, should always be promoted in another diocese. Tait had not to wait long for higher promotion. His tragic bereavement attracted the sympathy of every one, from the Queen downwards; his sister, Lady Lake, enjoyed the confidence of Lord Shaftesbury. There was, no doubt, a desire to give Blomfield a liberal successor, and Tait was appointed. He knew that he was sure to accept, and prayed that he might not act rashly. His biographers go a little out of their way to criticise Blomfield. It seems there was some danger that in his hands the Church of England would turn into a sect, the oldest, the richest, the best managed of all. Certainly Blomfield was never tempted to risk the historic endowments of the clergy, or the ornamental privileges which attest that they once played a part in secular history such as their successors cannot. On the other hand, he probably thought that the Church should be organised and worked upon the whole for Church people, that Nonconformists and unbelievers were to be allowed to go their way without meddling with what did not concern them, till, being brought to a better mind, they should be willing to conform and believe. There is, of course, a strong and general feeling that this is not enough: that a national Church belongs to the nation, in the sense that citizens who are not church-goers have a right to regulate the creed and the worship of those who are. Such a claim is not easier to understand for being clearly expressed. Tait was remarkable among English prelates for his response to this claim; he met it with a sympathy, earnest, instinctive, and, so far as the claim is intelligible, intelligent. It was also quite disinterested. Others have valued the royal supremacy because it protected the liberty of clerical speculation. Tait loved it for its own sake. He was indifferent to speculation, and this, too, commended him to the laity. He was quite in earnest in pressing for the simplification of clerical subscriptions, but he took no interest in the emancipation of theology. He desired and relied upon the substantial orthodoxy of the clergy, and thought it safer without too exact tests, which generate scruples. He thought he had satisfied himself that the points which

learned conservatives still defend were indisputable; he found them enough for his own religious life, and he wished all men to rest with him in fundamental truth without perplexing one another with controversial details. His view of the results of investigation was that the clergy should prove their loyalty to truth by admitting theological facts, and their practical judgment by never reconsidering theological principles. He was certainly right in believing that the clergy would not rationalise because Lord Westbury had decided that they might do so with impunity.

Tait's whole treatment of *Essays and Reviews* was characteristic. Like most readers, he considered the Essay on the Education of the World unobjectionable in itself; he considered the Essay on the Interpretation of Scripture unobjectionable too (most readers found it, though studiously inoffensive, more alarming than anything in the volume). He adjured the writers to separate themselves from their colleagues, or at least to give positive proofs of the orthodoxy for which he gave them credit. When the public insisted on viewing the volume as a whole, he joined without an effort in an episcopal manifesto, in which the hierarchy declared their disapprobation of the opinions denounced by the clergy of a Dorset archdeaconry. He was quite unmoved by the complaints of Stanley and Temple, though the latter actually told him that his conduct had the effect, without the intention, of treachery; he was content to remind his correspondents how much more Oakeley and Ward had borne without a strain upon their friendship. Having done this much for orthodoxy, Tait resolutely refused to do more. He concurred in Lord Westbury's judgment; he resisted synodical censures with all his might: among other reasons, he wanted to get a wasteful controversy out of the way. His action in the Colenso controversy was even more important. Like most liberal theologians he very much underrated the historical significance of Colenso's criticism, but he was sufficiently shocked to press the critic to retire from his bishopric. When the pressure proved futile, he insisted on treating its object as technically innocent till he should be convicted in the Queen's courts ecclesiastical. His protection gave time for Colenso's candour, patience, and exasperating good temper to tell upon lay opinion. It was even more important in the long conflict between Bishop Gray and the Privy Council. Though it was too late for the orthodox to stop their ears and run upon Dr. Colenso with one consent, Bishop Gray could still hope for the support of a majority of the religious world, led at first by Bishop Wilberforce, whose constancy was not always equal to his enterprise. To Tait, even more than to Thirlwall and to Thompson, is due the credit or discredit of stultifying the majority in Convocation who detested Colenso, and the majority in the Lambeth Conference who sympathised with Gray. He overawed Archbishop Longley, who was easily overawed, still more easily perplexed, and always retained his gentle dignity. His

studiously kind appeal in the *Times* to Gray—whom he neither liked nor admired—finally extinguished the projects of consecrating Colenso's successor in Great Britain, and enabled Colenso to hold his ground in Natal while he lived. Tait's motives, as usual, were mixed and all respectable. He cared almost as much for unimpeachable secular fair play as for the supremacy of the Crown; he knew that many colonial churchmen would rather be members of the Church of England, living in the colonies, than members of autocephalous Churches in communion with England; he gave quite as much weight to their wishes as to his own sympathy with the shadowy claims of Canterbury to a world-wide jurisdiction.

His unwilling but effective patronage of Colenso was his one unqualified success. At the first entry on his work in London he had to deal with the ritual difficulty in its most perplexing form at St. George's in the East, where a well-meaning clergyman, without any popular gifts, had undertaken to obey the ornaments rubric as then understood. Tait never could or would understand the inscrutable obligation of that document, which inspired a devotion as mysterious as Tait felt for the Royal supremacy. The ritualist theory of canonical obedience is clear enough: it is needless to obey a canon until it is enforced by a bishop, or a bishop unless he is enforcing a canon. Consequently, the observance of all rubrics is more or less optional, at first; but then the mystery comes in—the observance of one rubric, when once begun, is absolutely obligatory until Convocation shall concur with Parliament in altering the alleged law. It is true that, when Tait preached deference to episcopal authority or to judicial decisions, he had hardly anything to say but what Charles I. might have said to Hampden. No doubt he had the House of Commons on his side and Charles I. had not; but this was quite irrelevant, and he never said it. Probably the riots at St. George's, which ended in the complete victory of the rioters, led both him and the public to overrate the unpopularity of ritual, which was really confined to a minority, then large and still respectable, who posed as "the laity" with good effect on press and platform. Their horror of services, which few of them witnessed, was important because the laity as a body have no taste for representative self-government; they expect the clergy to find out what they like and to give it them, and to save them the trouble of speaking or even knowing their own minds. This leaves the Church to be governed, so far as it is governed at all, by an ill-defined understanding between bishops and judges. There are no better legislators than judges when they set themselves openly to mould custom and opinion into law, nor are there any worse when they ostentatiously limit themselves to declaring a law that needs to be made. In ecclesiastical affairs judge-made law is subject to the further disadvantage of the gross ignorance of the judges, who, if they had not the bishops to help them in putting their judgments into shape, would, as Tait asseverated, have driven out all high churchmen by one judgment, all low churchmen by another, all liberals by

a third. He successfully resisted all the attempts of Wilberforce and his friends in both Houses to remove ecclesiastical judges from the final court of appeal, probably for some more substantial reason than the peril to the Royal supremacy, upon which he dilated with his usual unction. Very likely Dr. Pusey was right, and the bishops arranged the Purchas judgment. When it had been once delivered, Tait spent himself in well-meant endeavours to get it respected. He had many excuses. Dr. Pusey disliked and disapproved the vestments. Bishop Wilberforce thought that the toleration of the eastward position would be accepted as a compromise (and this was conceded by the Ridsdale judgment); he could not forget that the Westerton judgment had been accepted. Canon Furse was not alone in thinking that the decision of the final court of appeal would be final. Tait chose to assume that its decisions would be more acceptable when it had been remodelled. The existence of the question annoyed almost everybody. Tait, who was always clear-sighted and often short-sighted, decided to pass the Public Worship Act as remodelled by Lord Shaftesbury, because otherwise there would have been an explosion of Protestantism, even worse than in the time of the "Papal aggression." It might have been much worse, and yet insignificant enough. However, Tait had the courage to use all his influence in the Commons to save the episcopal veto; and the Act has not been exactly barren, though the number of churches where the Mackonochie and Ridsdale judgments are disobeyed goes on increasing. Since the ritualists have been forced to pose as defenders of law against prerogative, they have confined themselves upon the whole to what they understand to be lawful. Tait had nothing of the temper of a persecutor. Like Trajan, he refused to initiate prosecutions himself; even when a private prosecutor appeared, if a clergyman could be brought to show any sign of substantial deference to his bishop, he was anxious to soothe and protect him; otherwise he was grimly content to let the law take its course. In most things he was as kind as it is possible to be without intelligent sympathy. It was a frequent direction to his secretaries: "Tell him he is a most consummate ass; but be sure to do it very kindly." For this reason much was forgiven him. The public gave him full credit for his goodwill. They were grateful for his abortive labours to relieve them of the Athanasian Creed, which is not even an apt expression of the belief of those who successfully defended it as a part of a serious and not hopeless protest against the popular view that it does not matter what kindly, upright, clean-living people believe; though no doubt this protest would be weakened by the disuse of a time-honoured and weighty form of sound words.

Upon the whole, Tait's career, both as bishop and archbishop, counted as a success, just as the foundation of the Bishop of London's Fund counts as a great work. With many helpers, he raised a sum of nearly half a million in the course of ten years. The Fund is now a permanent institution; it still raises £23,000 a year:

every year at least fifty men in the diocese make as much single-handed. He had other successes. He made peace between Bishop Copleston and the Church Missionary Society; he not only got Parliament to recognise the bishop's veto on ritual prosecutions in practice, he also got Convocation to recognise the bishop's veto on ritual innovations in theory; he carried the majority of the bench with him in voting for the Burial Act of 1880. The Dissenters had persuaded themselves that they wished their own ministers to bury them in the churchyard; the Clergy had persuaded themselves that there would be a liberation meeting in every churchyard over every Dissenter's grave. Happily, the Dissenters hardly ever use the privilege they extorted, which does not exactly vindicate the foresight of Tait. He cared about the questions for which the influential laity cared; his first charge inspired many leading articles; it dealt with the same sort of topics in the same sort of spirit, which was thought a daring attempt to grapple with the realities of life. He always seemed to be dealing sensibly and manfully with questions which he would not understand and could not decide—in the eyes of a public who wished they were not there to decide. His intellectual interests, too, were those of sensible, old-fashioned, influential men. He made a great deal of time for reading, and he spent it on standard books thirty or forty years old. The only important books he seems to have read when they were new were Haeckel, whom he easily dismissed in a spirit of sceptical conservatism; *Supernatural Religion*, which he did not overrate; and *Philochristus*, of which he missed the point, completely overlooking the suggestion that the chief priests sent by night and stole His body to cast it out with the thieves.

The book suggests some general reflections: a Lambeth Conference is very like a Polish Diet; the Anglican Communion still more like the Polish Republic, where confederations to support the Liberum Veto generally succeeded, confederations to suppress it generally failed. The modern Church of London is very like the primitive Church of Corinth; but modern Westminster is very unlike ancient Rome, for in Westminster Archbishops, Presidents of the Council, and Lord Chancellors meet constantly without a wink.

G. A. SIMCOX.

Intentions. By Oscar Wilde. (Osgood, McIlvaine & Co.)

MR. WILDE, in speaking of the methods open to the critic, well says that Mr. Pater's narrative is, of course, only criticism in disguise: his figures are but personifications of certain moods of mind, in which he is for the time interested, and which he desires to express. Now I have been wondering whether one should not, similarly, regard Mr. Wilde essentially as a humorist who has taken art-criticism for his medium, just as Carlyle was a humorist in the odd disguise of a prophet. Certainly, I am inclined to think that much of his intricate tracery of thought and elaborate jewel-work of expression is simply built up to make a

casket for one or two clever homeless paradoxes. "The fact of a man being a poisoner is nothing against his prose." Mr. Wilde somehow struck that out, and saw that it was deserving of a better fate than to remain a waif of traditional epigram; so he went to work on Lamb's strange friend, Thomas Griffiths Wainwright, one of the subtlest art-critics and poisoners of his time, unearthed his curious history, made selections from his criticism, and then set his own epigram, diamond-wise, in the midst of a biographical essay. Various readers solemnly add to their historical knowledge, discuss the strange character of the man, study his criticism; but Mr. Wilde sits and watches his epigram sparkling far within. About Wainwright he cares far less than the reader, about his own epigram—far more.

Of course this is not the whole truth about these *Intentions*; the whole truth is a many-coloured thing about a personality so complex as that of the author of *Dorian Gray*. But it is the dominant tendency among many others hardly less powerful. Mr. Wilde's worship of beauty is proverbial, it has made a latter-day myth of him before his time; and yet, at least in these essays, his gift of comic perception is above it, and, rightly viewed, all his "flute-toned" periods are written in the service of the comic muse. Where he is not of malice aforethought humorous, where he seems to be arguing with serious face enough, is it not simply that he may smile behind his mask at the astonishment, not to say terror, of a public he has from the first so delighted in shocking? He loves to hear it call him "dangerous," as some men delight to be called "roué."

There will be many who will, as the phrase is, take him seriously; but let me assure them that Mr. Wilde is not of the number. It all depends what one means by the phrase; for I, for one, take Mr. Wilde very seriously as a creator of work which gives me much and various new pleasure: he is so absolutely alive at every point, so intensely practical—if people could only see it—and therefore so refreshingly unsentimental; he is wittier than is quite fair in a man of his nationality, and he often writes prose that one loves to say over for mere pleasure of ear—his own literary touchstone. The artistic temperament should delight in him, for the serious in the pursuit of literary pleasure he is as serious as every new joy must be; it is only in the domain of thought where it is rather funny to see him taken with such open mouth. Not that Mr. Wilde is not a thinker, and a very subtle one too; but it is rather, so to say, as a damascener of thought, than a forger of it, that he is to be regarded. Of course all things are relative; and to the unsophisticated Ernest of Mr. Wilde's dialogue on "The Critic as Artist" it is certain that the brilliant half-truths with which the sadder and wiser Gilbert lit up their all-night colloquy, as with weird fireworks, were "strange things" and dangerous to the younger man.

"You have told me many strange things to-night, Gilbert. You have told me that it is more difficult to talk about a thing than to do

it, and that to do nothing at all is the most difficult thing in the world; you have told me that all art is immoral, and all thought dangerous; that criticism is more creative than creation, and that the highest criticism is that which reveals in the work of art what the artist had not put there; that it is exactly because a man cannot do a thing that he is the proper judge of it; and that the true critic is unfair, insincere, and not rational. My friend, you are a dreamer."

Had Ernest read Mr. Pater, to whom Mr. Wilde makes the continual affectionate reference of a disciple, or had he "with a little rod" touched what the Laureate calls the "honey-poison" of France—chanced, for instance, on a passage in which M. Anatole France says that

"la critique est, comme la philosophie et l'histoire, une espèce de roman à l'usage des esprits avisés et curieux, et tout roman, à le bien prendre, est une autobiographie;" and continues, "Le bon critique est celui qui raconte les aventures de son âme au milieu des chefs-d'œuvre"—

had Ernest been twenty-five instead of presumably nineteen, or had he even at that age possessed a larger measure of the artistic temperament, that night in the Piccadilly library would have lost none of its charm, but it would hardly have been so spiritually dislocating for the poor boy. For the "autobiographical" theory of criticism is no more the secret of M. Anatole France or Mr. Pater than of Mr. Wilde: it belongs to every subtly developed temperament, and has unfortunately been practised in England all too much by men who are anything but subtle. Every small author is eager to give us "les aventures de son âme au milieu des chefs-d'œuvre;" but exquisite things happen on that quest to few—to Mr. Pater, to Mr. Henry James, occasionally to Mr. Huxley, and certainly to Mr. Wilde. He himself does not take Ernest seriously. It is part of the fun of dialogue as a form for criticism, he says, that the critic "can invent an imaginary antagonist and convert him when he chooses by some absurdly sophistical argument."

One must not forget that the form is dialogue, and therefore dramatic. Otherwise, we may be inclined to resent some of Gilbert's information, besides missing the subtle pleasure of watching a young innocent soul undergoing initiation. It was for that—among other things—that Mr. Wilde wrote these two "colloquies," as they used to be called, on "The Critic as Artist"; it was not to tell us that creation is as essential a part of criticism as criticism is of creation. All the same, we are glad of the definition of criticism as "a creation within a creation," and of this clear-sighted illustration of its operation.

"The critic occupies the same relation to the work of art that he criticises as the artist does to the visible world of form and colour, or the unseen world of passion and of thought. He does not even require for the perfection of his art the finest materials. Anything will serve his purpose. And just as out of the sordid and sentimental amours of the silly wife of a small country doctor in the squalid village of Souville l'Abbaye, near Rouen, Gustave Flaubert was able to create a classic, and make a masterpiece of style, so, from subjects of little or no importance . . . the true critic can, if it be his

pleasure so to direct or waste his faculty of contemplation, produce work that will be flawless in beauty and instinct with intellectual subtlety."

Mr. Wilde is speaking of criticism in its highest form, in the same sense as Matthew Arnold spoke of poetry as "a criticism of life." Of the humbler form of it known as reviewing, he makes one or two common-sense remarks—

"As a rule," he says, "the critics . . . are far more cultured than the people whose work they are called upon to review. This is, indeed, only what one would expect, for criticism demands infinitely more cultivation than creation does. . . . The poor reviewers are apparently reduced to be the reporters of the police courts of literature, the chroniclers of the doings of the habitual criminals of art. It is sometimes said of them that they do not read all through the works they are called upon to criticise. They do not; or, at least, they should not. . . . Nor is it necessary. To know the vintage and quality of a wine one need not drink the whole cask."

It belongs to Mr. Wilde's paradoxical method that he should continually play on the convertibility of terms. Thus, the whole contention of his essays on criticism is that criticism and creation are essentially one and the same, or, at least, that they necessarily dovetail one into the other; and yet towards the end of this essay we find Gilbert saying "it is certain that the subject-matter at the disposal of creation is always diminishing, while the subject-matter of criticism increases daily." Here we have the two terms crystallised once more to their hard and fast everyday meaning, while all through they have been used as convertible. This is apt to bewilder. As a rule, however, Mr. Wilde gains his effects by adhering to the concrete signification of words. This reduces some of his contentions to a mere question of terms. One often feels: Now, if that word were but changed for another, for which it really stands, there would be nothing further to say. But that, of course, would not do for Mr. Wilde, nor, indeed, for us, to whom, presumably, subject is nought and treatment is all. Occasionally, by this means, it follows that Mr. Wilde seems to beg the question; as, for instance, in his remarks on morality in art. When he says, "All art is immoral," he is using the word in its narrow relative sense; he does not mean by it the same as those who use it seriously against certain schools and forms of art: though they say "immoral" they mean "unspiritual," and that is the meaning many people will attach to the word in Mr. Wilde's phrase. They will thus be quite unnecessarily shocked by a mere quibble of words, and their real position is left unassailed; the real question at issue being whether or not there is certain art which is dangerous to the spirit, of which one should feel as Mr. Pater says in *Marius*: "This is what I may not look at." If life be really a struggle between higher and lower, if art is anything more than a form of sensuous indulgence, this is a question to be answered. Mr. Wilde does not leave us quite clear as to his side in the matter, though he seems to lay over-much stress on the sensuous side of art, a side which is,

after all, external and impossible without an informing, formative soul. He echoes, too, Gautier's tirades against "virtue," and Mr. Swinburne's

"What ailed us, oh gods, to desert you
For the creeds that refuse and restrain?"

and says hard things of chastity and self-sacrifice—really a very "young" and quite illogical position in an age which has accepted evolution. He quotes M. Renan to the effect that "Nature cares little about chastity"; but does that prove anything save that Nature is always behind the age, as Mr. Wilde tells us in another place? Surely it is by such ideals, of which, once seen, the beauty haunts him through all his sinning, that man evolves at all, striving and failing and striving, till slowly what was once the ideal becomes the instinct.

But I am not reeking my own rede, and am in danger of growing quite "heated," as they say of politicians, while Mr. Wilde is doubtless smiling in his sleeve.

Let us leave contention and enjoy. I have referred to two or three of the interesting qualities in these papers. They are so absolutely alive. Every sentence is full of brain. There is no padding, no vagueness, all is "thought out," as the painters say. One has that safe, untroubled feeling in reading that Matthew Arnold's calm dissecting method gives us—though, needless to say, the austerity of the *Essays in Criticism* is a very different thing from this luxuriously coloured prose: however difficult the thesis, we leave it to the writer with perfect confidence that he will speedily make all clear. Mr. Wilde has, indeed, a rare power of keeping his eye steadily "on the object." It is doubtless, too, a part of his perversity that while, as we have seen, he will, when it suits him, adhere rigidly to the fixed signification of words, he can at other times exercise a quite remarkable power of reducing them to their elements, of remorselessly forcing them to say what they really mean. "You must not be frightened by words," said Gilbert to his young neophyte; and certainly, if you set such words as "unpractical," "dangerous," or "dreamer" on to Mr. Wilde they will come in for the same summary dissection that befel the lion which attacked the strong man in Holy Writ.

Mr. Wilde's delight in words for their own sake is quite Rabelaisian. He loves to spread them in heaps, like a child bathing its hands in rich, many-coloured beads, that sometimes he is in danger of a lack of proportion, and catalogues that remind us of the Whitmanese. But some of his tapestries in which, in a brief pageant, he shows us again the Trojan war, or Dante threading the circles of his great dream, are beautiful and in passages such as the following his technical knowledge of artistic methods, especially handicraft, give us a sense of surefootedness, a pre-Raphaelite distinction of impression very quickening to the imagination:

"The sculptor hewed from the marble block the great white-limbed Hermes that slept within it. The waxers and gilders of image gave tone and texture to the statue, and the world, when it saw it, worshipped and wa-

dumb. He poured the glowing bronze into the mould of sand, and the river of red metal cooled into noble curves, and took the impress of the body of a god. With enamel or polished jewels he gave sight to the sightless eyes. The hyacinth-like curls grew crisp beneath his graver. . . . All subtle arts belonged to him also. He held the gem against the revolving disk, and the amethyst became the purple couch for Adonis, and across the veined sardonius sped Artemis with her bounds. . . . The potter sat in his shed, and, flower-like from the silent wheel, the vase rose up beneath his hands."

This comes of an almost Renaissance gift of curiosity and a power of various appreciation, which is one of Mr. Wilde's surprises, as it is one of the most robust signs about his work. His reverence for Milton means much. In fact, since "The Decay of Lying," which is here reprinted, Mr. Wilde has become quite newly significant. One hardly knows yet what to expect of him, but we may be quite sure that these essays and *Dorian Gray* are but preludes. At present a delicate literary affectation, which is probably irritating to most, but rather a charm to those who know what it means, a suggestion of insincerity, a refusal to commit himself, to be "the slave of his own opinions," makes him somewhat of a riddle. Will it seem too serious to remind Mr. Wilde of one of his earliest sonnets—"Is that Time Dead?" I think not.

Meanwhile, these *Intentions* are delightful reading, especially, as was said at the beginning, for their humour; and if I have failed to do them justice, it is but a proof of Mr. Wilde's paradox that it is impossible to do justice to anything we care about.

RICHARD LE GALLIENNE.

Great Commanders of Modern Times, and the Campaign of 1815. By W. O'Connor Morris. (W. H. Allen.)

THERE exists a mischievous assumption in England, that soldiers alone are entitled to write on military history and the art of war. It is true that the greatest of military historians—Caesar, Davila, Jomini, and Napier—all saw service in the campaigns of which they narrated the events; but it does not follow that civilians are never qualified to discuss military affairs. This fiction, which is bolstered up by the pretensions of the few English soldiers who contribute to literature, has caused military history to be neglected by the new school of historical students, and has had the effect of leaving it to a group of distinguished officers, who may indeed be qualified for the work by their professional attainments, but who have not trained themselves to weigh evidence with the care demanded in other departments of history. The authorities of the War Office give their countenance to the idea that military history can only be treated by soldiers, and is of little importance, by their custom of invariably appointing officers as professors of the subject at the Staff College, the Military Academy, and the Military College, for a term of five years only, and thus carefully providing that it shall not be taught by men who have devoted the whole of their time and their abilities to its study. Under these

circumstances, we gladly welcome this handsome volume by Judge O'Connor Morris, who proves by it what valuable work civilians can do even on such well-worn subjects as the campaigns of Napoleon, and gives evidence on every page of careful reading and correct judgment.

The great commanders selected by Mr. O'Connor Morris for his purpose of illustrating the growth of the art of war, in its main divisions of strategy and tactics, are Turenne, Marlborough, Frederick the Great, Napoleon, Wellington, and Moltke; while an anonymous friend supplies an introduction on Gustavus Adolphus. Mr. Morris would be the first to admit that this list of names is not exhaustive; and he incidentally mentions, with true appreciation of their greatness, Condé, Luxembourg, Villars, Prince Eugène, Marshal Saxe, Prince Ferdinand of Brunswick, and Suvárov. But, for the purpose he has set before himself, the six generals he has chosen are thoroughly representative. Each marks a stage in the history of the art of war. Turenne was the first great strategist, and Marlborough the first great tactician, in modern history; Frederick was the first captain who owed more to the efficient organisation and discipline of his troops than to his own capacity as a general; while Napoleon was at one and the same time the greatest strategist, the greatest tactician, and the greatest organiser the world has ever seen. Wellington, though inferior in every military quality to the great man whom he overthrew, earns his place by the fact that he did defeat him and his armies; while Moltke, illustrating the change that has come over war by the mechanical inventions of the present age, possessed also the ability to take advantage of the new conditions and modify the old ideas. All this Mr. Morris shows with a lucidity which deserves the highest praise, and which makes his book an admirable one to place in the hands of any student who wishes to get some idea of the history of the art of war.

It would take too long to give here a detailed criticism of Mr. Morris's analysis of the chief campaigns of the generals he has selected; but it must be noted that he rightly spends most of his space in treating those of Napoleon. He gives the palm of merit to the campaign of 1796 in Italy and the campaign of Austerlitz; and he points out clearly and correctly that the failure of the invasion of Russia in 1812 was largely due to the changed character of the Grande Armée, which no longer consisted of French soldiers in the prime of life trained to war by the hardships of the early years of the wars of the Revolution and inspired by the ardour of patriotism characteristic of that extraordinary period, but of youthful French conscripts and subsidiary forces drawn from every nation on the continent. While agreeing heartily with Mr. Morris's appreciation of Napoleon as a general, we must differ from his estimate of him as a statesman. He more than once speaks of him as the author of the Code Napoléon and of the centralised administrative system of France. This is a fallacy. The ideas of a simple code of law, uniform for the whole country, and of the centralised administra-

tion which changed France from a collection of provinces into a nation, were the thoughts of the great statesmen of the Revolution. They not only conceived the ideas, but prepared to carry them into effect; whether Napoleon had ruled or not, their work would have been done, and he has received the credit which was due to others. The next most valuable study to that on Napoleon is the chapter on Moltke, not only because of the correct appreciation of Moltke's merits and demerits, but because in it Mr. Morris is the first English writer to attribute its proper significance to the campaign of Chanzu and to the skill with which that truly admirable general almost changed the fortune of the war.

It is not necessary to say much of Mr. Morris' essay on the campaign of Waterloo. He seems to have studied the literature of the subject thoroughly, and gives due credit to Napoleon's scheme for dividing the Prussian and English armies, which only failed of success through the mistakes of Grouchy and the obstinate energy of Blücher. He also takes into account the state of Napoleon's health, which was such an important factor in the conduct alike of the campaign and of the battle of Waterloo. But he should not have spelt the name of Mr. Dorsey Gardner, whom he refers to on this subject, as "Gardener."

In conclusion, may we protest against certain of the illustrations in this handsome volume? Maps of course are necessary; the portraits of Turenne, Marlborough, Frederick, and Wellington are good; but what is the use of inserting such pictures as "Seidlitz at Rossbach," "Napoleon watching the Burning of Moscow," "Ney at Waterloo," and "Wellington at Talavera"? They serve no useful purpose: they appeal to the tastes of the uneducated public who will not read Mr. Morris' really valuable book, while they will irritate students, who ought not only to read but to possess it.

H. MORSE STEPHENS.

Stray Verses, 1889-1890. By Robert Lord Houghton. (John Murray.)

THOUGH these *Stray Verses* are slight in construction, and occasionally trivial in subject, there is a grace of style about them that is clearly a mark of skill, while it almost suggests the possession of larger powers than should be employed on work so unimportant. One supposes that a writer who can turn a line so deftly as some of these are turned—who can give such perfect fitness of expression to a pleasant fancy or a passing thought—can also, on occasion, produce more solid work, and give to it the same quality of completeness. But is that so? Are these *Stray Verses* the fruit of lighter moments, while that of the writer's more serious hours is still ripening and maturing towards excellence? Or do they represent the whole of that "something attempted, something done" which is a man's life? The more favourable view is suggested as much by the title Lord Houghton gives to his book, as by the evident facility with which he writes. If these verses are the "stray" product of the couple of years indicated on the title-page,

there may well be other verses that are kept in hand to be yet worked upon and brought to perfection. While a painter concentrates his energies on a great picture, he makes, it may be, many casual sketches, pictorial notes, and memoranda that litter his studio, unless he is careful enough to put them away in a scrap-book, or kind enough to give them to his friends. It is quite possible that Lord Houghton's Stray Verses are of a like character. At any rate, one may hope that there is something behind them, of which they are only the promise and token.

For the present, however, it is these unpretending compositions themselves that the reader and the critic are concerned with; and this at least can be said for them, that they are well done as far as they go. They are true to their adventitious origin, in the fact that they are of as many sorts as the writer's mind may have had of moods. Some of them belong to the merest gossip of what is called "Society"; others have a flavour of worldly wisdom; a few are vivid and picturesque suggestions of places and people; while one or two contain something of spiritual insight and profound meaning. The mixture is, perhaps, too miscellaneous, and some of the more trivial things—the "Echoes of the Season," for instance—might have been left out with advantage. They occur at the end of the book, which may seem the least inappropriate place for them; but in a book, as in a feast, if the poorest wine be served at the last it makes the whole entertainment seem poor. The verses suggested by Mr. H. S. Marks's picture of "The Bookworm" may be taken as an average example of Lord Houghton's light but less trivial manner. Here are three of them:

"He never read Dame Nature's book—
The finch's nest, the moldwarp's burrow—
Nor stood to mark the careful rook
Peer sidelong down the newest furrow;
He never watched the warbler dart
From stem to stem among the sedges;
But, hands behind him, paced apart
Between his tall-cut hornbeam hedges.

"And so his blameless years rolled by,
To-day the double of to-morrow;
No wish to smile, no need to sigh,
No heart for mirth, no time for sorrow:
His forehead wore a deeper frown,
Eyes grew more dim, and cheeks more hollow,
Till friendly Death one day stepped down,
And softly whispered, 'Rise and follow.'"
* * *

"But Fame, victorious maid, resists
The doom for which gray Time intends us!
Immortal titles crowd the lists
Which Mr. Quaritch kindly sends us!
'Twixt Dreincourt and Dryden thrust,
What name confronts you, lone and chilling?
The works of Gilbert Dryadust,—
Quarto, 3 vols., old calf, a shilling."

The sketch is excellent. Satire and pathos mingle in it, while the literary handling is as good as the pictorial handling it interprets. If Lord Houghton were content to write *vers de société*, and semi-humorous character-pieces, beyond all doubt he would make his mark in that small accomplishment. But his aim is apparently more ambitious. Such a poem as "Gone" reaches a distinctly higher level. It is long, and does not admit of quotation in extracts; but it is a dramatic soliloquy of force enough to have been written by

Browning. Of another kind is "The Inn," with its motto from Epictetus, and its thoughtful but somewhat dubious reflections on the wayside inns of life and the journey's end. But I prefer to quote one of the shorter poems, both because it is short, and because it appears to contain in the space of three verses matter which only a writer who is potentially a poet could have treated as happily. The poem is called "Down the Stream," and is an expansion of a passage from the Apocrypha—"And lo, my brook became a river, and my river became a sea":

"Love! It began with a glance,
Grew with the growing of flowers,
Smiled in a dreamful trance,
Recked not the passage of hours:
Our passion's flood rose ever,
Flowing for her and me,
Till the brook became a river,
And the river became a sea.

"Grief! It began with a word,
Grew with the winds that raved;
A prayer for pardon unheard,
Pardon in turn uncraved;
The bridge so easy to sever,
The stream so swift to be free!
Till the brook became a river,
And the river became a sea.

"Life! It began with a sigh,
Grew with the leaves that are dead;
Its pleasures with wings to fly,
Its sorrows with limbs of lead:
And rest remaineth never
For the wearier years to be,
Till the brook shall become a river,
And the river become a sea."

Lord Houghton bears a name already pleasantly associated with English poetry. His father was a poet and a friend of poets; and if he should himself attain a like renown, another happy instance will have been added to the few cases of inherited talent to be found in our literature.

GEORGE COTTERELL.

NEW NOVELS.

The Halletts. By Leslie Keith. In 3 vols. (Bentley.)

A Child Widow. By Mrs. F. H. Williamson. In 3 vols. (Chatto & Windus.)

Between Two Lovers. By Col. Rowan Hamilton. In 2 vols. (White.)

The Gentleman Digger. By Anna, Comtesse de Brémont. (Sampson Low.)

Romance by Proxy. By Evans Comyn. (Eden, Remington & Co.)

Tibby's Tryst. By Robina F. Hardy. (Oliphant, Anderson, & Ferrier.)

Who was She? By Henry Charles Moore. (Dean.)

THE reader who turns to *The Halletts* for hair-breadth escapes by flood and field, or for any of those exciting and sensational incidents so much in vogue just now, will be disappointed. The story is just what it professes to be—"a country town chronicle," and Miss Keith has told it with a quiet grace of style which is very charming. There is no reason why life which is lived "far from the madding crowd" should not have its chroniclers. It had an illustrious one in Jane Austen, and it has had many others not so distinguished since. It is a

relief sometimes to meet with a novel largely free from crime and bloodshed; and it is a far greater tribute to pay to a writer to say that he or she has made the homely annals of village life attractive, than to say that a work depends for its success upon a blood-curdling plot. The chief representative of the Halletts is a solicitor, who is so keen after wealth that he endeavours to inveigle Mary Kelynge, the heiress of Hallett Place, into a marriage with his son, while he so gets his brother-in-law into his toils, and then deserts him, that there is nothing left for him but suicide. By a strange freak of nature that so often happens, Hallett has a daughter, Hester, the heroine of the story, who is as noble and unselfish in disposition as her father is the reverse. There is one little mystery unfolded. Mary Kelynge only inherits Hallett Place and the estates because the real heir cannot be found. But he turns up at last in the person of one Owen Prideaux, a clever author and a fine fellow to boot. Finding Mary married, and having wealth of his own, he refuses to dislodge her, and discovers happiness for himself in a union with Hester. Although this story fills three volumes, we have not found it too long, because it is obviously an honest and a conscientious transcript of human life as led in the little town of Melchisford.

Mrs. Williamson is not a practised literary artist, but she can write a very attractive story, as *A Child Widow* testifies. It is impossible not to get interested in the fortunes of Nancy Bell, an unsophisticated and lovely girl of seventeen, who knows how to make a great sacrifice for love, even though so young. Leslie Wolfe, the object of her affection, has been cut off by his father-in-law, Sir Peter Cairne, to whom he was heir; and, in order to give him back his inheritance by becoming his wife later, she is persuaded out of her very love to marry old Sir Peter first. He incontinentally dies; but, alas! the Bohemian artist, Wolfe, will have nothing to say to his widow, believing that she has supplanted him in Sir Peter's affection in order to gain his fortune. Such was not the fact, as the irascible Sir Peter had long before decided that, if Nancy did not marry him, all his wealth should go to some charity. Charities, by the way, are responsible for many wicked wills. But there are other complications here. Wolfe has given his heart to Nancy's sister Millicent, while the latter is also sought by a worthy young doctor, Mark Skene, who has been a true friend to the sisters in the time of their orphanhood and distress. There is a plotting villain of a valet named Jaynes, who makes a good deal of mischief on all sides. In the end Wolfe marries Millicent; and the last glimpse we have of little Lady Cairne, the child-widow, affords hope that she will become at no distant date the wife of Colonel Fayrer, as honest, brave, and manly a gentleman as her Majesty's army can boast. Though there is nothing unusually striking in this story, it may be called equal to the average.

We wish we could say the same of Colonel Rowan Hamilton's *Between Two Lovers*, but

it appears to us a crude, jejune piece of work. The Colonel does not seem to have a thorough command either of his characters or of the English language. The girl "betwixt two lovers" is Effie Macdonald, who, having known Ned Borthwick all her life, and being looked upon as his future wife, bestows her affections upon Harry Kingscote. Effie was no doubt a charming and devoted wife, but as a poet she was decidedly mediocre. *Betwixt Two Lovers* is about the class of story any fairly intelligent person might write, but would probably refrain from publishing.

In *The Gentleman Digger*, the Comtesse de Brémont presents us with a terribly realistic picture of life in Johannesburg during the raging of the gold fever. Some of the scenes depicted, where men and women seem to lose even the semblance of humanity, may appear to be exaggerated; but the author vouches for their accuracy, and if corroboration were needed it could be found. The story covers a period of only six months, and it is specially devoted to the famine, crisis, and collapse of the share market. There is some attempt at a love plot, but it only serves as a peg for the more serious business. The Comtesse denounces, as the greatest of all evils introduced by civilisation, that of conveying intoxicants to the savage nations whom the white man conquers in his march of progress. "It is an awful crime practised without compunction against the black humanity of Africa"; and the writer, in relating one fearful episode, shows its blighting and brutalising effects. The cruel murder of an Englishman by five drunken natives and the details of the trial are facts that can be verified by the principal Johannesburg evening paper. In Johannesburg, during the thirst for greed, all classes of the community seemed suddenly to have lost their reason, and to have become mad with the lust of gold. The Comtesse de Brémont is a vigorous writer, but she has few pretensions to a literary style, and only the most rudimentary notions as to punctuation.

Romance by Proxy is a story of the Soudan War. It is fluently written and interesting enough in its way, with a double love plot as a connecting thread. We have a good deal about Cairo and the Pyramids which is not new; a chapter dealing with the "Merry Wives of Cairo"; a sketch of General Gordon at Assiout, just before he set forth on his ill-fated expedition to Khartoum; a picture of Karnac by moonlight, &c.; and, strange to say, some discussions upon evolution and other topics. One very amusing incident is described relating to Captain Speedy, a great African traveller and a man of gigantic height, who had learnt to roar like a lion. On one occasion, while at a Cairo hotel, he made night hideous by his roarings, which brought out all the visitors, in the most nondescript styles of attire, imagining that the streets were full of lions. The principal characters in this romance are fairly well drawn, but the whole thing is much too long.

Tibby's Tryst is all about an excellent young man named Hugh Ellerslie and a good young woman named Tibby Ruther-

ford. They were lovers, and after many crosses at length married; and if all boys and girls will only emulate Hugh's sense of honour and observe their tryst like Tibby they may "go and do likewise," and live happily ever afterwards. Miss Hardy's narrative is well told, though it is not strong.

Who was She? relates to a mysterious woman who paid a visit to a baronet when he was dying, and who seems to have spent a *mauvais quart d'heure* in consequence. After his death she is sought for, up-hill and down-dale, but in vain. At length it is shown that her visit had to do with the real heir to the title and estates, who turns up in the person of a supposed young gipsy. But he bravely dies in rescuing from a fire the actual holder of the title, who is then left in undisturbed possession. The telling of the story calls for no comment.

G. BARNETT SMITH.

SOME BOOKS ON PHILOSOPHY.

A Short History of Greek Philosophy. By J. Marshall. (Percival.) An honest, plain, straightforward, intelligible sketch of the history of Greek philosophy, this reminds us in its admirable transparency of Ferrier's *Lectures*; but it contains a good deal more than they do in the way of positive information about the successive schools. Ferrier took the central point of each view of the universe, and worked that out with pains and clearness and lucid illustration. If Mr. Marshall's pictures be at all less clear, it will be because he has put more into them—no less of philosophy, but more of the history of philosophy. They will be found not only, as he suggests, a useful companion to the *Historia Philosophiæ Græcæ* of Ritter and Preller, but also a handy key to the first book of Aristotle's *Metaphysics*. Mr. Marshall's work is simple, and not ambitious; and, if he will but expunge some of his "privy nips" for modern philosophers, it will be about as good as is possible within its modest size.

Essays Scientific and Philosophical. By the late Aubrey L. Moore. (Kegan Paul & Co.) The memoirs prefixed to this volume are perhaps the most interesting portion of its contents. Aubrey Moore is best known to the world outside Oxford as one of the contributors to *Lux Mundi*. He is here presented to us as a hard-working college tutor and accomplished type of the modern High Church priest, who keeps fully abreast of the most advanced scientific theories, and somehow manages to reconcile them, at least in his own mind, with the ancient Catholic faith. Never very robust, he died young, at what age we are not here informed, but apparently about forty, worn out, as may be supposed, by his multifarious duties. His personal influence was immense; and he is described as exhibiting an "extraordinary combination of learning, intellect, kindness, and religion, where each was present in the highest degree" (p. 16). "In respect of learning," according to Mr. Romanes, he "was probably without an equal in this country" (p. 29). But the enthusiastic eulogies of his friends are hardly borne out by the papers collected in the present volume, and presented to the public under a too ambitious title. Moore's "Essays" consist for the most part of short review articles contributed to the *Guardian*, very good of their kind, but no better than hundreds of others that the world has willingly let die. The want of lucidity which Matthew Arnold rather oddly attributed to the Salvationists might with more justice be

imputed to Moore—to his thinking, that is, for nothing could be clearer than his style; and his dogmatic way of expressing himself makes this fault particularly conspicuous. Thus he held, according to Mr. Talbot, that "philosophy is nothing if it does not completely unify knowledge" (p. 25), while over the page we are told that "nothing is more clearly a part of Moore's teaching than that we must often hold truths of which we do not yet know the synthesis"; yet he does not seem to have accepted the logical consequence, that philosophy does not exist. Again, in his eloquent assize sermon on "Theology and Law," after declaring point blank that "no real student of nature will go beyond the 'is' and the 'is not' of fact," that "'must' and 'cannot' lie beyond his range, except when they are illicitly smuggled in for use against the Christian miracles" (p. 233), the preacher insists that certain analogies which he finds between theology and law—

"cannot be accidental. We say *cannot*, for if there be anything on which, in this age of warring words, we are all agreed, it is the elimination of chance. And all through the biological region likeness suggests kinship, and kinship a common parentage" (p. 236).

It would appear that when scientific truths can be pressed into the service of pulpit oratory, they acquire a cogency of which they were previously devoid. Altogether, in Aubrey Moore the Church seems to have lost a brilliant and versatile theologian, rather than a penetrating or accurate thinker.

Induction and Deduction. By Constance C. W. Naden. Edited by A. Lewins, M.D. (Bickers.) Miss Naden is celebrated in the world of *belles lettres* as, in Mr. Gladstone's enthusiastic language, one of the "remarkable additions" which have been made to the "train of Sappho." In the work before us the poetess appears as a writer on some of the most difficult problems in logic and metaphysics. The union of the poetic and philosophical faculty is exhibited in passages like the following:

"When the theory of Copernicus extended the universe by immeasurable spaces and illimitable aeons, the human race seemed to dwindle from monarchs of the world into contemptible animalculæ crawling over this insignificant sandgrain of a planet. Yet the ephemeron man may reinstate himself in far more than his former glory; for not only does the earth which he inhabits owe all its forms and colours to his creative eye, but the very spaces and aeons before which he cowered borrow their sublimity from his imagination. Eternity and immensity have no awfulness which he has not confessed. He alone is the fountain of honour."

This is the outcome of the essay on "Hyl-idealism," of which the subject and the manner recall Berkeley. But the Idealism is more material, if one may say so, than that of the good bishop. "The god within is simply the energy stored up in the thought cells." We should not do justice to this new version of "Solipsicism" without alluding to the racy and trenchant notes with which the editor has relieved the solemnity of the text. Thus, referring to the concluding passage which we have cited, Dr. Lewins writes: "No comparison is possible between a sentient and non-sentient phenomenon. The 'ridiculus mus' of the fable . . . immeasurably transcends in importance and dignity all the 'parturient mounds' on earth and elsewhere." In another place, Dr. Lewins, alluding to the "Animism" of Carlyle and other transcendentalists, writes:

"Monistic Somatism is seen to be the only alternative. No verbiage can possibly be more anti-scientific than Dr. Huxley's privative term 'Agnosticism.'"

Prof. Tyndall does not fare better at the hands of this thoroughgoing materialist.]

"It may provoke a smile to find a professed materialist like Prof. Tyndall a zealot in this school of Agnosticism. But philosophy or logical consistency is not the *forte* of our genial and skilled Royal Institution Empiric. Extreme pains have been wasted in explaining to him the hylophenomenal theorem of existence, which he obstinately persists in confounding with absolute idealism."

But to return to Miss Naden. Her most ambitious philosophic writing is that from which the collection of essays takes its name. A great part of this piece consists of a critical review of the principal philosophers who have written about induction and deduction. It is difficult to say anything new about Plato. Miss Naden's remarks on his "disdain for particulars" appear to us just, if not original. "In themselves baseless and delusive, these doctrines yet spring from a keen sense of the value of general concepts. . . . This is the kernel of validity which lies within the fair front of Platonic Idealism." The criticism of Aristotle's theory and practice, of which "the latter falls even lamentably behind the former," are on the same level of merit. The remarks on J. S. Mill's logic of induction are those which have most interested us. The criticisms have some resemblance to those urged by Jevons, but are more temperate, and therefore more persuasive. Yet we are not quite persuaded that

"those stumbling blocks of the metaphysician, the law of causation and of the uniformity of Nature, resolve themselves into mere 'identical propositions,'"

or that the law of causation

"is not gained by induction in the sense of being a summary of what has been observed in many cases stretched so as to include all cases."

Whatever doubts may remain about such questions, there can be none as to the ability of the writer. Philosophy, as well as poetry, has sustained a loss by the untimely death of Constance Naden.

Geschichte der Philosophie. Von W. Windelband. Zweite Lieferung. (Freiburg I. B.: Mohr; London: Williams & Norgate.) The second instalment of Dr. Windelband's work remains true to the ideal which inspired the first part, the determination to set forth the history of philosophy as no disconnected series of thinkers and thoughts, but as an organic whole. His work—which is of the most moderate dimensions—is singularly successful in making us see how the philosophy of any given generation postulates that which went before it and is a necessary antecedent of that which is to come after. We learn under his guidance how much schools have owed to teachers with whom they were but little in sympathy, and how great is the injustice which has been done to periods hastily condemned as useless and barren. No instance of this is clearer than his rehabilitation—more effective because not too explicit and pointed—of the great group of men, labouring with thought somewhat too great for their minds and far too great for their language, who have been called the "Schoolmen." They were struggling to extract the last atom of meaning or implication from a very limited amount of Plato and Aristotle, and beyond these textbooks and religious authorities they seldom ventured to look; but still, it is to their efforts that we owe, as Condorcet said, the re-introduction of precision and subtlety of idea and expression; and those who are most familiar with their literature know best how many modern speculations may be found anticipated among their uncouth terminology. M. Hauréau has done much in this direction of research, and the completion of Dr. Windelband's work will apparently do more. But in this second part

of it we have rather the opportunity of tracing Scholasticism backward and affiliating it upon the later Greco-Roman schools. We find a survey of Epicureanism, rather scientific than moral; of Stoicism, which proves that, just as the Roman Stoic was a well-marked variety, so would the German Stoic be; and of Neoplatonism, which indicates one channel at least from which flowed the mystical tendencies of the Middle Ages. Dr. Windelband divides the later history of the Greco-Roman philosophy into an ethical period (ethico-scientific would be a better name) and a religious period. In the latter the religious instincts of man sprang and budded afresh. The plant of ancient religion had been killed down in philosophical ground, but the roots were yet alive. The death of the old faiths (in so far as they were dead, for other circles of society by no means shared the incredulity of educated men) was more like the effects of cold on vegetation than like the total disappearance of life on an exhausted planet. The growth returns, it is not rendered forever impossible. The fall of ancient religions had been due to no general and permanent cause, to no sound teaching of physical science removing the very atmosphere of faith, but to the nipping frost of derision and the east-wind of argument. The roots sprouted again; fresh seed came from Eastern lands, and the bare rock of philosophy was overgrown with a tangle of mysticism and superstition.

NOTES AND NEWS.

WE may be pardoned for calling attention to the fact that we publish to-day our thousandth number. The ACADEMY was founded in 1869 by the late Dr. C. E. Appleton, to whose memory Prof. Cheyne pays a deserved tribute in the preface to his Bampton Lectures, which appeared last week. The first number was published by Mr. John Murray on October 9 of that year. To this number Mr. Murray himself contributed the first authentic account of the burning of Lord Byron's autobiography; and among the writers—we mention those only that have passed away—were Matthew Arnold, Bishop Lightfoot, John Conington, Mark Pattison, the Rev. H. N. Oxenham, and George Waring. Until the end of 1870 the ACADEMY appeared at irregular intervals of about one month; from January, 1871, the publication was bimonthly; the weekly issue began in 1874.

THE President of the United States has issued a proclamation, dated July 1, extending the privileges of the new American Copyright Act to subjects of Great Britain (including British possessions), and also of France, Belgium, and Switzerland. His decision is based upon the fact that he has received satisfactory official assurances that our existing law permits to citizens of the United States the same benefit of copyright as to British subjects.

IT will interest many of our readers, and be a surprise to not a few, to learn that another valuable work of Thomas a Kempis has lately been brought to light and authenticated. The title is *De Vita Christi Meditationes*. It has been translated and edited by two clergymen, and is now in the press. It is a book worthy of the pious author, and some will be glad to give it a place by the side of the *Imitatio Christi*.

MR. T. FISHER UNWIN will publish shortly *The Young Emperor*, by Mr. Harold Frederic. The book is a complete biography of the German Emperor to the present time, and will be illustrated by very recent and trustworthy portraits of the Emperor and Empress, the Empress Victoria, and the late Emperor Frederick III.

AN English edition of the Letters of Marie Bashkirtseff will be published by Messrs. Cassell & Co., probably during the course of July. Four editions of the library issue of the Journal were rapidly exhausted; the cheap edition has already been twice reprinted.

MR. ALEXANDER GARDNER, of Paisley, has in the press a treatise on Byzantine Music, by the Rev. S. G. Hatherly. After discussing the mathematical formation of the musical scale, and passing in review the Gregorian system as a western development of eastern tradition, the author gives a full description of the old Greek diatonic genus, the chromatic genus, and the mixture of the two on which the greater part of eastern music is now constructed. He also analyses upwards of fifty unabbreviated musical pieces from Greek, Russian, Turkish, and Egyptian sources.

THE fourth volume of the "Heroes of the Nation" series, to be published next week by Messrs. G. P. Putnam's Sons, will be Dr. Thomas Hodgkin's *Theodoric the Goth: the Barbarian Champion of Civilisation*. The book will contain a number of illustrations and maps, uniform with the other volumes in the series.

MESSRS. BELL have in the press a new edition of George Long's Translation of Epictetus. It will be uniform with the small edition of Marcus Aurelius published last autumn, and will contain the Discourses of Epictetus, the Encheiridion and Fragments, with a Life of Epictetus, and also a sketch of his philosophy.

THE first volume of Canterbury Marriage Licenses, edited by Mr. J. Meadows Cowper, is now in the press. Mr. Cowper has not quite received the required number of subscribers' names, but has decided to at once print the volume, the price of which will be raised to a guinea and a half to non-subscribers. A further volume of the series of Canterbury Parish Registers which Mr. Cowper is transcribing and editing, viz., that of the parish of St. George the Martyr, 1538-1800, is now ready for the binder, and will shortly be issued.

MR. ELLIOT STOCK announces a new volume of representative biography, entitled *Types of the Saintly Life*, by Mr. Arthur Turtenville.

MESSRS. FREDERICK WARNE & Co. will publish next week a one-volume novel, entitled *A Divided Duty*, by Miss Ida Lemon; and also shortly, as a new volume in their Library of Fiction, *A Fatal Request*, by Miss A. L. Harris.

A NEW volume of poems, by Mr. J. R. Williamson, entitled *A Ballad of a Jester*, will be published shortly, in a limited edition, by Mr. J. J. Riley, of Darwen.

MR. G. H. F. NYE, author of *The Popular Story of the Church*, will shortly issue a reprint, with notes, of a remarkable Exposition of Faith and Declaration of Roman Catholic Bishops in Great Britain in 1826. Besides abandoning all claims to the property of the Church of England, this document treats of various matters concerning faith and doctrine, adoration and worship, the attitude to be preserved by the subject to the sovereign, &c.

A FOURTH edition of Mr. Thomas Greenwood's *Public Libraries* is now in the press. The work has been brought down to date, and a great amount of new matter has been added.

THE forthcoming number of the *Economic Review* (Percival) will contain the following articles: "Why Working Men Dislike Piece-Work," by Mr. David F. Schloss; "The Destruction of the Village Community," by Prof. W. J. Ashley; "An Artisan's View of the Eight Hours Question," by Mr. James Naylor; "Some Aspects of Game-Preserving," by Canon Furze; and "Working-Class Insurance," by the Rev. J. Frome Wilkinson.

MESSRS. GRIFFITH, FARRAN & Co. have acquired the whole of the copyrights and stock of the works hitherto issued by Mr. Spencer Blackett. We understand that they intend to considerably develop the fiction department of their business.

MR. B. A. QUARITCH is returning from America with most of the books which he took out with him some months since to tempt the bibliophiles beyond the Atlantic. The great millionaires have no taste for books and manuscripts; but there are virtuosi among those who are less blessed by fortune. One of the pretty little volumes bound about 1600 in morocco gilt with daisies, which are usually ascribed to the ownership of Marguerite de Valois, has disappeared from Mr. Quaritch's show, having probably been annexed by some person in whom the instincts of the collector are more active than his sense of honour. Of the folio letter of Columbus in Spanish (undated, but printed in April, 1493, by Johan Rosenbach, at Barcelona), which was undoubtedly the first printed announcement of the discovery of the New World, Mr. Quaritch brings back the unique copy which it was supposed the Quatercentenarians at Chicago would have been eager to possess. This is curious, considering that a small quarto reprint, which is now universally admitted to be a modern fabrication, found a prompt buyer in New York last year, and has changed hands since at a high figure. The unique folio will probably be seen for sale in a London auction-room by-and-by.

ON Thursday of this week Messrs. Sotheby began the sale, which will last for eight days, of a large collection of books brought together from different quarters. Among them is the library of the late Derwent Coleridge, which is naturally rich on Coleridgiana, though chiefly of the generation following the poet. We observe that the compiler of the catalogue repeatedly calls Sir John Taylor Coleridge "Lord Chief Justice," and on one occasion at least "Lord." There is also the library of Mr. Arthur Cox, who seems to have acquired first editions of Lamb and letters of Lamb from the Norrises; and the library of the late Robert Charles May, which is especially rich in Dickens, Thackeray, Cruikshank, &c. Among miscellaneous lots we may mention the original MS. of *Virian Grey* (wanting the first volume), which has a curious but authentic history; a *Pilgrim's Progress* of 1683, which is possibly unique; Coleridge's *Poems* (1796), together with the poet's receipt of thirty guineas for the copyright; some Bewicks, on "largest imperial paper"; and a number of first editions of English classics, printed in the seventeenth and eighteenth centuries.

THE printing of the *Bréviaire de Lescar* is now finished. Distant subscribers are invited to give directions to M. l'Abbé Dubarrat, Aumonier du Lycée, Pau, how the volume should be sent to them. The price of the few remaining copies is raised from 20 to 30 francs.

MESSRS. MACMILLAN have begun their monthly re-issue of the "Golden Treasury" with a new edition of the volume which gave its name to the series, Mr. F. T. Palgrave's *Golden Treasury of the Best Sonnets and Lyrical Poems in the English Language*; for such is the full title of this familiar book, which first appeared exactly thirty years ago to a month, and which has probably circulated more widely than any anthology in any language. Our own copy, dated 1870, calls itself "thirty-first thousand." The new edition follows, of course, the revision of last year, which we know only in a handsome crown octavo form. It can now be obtained in the old form, fitted for the pocket, at half-a-crown net, in all the glory of new type, and with a fresh device on the cover. We observe that, in the notes, the *Royal George*

is now stated (correctly) to have sunk at Spithead, and not (as before) in Portsmouth Harbour.

UNIVERSITY JOTTINGS.

WE learn from *Nature* that, in response to a memorial numerously signed by leading mathematicians of the two English universities, and by eminent members of the French Académie des Sciences, the delegates of the Clarendon Press have informed Prof. Sylvester that they will be prepared to bear the expense of publishing in quarto a complete edition of his mathematical works.

AT the June Commencement, held last week, the University of Dublin conferred honorary degrees upon those personages named in the ACADEMY of last week; and on the same occasion conferred the new degrees of Doctor of Science and Doctor of Literature for the first time—the former upon Prof. Emerson Reynolds and Prof. Cunningham, the latter upon Mr. Purser.

SOON after Prof. Kennedy's death, Prof. Mayor invited subscriptions for the purchase of a bust of him by Mr. Henry Wiles, to whom Prof. Kennedy had just previously given sittings, with a view to its presentation to the University. Up to the present, only about £30 has been promised, out of a total estimated sum of £150; and Prof. Hughes, as hon. treasurer, has issued an appeal for further support. The following Greek lines have been written by Prof. Jebb, as an inscription for the pedestal of the bust:

Παλλὰδὲ καὶ Φοῖβον πεφληγμένους ἔξοχον ἤθρου,
κούρος ἔων, Κάμου παρ δονάκῃσι κλέος·
εἰς δ' ἄνδρας τελέοντά σ' ἔθρους εἶδε Σαβρίνη
μᾶλλον ἄλ' σοφίας ἄνθρα δρεπτόμενον.
γηραλέον δὲ πάλιν θρέπτειρά σ' ἐδέξατο Γράντη,
στέμμα καλὸν ποδῶς θεῶν σοι ἄμφι κόμας.

MR. LESLIE STEPHEN, Mr. Justice Romer (both of whom were formerly fellows), and Mr. William Walton have been elected honorary fellows of Trinity College, Cambridge.

THE committee appointed by the Hebdomadal Council at Oxford, to consider how the University might best assist in the promotion of agricultural education, with a special view to the needs of County Councils, have submitted a much more modest report than that which has met with approval at Cambridge. It is urged that the efforts of the University should, in the first instance, be directed to the provision of an adequate supply of persons qualified to be lecturers or teachers, who should also possess credentials of practical acquaintance with the details of farming and farm-life; and it is suggested that the duties and emoluments of the Sibthorpean professorship of rural economy, which is at present vacant, should be revised, so as to render this chair the centre of agricultural education within the University.

MR. A. A. KANTHACK, of London University, who is at present at work at Simla as one of the members of the Leprosy Commission, has been elected to the John Lucas Walker studentship in pathology at Cambridge. The managers of the fund have also granted £60 to Mr. E. H. Hankin, of St. John's College, to meet the cost of bacteriological apparatus required by him for his researches.

THE managers of the Craven fund at Cambridge have made a grant of £40 to E. F. Benson, of King's College, for excavations at Chester with a view to collecting Roman inscriptions; and also a grant of £40 to F. B. Baker, of Christ's College, for archaeological study in connexion with the British School at Athens.

To the programme already announced for the summer meeting of university extension

students at Oxford, we may add that Mr. H. Morse Stephens will give a lecture on "The Study of the French Revolution."

THE annual meeting of the Museums Association will be held at Cambridge from Tuesday to Thursday of next week. The University has specially placed at their disposal the new lecture-room for human anatomy and physiology, and such rooms adjoining as may be found convenient.

It seems noteworthy that, out of six first classes in the honour school of theology at Oxford, two were obtained by students of Mansfield College, though not so recognised in the official list.

MR. D. G. RITCHIE, of Jesus College, has contributed an article on the teaching of political science at Oxford to the current number of the *Annals* of the American Academy of Political and Social Science.

Correction.—More than one correspondent has called our attention to a bad blunder in a note in the ACADEMY of last week concerning Cambridge graduates. The figures there quoted refer to the ordinary or "poll" degree, not to the honour examinations.

ORIGINAL VERSE.

LONDON NIGHTS.

I.

Going to Hammersmith.

THE train through the night of the town,
Through a blackness broken in twain
By the sudden finger of streets;
Lights, red, yellow, and brown,
From curtain and window-pane,
The flashing eyes of the streets.
Night, and the rush of the train,
A cloud of smoke through the town,
Scaring the life of the streets;
And the leap of the heart again,
Out into the night, and down
The dazzling vista of streets!

II.

From King's Bench Walk.

THE grey and misty night,
Slim trees that hold the night among
Their branches, and, along
The vague Embankment, light on light.
The sudden, racing lights!
I can just hear, distinct, aloof
The gaily clattering hoof
Beating the rhythm of festive nights.
The gardens to the weeping moon
Sigh back the breath of tears.
O the refrain of years on years
'Neath the weeping moon!

ARTHUR SYMONS.

OBITUARY.

R. H. MAJOR, F.S.A.

WE have to record the death of Mr. Richard Henry Major, which took place at his residence in Holland-road, Kensington, on June 25. He was in the seventy-fourth year of his age.

Since his retirement, owing to ill-health, from the British Museum, in 1880, Mr. Major's name has not been much before the public, though it is stated that he occupied his later years with a work of Biblical investigation, which will shortly be published. But the best of his life was devoted to geographical research, as keeper of the maps and charts in the national collection, as one of the founders of the Hakluyt Society, and as honorary secretary of the Royal Geographical Society for sixteen years.

The second volume published by the Hakluyt Society (1849) was Major's translation of *Select Letters of Columbus*, with original documents

relating to the discovery of the New World, of which a second edition appeared in 1870. Two years later (1851), this was followed by William Strachey's *Historie of Travaile into Virginia Britannia*, edited from the original MS. in the British Museum; and, after another interval of two years (1852) by a translation of Baron Sigismund's *Reverum Muscoviticarum Commentarii*, being the earliest known account of Russia in the sixteenth century. In 1859, he edited *India in the Fifteenth Century*: a collection of narratives of voyages to India in the century preceding the Portuguese discovery of the Cape of Good Hope, from Latin, Persian, Russian, and Italian sources; in 1860, *Early Indications of Australia*: a collection of documents showing the early discoveries of Australia to the time of Captain Cook; in 1871, *The Book of the Conquest and Conversion of the Canarians in 1402*; and finally, in 1873, *The Voyages of the Zeni*—two Venetian brothers who penetrated to the Northern seas in the fourteenth century—which won for him the rank of Commendatore from the King of Italy. In addition, Mr. Major wrote introductions to other issues of the Hakluyt Society; and he also published two books (1868 and 1877) upon the life and discoveries of Prince Henry of Portugal, surnamed the Navigator.

THE death is also announced of Miss Anne Mozley, who edited the Letters of her brother, the Oxford professor, in 1884; and whose performance of that task so commended her to Cardinal Newman that he chose her to edit his own Correspondence while in the English Church.

MAGAZINES AND REVIEWS.

THE *Expositor* for July breathes a restful spirit appropriate to the season. Dr. Plummer has a persuasive essay on the advance of Christ in *sofia*; "there is such a thing as presumptuous reverence" is a happy remark. Prof. Milligan continues his series of articles on the Resurrection of the Dead (1 Cor. xv. 50-52). Mr. d'Arcy, Dr. Cox, and Mr. Murphy expound various New Testament passages; and Mr. F. C. Conybeare presents to us some fragments of a pre-Hieronymian Latin version of the Bible, derived from the *Quæstiones super Genesim*, edited by Justinianus Genuensis at Paris in 1520.

WE would briefly call attention to the Reminiscences of Sir Richard Burton, contributed to *Temple Bar* by his niece, Miss Stisted, who is able to speak from continuous knowledge extending over nearly forty years. The picture she draws of him will be new to the public, though not to his friends—a sensitive nature, schooled by experience to endure disappointments, but never soured at heart, always ready to sympathise with the petty concerns of others, and "marvellously sweet-tempered about trifles."

A SUPPOSED DANTE DISCOVERY.

WE have been requested by Signor Carducci to reprint the following letter, concerning an alleged discovery of the original MS. of the *Divina Commedia*, which he addressed in the first instance to the *Gazzetta dell' Emilia* of Bologna:

"I periodici stranieri (ultimamente la inglese ACADEMY del 6 giugno) seguitano a riferire, aspettanti, una meravigliosa notizia, che i nostri giornali si affrettarono di propalare a mezzo il maggio passato: la scoperta, cioè d' un quasi originale della *Commedia* di Dante, d' un codice, che, per avere appartenuto alla famiglia Allighieri o essere stato scritto a istanza d' un Allighieri, devei credere sia la copia diretta dell' originale autografo della *Commedia*,

"Mettiamo un po' d' acqua nel vino, in famiglia. "Il codice della Braidense di Milano, portante nel fregio della prima pagina manoscritta lo stemma degli Allighieri, uno scudetto partito d' oro e di nero con fascia d' argento a traverso, è noto, e fu già descritto dal De Baines nella sua grande Bibliografia dantesca (1845-48).

"Non è che uno dei soliti Danti del cento, cioè una delle molte copie della *Commedia* fatte da un Francesco di ser Nardo da Barberino, del quale si contava che con cento Danti ch'egli scrisse marito non so quante figliuole. Si chiamavano *quei del cento*, e Vincenzo Borghini fino dal secolo decimosesto avvertiva 'sono ragionevoli, non però ottimi.' Di quei che restano a nostra conoscenza il più in su d' età è il trivulziano, trascritto nel 1337; il più in giù, il laurenziano, del 1345. Gli studi del prof. Umberto Marchesini nel *Bullettino della società dantesca* hanno sparso molta luce su tal gruppo di codici.

"Ora, ripetiamo, il codice Braidense, per il sesto, per la forma della scrittura, per la lezione, appartiene alle copie di cotesto gruppo. Tra le quali una ve n' ha, il codice Riccardiano 1010, già descritto nel Catalogo della Esposizione dantesca del 1865, che presenta proprio a piede della prima pagina lo stesso stemma che è nel codice Braidense, lo scudetto, cioè, partito d' oro e di nero, con fascia d' argento a traverso.

"Dunque?
"Dunque, per cotesto benedetto stemma, d' originali della *Commedia* ne avremmo due. E come i codici scritti da quel di Barberino hanno tutti la stessa lezione, e come di questi codici ce n' è qualche diecina, troppa grazia, Sant' Antonio.

"Ma come e perchè uno stemma, figurato alla meglio e alla peggio in un fregio di prima pagina, deve importare derivazione dall' originale di Dante o pertinenza degli Allighieri?

"O non potè essere stato messo lì, dall' amanuense fiorentino, per corredo d' illustrazione blasonica al maggior nome della famiglia Allighieri, come, per esempio, Antonio Panizzi fece imprimere lo stemma de' Boiardi nel frontispizio ai *Sonetti e Canzoni* di Matteo Maria Boiardo da lui riedite in Londra nel 1835? O non potè per avventura quello stemma essere anche d' altra famiglia che degli Allighieri?

"GIOSUÈ CARDUCCI."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- CLÉDAT, Rutebeuf. Paris: Hachette. 2 fr.
DESCHAMPS, L. Histoire de la question coloniale en France. Paris: Pion. 7 fr. 50 c.
KRAUTH, Th., u. F. S. MEYER. Das Schlosserbuch. Leipzig: Seemann. 18 M.
LANCROSKII, K. Graf. Rund um die Erde. 1888-9. Geschantes u. Gedachtes. Stuttgart: Cotta. 10 M.
FAUKERT, F. Die Zimmergotik in Deutsch-Tyrol. III. Leipzig: Seemann. 12 M.
REQUIN, l'abbé. Origines de l'imprimerie en France (Avignon, 1444). Paris: Cercle de la Librairie. 2 fr.
SCHINZ, H. Deutsch-Südwest-Afrika. Oldenburg: Schulze. 18 M.

THEOLOGY, ETC.

- ACTA martyrum et sanctorum (syriace). Tom. II. Martyrea chaldaica et persae. Leipzig: Harrassowitz. 24 M.
DICTIONNAIRE de la Bible, p.p. F. Vigouroux. Fasc. 1. Paris: Letouzey. 5 fr.

HISTORY, LAW, ETC.

- AETEN, vatikanische, zur deutschen Geschichte in der Zeit Kaiser Ludwigs d. Bayern. Innsbruck: Wagner. 30 M.
COMPAIN, L. Etude sur Geoffroi de Vendôme. Paris: Bouillon. 7 fr. 50 c.
DUMAS, J. B. La Guerre sur les communications allemandes en 1870. Paris: Berger-Levrault. 7 fr. 50 c.
FICKER, J. Untersuchungen zur Erbfolge der ostgermanischen Rechte. 1. Bd. Innsbruck: Wagner. 18 M.
GAMBETTA, Léon, Dépêches, circulaires, décrets etc. de T. 2. Paris: Charpentier. 7 fr. 50 c.
GESCHICHTSQUELLEN, tirolische. III. Innsbruck: Wagner. 5 M. 80 Pf.
HOERNING, W. Dr. Johann Pappus v. Lindau, 1549-1610. Strassburg: Heitz. 6 M.
KRONES, F. Ritter v. Aus dem Tagebuch Erzherzog Johanns v. Oesterreich 1810-1815. Innsbruck: Wagner. 4 M. 80 Pf.
MARROT, Mémoires du Général Baron de. II. Madrid: Esling; Torres-Védras. Paris: Pion. 7 fr. 50 c.
MEYER, O. Zum Kirchenrechte d. Reformationsjahrhunderts. Hannover: Meyer. 5 M.

PHYSICAL SCIENCE.

- GÜNTHER, S. Lehrbuch der physikalischen Geographie. Stuttgart: Enke. 12 M.

PHILOLOGY.

- BASON, Ch. Le pronom relatif et la conjonction en grec et principalement dans la langue homérique. 5 fr. De Platonis dicendi genere. 2 fr. Paris: Picard.
NEBERT, R. Zur Geschichte d. Speyrer Kanzleisprache. Leipzig: Fock. 1 M. 25 Pf.
SCHILD, P. Brienzler Mundart. 1. Tl. Die allgemeinen Lautgesetze u. Vokalismus. Basel: Sallmann. 2 M. 80 Pf.

CORRESPONDENCE.

TWO PASSAGES IN THE SAXON CHRONICLE.

C. C. C., Oxford: June 26, 1891.

Some time ago you allowed me to offer to the readers of the ACADEMY an explanation of the difficult word *kenepas*, which occurs in two MSS. of the Saxon Chronicle at the year 1056. Of the correctness of that explanation I feel tolerably confident. I wish I could feel the same confidence in the solution of another difficulty which I am about to offer.

The passage occurs in one of the last entries (A.D. 1137) of the Peterborough or Laud Chronicle (Bodl. Laud. 636), and is well known to historical students. 'Speaking of the aristocratic and feudal criminals of Stephen's reign, the chronicler says (p. 262 of Earle's edition): "Hi læiden gæildes on the tunes æure unwill and clepeden it tenserie"; i.e., "they laid taxes on the towns continually and called it *tenserie*." The difficulty lies in the word *tenserie*. This has been commonly regarded as a mistake for *censerie*, for which a definition is quoted by Thorpe from Roquefort: "Rente seigneuriale et foncière, dont un héritage est chargé envers le seigneur du fief." But the fact is that this definition belongs in Roquefort to the word *cens*, and not to *censerie*. This latter word does not exist in Roquefort at all, although he gives some fifteen or sixteen derivatives of the Latin *census*. Of the Latin *censaria* or *censeria*, Ducange gives only two undoubted examples. It would seem, therefore, that we need better evidence of the existence of the word *censerie* before we can use it to explain the passage before us. Moreover, the words "hi clepeden it *tenserie*" seem to imply that the word was a special term invented by these miscreants, and not an ordinary technical expression such as *censerie*, if it existed, would be. I believe the only alteration which the MS. requires is to separate the word *tenserie* into two—*tens serie*, meaning *tempus serenum*, "fair weather," or "good time." The expression would then be a bitter gibe on the part of these robbers at the miseries of their victims, and would be an extreme instance of the tendency to disguise obnoxious taxes under euphemistic names such as "benevolences," &c. The expression *tens scri* in the literal sense of "fair weather" occurs in the Anglo-Norman metrical Life of Edward the Confessor (ed. Luard, p. 147, line 4330): "Quand il ad vent e *tens scri*"; and it was this which suggested to me the present explanation.

While on the subject of the Chronicle, I may call attention to another point. In A.D. 1040 it is said that the payment made to Hardacnut's fleet was eight marks "æt hamelan" (MSS. D and E), literally "per thole, or rowlock"—i.e., per man. MS. C reads "æt há"; and this is evidently regarded by Thorpe as a mere error, for he puts in the margin "Sic, MS." But just as *hamele* is the Icelandic *hamla*, a rowing thole or rowlock; so *há* is the Icelandic *hár*, having exactly the same signification. A compound of the word, *há-sata*, lit., a thole sitter, i.e., a rower, occurs A.D. 1052, MS. E., answering to the Icelandic *há-seti*.

CHARLES PLUMMER.

OLD-ENGLISH "EFENEHþ."

London: June 29, 1891.

Prof. Hempl's ingenious explanation of this puzzling word is excluded by the context. It

is necessary for him to assume that the corn was still standing in the fields. But then the grazing of standing corn would be rather an unusual thing; and it is not clear that corn is the object of *fretton*, which may be here used intransitively.

It is obvious that the events here chronicled occurred late in the year—in fact, just before winter. The writer says that the Danes gathered the army in question from East Anglia and Northumbria before winter (*onforan winter*). Then there is the time occupied in the hurried march to Chester, with the view, apparently, of taking up their winter quarters there. The English army follow at their heels, and besiege them for two days, burning all the corn, and grazing “on ælcere efenehðe.”* Now this corn could hardly have been standing so late in the year as this. The Old-English winter commenced on November 7 (see the *Menologium*, Berhtferð’s *Handboc*, &c.). The chronicler says that these events at Chester occurred “about twelve months” after the Danes came hither over sea. They left Louvain, where they had wintered in 891-2, in the autumn of 892,† and marched to Boulogne in order to embark for England (*Annal. Vedast.*, in Pertz, SS. i. 528). As they did not move until the famine caused by the failure of the harvest abroad became felt, it was probably late in the autumn or early in the winter of 892 when they arrived in England. Indeed, so late was it in the year that the Chronicle records it as the first event of the following year. A year from this would bring the events at Chester into the autumn or early winter of 893 (= 894 of the Chronicle). We may, therefore, take it that the corn in question was not standing corn, but was corn that they had provided for their winter provisions. This is confirmed by the first entry for 895, where we read that the Danes “soon after” the brief siege of Chester, but in this year, went from Wirral into North Wales, because they could not remain in their quarters, as they had been deprived of the cattle and corn that they had obtained in their harryings. This is undoubtedly the cattle and corn captured and burnt by the English in the preceding year; and it is, therefore, the corn that Prof. Hempl assumes to be growing on the “table-lands” or “fields,” if we can admit this evolution of meaning.

This corn must have been seized by the English outside the walls. It would probably be in the wagons wherein it had been brought.‡ If the passage means that the English fed their horses with this corn, as Prof. Hempl reads it, the meaning required for *efenehð* is “cart,” “wagon,” or, perhaps, “barn.” The explanations of the word as “plain” or “neighbourhood” are equally unsatisfactory; for, as the English besieged them for two days only, they could hardly have grazed all the pastures and meadows within reach. A few days grazing would scarcely render all the feeding-grounds in the neighbourhood useless for that season.¶

* Lappenberg is altogether at sea in regard to these events, ascribing the action of the English to the Danes.

† The Chronicle is a year in advance of the real date from 878 to 896 (see Steenstrup, *Normannerne*, ii. 74.)

‡ The year is probably reckoned from January 1. The other movements recorded prior to the march to Chester, must have taken up some considerable time.

§ In 891 the same “Normanni” surprised a convoy near Aachen, and “plurima plaustra et vehicula, in quibus alimenta exercitui deferebantur, capiunt”; Regino (Pertz, SS., i. 602).

¶ As the word is copied into the other MSS., we are precluded from suggesting that *efenehð* is a blundered form of some compound of *hýð* “spoil,” &c. This MS. writes, in 893, *fenne for fæstene*; but the other MSS. correct this.

The Latin chroniclers unfortunately shed no light upon the meaning of this word. We have lost Asser at this date, and Florence of Worcester renders the passage “segetes partim igne comburunt, partim sonipedibus distribuunt.” Henry of Huntingdon is even more useless, for he says: “ibi obsessi sunt, et tanta fame afflicti sunt quod etiam equos suos comederunt.” He has evidently confused the events at Chester with the narrative concerning Buttingtun (“þā wæron hie mid metelieste gewægde, and hæfdon micelne dæl þara horsa freten”), misled, apparently, by the resemblance of *freten* to *fretton*.

W. H. STEVENSON.

London: June 27, 1891.

Prof. Hempl’s suggestion, published in today’s ACADEMY, is, I think, untenable. I cannot see any objection, either on the ground of form or meaning, to the explanation now commonly adopted; and, on the other hand, Prof. Hempl’s proposed substitute for it is unsatisfactory on both grounds. *Efennehþu* would be the regular abstract substantive from **efenneh* (= *convivinus*, if I may imitate Ettmüller’s Latin). I am not aware that this adjective is recorded, but its existence is rendered probable by M.E. *efennexta*, “neighbour.” Prof. Hempl thinks that the current explanation does not make sense of the passage. To me it appears that the rendering, “in every neighbouring district” gives just the sense required. Of course, Prof. Hempl is aware that the abstracts in *-þu* do not invariably retain their original abstract sense; indeed, he himself considers that the word is used concretely.

I do not think that Prof. Hempl’s hypothesis accounts satisfactorily for the double *n* which appears in three of the four texts. The analogy of *onnettān* is not to the purpose, the gemination (or the assimilation of the *h*) being in that case accounted for by the obvious fact that when the word was formed the prefix bore the accent, so that the *n* was immediately preceded by a stressed vowel. With regard to the meaning, it is not very likely that the hypothetical **efennehþu* could mean “table-land” (neither *ebental* nor *Hochebene* affording any real analogy), nor that this sense, if it existed, would have developed into that of “field.” And the interpretation which Prof. Hempl manages to elicit by a chain of three unlikely hypotheses is, after all, not quite so well suited to the context as that which is arrived at by a simple acceptance of the best attested documentary form.

HENRY BRADLEY.

MR. FREEMAN’S “SICILY.”

Settrington Rectory, York: June 29, 1891.

I will reply as briefly as possible to Mr. Freeman’s letter, which would have been equally effective if it had been less prolix and more courteous.

He has obscured the main issues by the dust raised over matters of small importance. The questions of chief significance are these:

1. Were the Sicels, as he affirms, a Latin people speaking “Latin, or something which did not differ more from Latin than one Greek dialect differed from another?” This question he does not discuss, but silently surrenders it by now calling the language Opican instead of Latin. He leaves unanswered my arguments as to their race and language, and instead he attacks me at great length for a careless phrase about the Carian name of Gela. It would have been better if I had simply quoted the remark of Curtius as to “the Carian name of the River Gela.”

2. I alleged that impartiality is difficult to an historian possessed by political bias or ethnic hatreds. These he defends and glorifies

in; so there is an end of the matter, save that his book must be used with caution.

3. He acknowledges that he uses the term “barbarian” in a sense which it does not bear in English, and which would class as “barbarous” some of the most civilised and cultured peoples of antiquity. So to misuse an English word is in technical phrase a “barbarism.”

4. He accuses me of being a lover of barbarians and a hater of the Greek *demos*. I am conscious of no historical loves or hatreds, but confess to being a lover of impartiality and fair play.

5. Mr. Freeman neither denies, justifies, nor retracts the serious charge of systematically representing Moloch as the name of the Phœnician deity.

6. As to his frankly expressed contempt for what he calls the -ologies, meaning, apparently, those sciences which he has not studied, nothing need be said; such contempts are not uncommon.

7. I regret that Mr. Freeman should have taken so seriously my little fancy sketch of his crusading laureate posing as an oriental sultan. The introduction of mitre and dalmatic as an appropriate and convenient costume for harem wear might have warned him that the sketch was merely a caricature of his own composite battle-scene in the “Eternal Strife,” in which a mixed company of all periods and creeds have been grouped so closely in the *melée* of the “Holy Crusade” as to render it difficult to distinguish between Crusader and Crusadee.

8. Mr. Freeman bids me study the opening chapters of Herodotus in order to comprehend the real meaning of the “Eastern Question” and the “Eternal Strife.” I confess I had much to learn, and I know and will carefully bear in mind that the “Eternal Cause” originated in the strife for the possession of those flighty damsels, Io, Hellen, and Europa, whom I had imagined were the mythological eponyms of Ionians, Hellenes, and Europeans. The “Cause” is indeed “Eternal” if it really began in the cloudland peopled by dawn maidens, solar heroes, wandering planets, and constellations of the zodiac sloping slowly to the west. In that case the “Eternal Strife” can only end with the decease of the deathless Spread-Eagle of the boundless West, “whose Home is in the Setting Sun.”

9. I will not occupy valuable space by answering sundry charges based on errors of the press, misquotations of my words, misconstructions of my obvious meaning, or suggestions that I secretly hold all sorts of absurd and impossible opinions. In one case, however, Mr. Freeman has made a point, though with needless vehemence. In referring to the second battle of Himera memory played me a trick, and I introduced an allusion to a third battle of Himera, fought at another of the various places of that name. I also admit that, in speaking of the first battle of Himera, it would have been more correct to say that it gave the Greeks “supremacy” rather than “dominion” in the island. For these corrections I tender my thanks to Mr. Freeman.

ISAAC TAYLOR.

A CONTRADICTION.

Salò, Lago di Garda: June 29, 1891.

A short time ago I received a copy of a newspaper called the *Bazaar*, *Exchange*, and *Mart*, in which, under the head of “The Literary World” I read that:

“The Queen of Roumania has a *confidante* in the Countess Evelyn Martinengo Cesaresco, and the pair get up at four o’clock in the morning, winter and summer alike, to write ballads and talk Shakspeare. . . . Both Queen and Countess are considerably in advance of the ordinary hobbyite, and

do not drop their ideas as soon as formed. The latter has written an exceedingly clever 'Study of Folk Songs,' of which an English edition was published in 1886 by George Redway."

On my asking the editor of the *Bazaar* on what authority the above statement was made, he replied that he could only say that "it had appeared in a number of well-known London and provincial newspapers." More he did not know.

As I have never seen Her Majesty the Queen of Roumania in my life, I can only suppose that someone has been making free use of my name and of the authorship of my little book on Folk-songs. I wish, therefore, to give an unqualified contradiction to the whole paragraph.

EVELYN MARTINENGO CESARESCO.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, July 6, 5 p.m. Royal Institution: General Monthly Meeting.
9 p.m. Institution of Electrical Engineers: Conversation.
WEDNESDAY, July 8, 8 p.m. Botanic: Evening Fête.
SATURDAY, July 11, 8.45 p.m. Botanic: General Fortnightly Meeting.
THURSDAY, July 9, 4 p.m. Ladies' Sanitary Association: "Progressive Sanitation," I., by Dr. W. B. Richardson.

SCIENCE.

Introduction to the History of Language. By H. A. Strong, W. S. Logeman, and B. I. Wheeler. (Longmans.)

THE present volume is a singular testimony to the popular qualities of a book written certainly with little regard for popularity—the well known *Principien der Sprachgeschichte* of Paul. Some three years ago a translation of the work was published by Prof. Strong, which is shortly to appear in a second edition; and now we are offered a volume of similar size and form, which professes to be little more than an exposition of Paul from the point of view of the English student—a reproduction of the same matter in less technical language, and with illustrations drawn mainly from tongues with which the English student is thought to be familiar, viz., his own, of all periods, together with Latin, Greek, and French. Paul himself has, it is true, drawn largely upon these sources, and there are accordingly considerable portions of this volume which differ only verbally from the corresponding passages in the translation; some passages, again, in which Paul deals with peculiarly German phenomena are here necessarily ignored; but the large residue of examples from German, which illustrate widespread phenomena of language, are here represented by a very rich collection of corresponding examples from English of all periods, largely derived from Maetzner no doubt, but for which cordial recognition is due to the authors, and in particular, we suppose, to Dr. Logeman, himself an accomplished Anglist, though his brother is, perhaps, better known to readers of the ACADEMY. The third author, Prof. B. I. Wheeler, whose short but full paper on Analogy is one of the best of recent contributions to the subject, has also added a valuable essay on "American-English" to Paul's relatively meagre chapter on the *Schriftsprache*. The book is, it is true, by no means faultless in detail, nor has it, as a

whole, the power of execution which, for all his scorn of fine writing, animates the negligent periods of Paul. No scholar will substitute it for the original on his handiest shelf; but neither can he by any means afford to neglect it.

In what follows we propose to notice, in a summary way, some points which we should like to see otherwise. An important paragraph is added (p. 222) to Paul's chapter xiii. (on *Verschiebungen in der Gruppierung der etymologisch zusammenhängenden Wörter*) dealing with our verbs in *-ate*. These verbs have been satisfactorily explained by Dr. Murray as due to the equation: infinitive = adjective = participle, which gained vogue from such examples as M.E. *warm* by "to warm," and *content*, *divers*, from "contentus," "diversus." Hence from *desolaat*, &c., "to desolate." While, however, admitting this to be "lucid and apparently adequate," our authors adduce another "fact which has demonstrably aided in the formation of the enormous number of verbs in *-ate*," viz., the existence "from the fourteenth century onward" of "such pairs as action (from 1330) to act (1384), affliction (1303) from to afflict (1393), adjection from to adject, &c.; in other words, the equation was, action: to act (&c.) = desolation: to desolate (&c.). Now, in the first place, these verbs, with the exception of "to act," are themselves formed from participles of the form "afflict," &c., and are, therefore, the result of the very phenomenon which they are introduced to explain; secondly, the verb "to act," which, as not having an extant participle *act* in M.E., would no doubt prove the contrary, is not entitled to the startling antiquity attributed to it, being quoted by Murray first among the Latinisms of Henryson, and then not until the playwrights of Elizabeth. Thirdly, the rash assertion is made in a note, by way of enhancing this resemblance of the forms "object," "objection," &c., that "formerly the *ti* in such words was pronounced as *tea* and not as *sh*." The *t* of such words has, however, precisely the same standing as, e.g., the *b* in "debt"; in other words, it is a purely "learned" spelling which no one, learned or unlearned, ever pronounced. Chaucer's spelling *-cioun* implies *-s*, and its gradual replacement in the sixteenth century by *-tion* was merely the use of a new symbol for the same phonetic fact.

Another addition to Paul (p. 275) contains a hypothesis which, though advanced with great modesty, seems to us too plausible to be passed by. It is suggested that the common use of a preposition at the end of a sentence ("a place we have heard of," &c.) may be "a remnant of Celtic origin," and parallel to such usages in Welsh as *efe yw'r gwr yr ysgrifenaist ato*. On this, we have to remark (1) that a Celtic origin is made dubious by the occurrence of the same idiom in Danish, where it is colloquially just as current as in English: any random page of Ibsen supplies examples, e.g., in the *Vildanden*: "og den vildanden, som De holder så inderlig af, den vilde Deres far vri' halsen om på." (2) The Celtic idiom is no doubt old, though it is rather Cymric than Gaelic; it is common in the Mabinogion (*yr koel y daethost trwy-*

daw, "the wood you came through (it)," &c.; while in Irish the preposition is more idiomatically prefixed to the relative. Zeuss (²⁹⁴⁰) gives, however, a few examples of the idiom. But since the Celtic idiom requires the preposition to be followed by the pronoun (*trwy-daw*, *at-af*, &c.), it is plainly not, like the Scandinavian idiom, an exact parallel at all. (3) The development of the modern idiom can be explained from English itself. For the regular Old-English arrangement is of the type (*sæt ðing sæt ðis spell ymb is*), which still remains, as an occasional poetical archaism, in Chaucer (as in "Man of Lawe," 121: "fader hath ho noon that I of wot"); that is, the preposition immediately precedes the verb. The change from this to "that I wot of" was, no doubt, simply a case of the general change in English word-order by which the verb attached itself to the subject, and was therefore withdrawn from that position at the end of the sentence which was once everywhere normal in the Germanic languages, which in O.E. was still usual in the subordinate, and not uncommon in the main, sentence, and which is obligatory in the former in the German of to-day.

In some cases the German illustrations of Paul might, we think, be more fully or more closely paralleled. Thus, the important paragraph (*Principien*, p. 34) illustrating certain features in the treatment of loan-words, chiefly from O.H.G., is in large part ignored, as if English had nothing of the kind to show. Yet it is easy to illustrate every point from O.E. Loan-words borrowed at different periods may differ owing to intervening sound-development either in the language by which, or in that from which, they are borrowed, or in both. Thus, as to the latter case, the development of Latin *v* (= *w*) to Romance *v* has left traces, not only in O.H.G. *wîn* by later *fers* (*versus*), but equally in O.E. *wîn*, and *Wintanceastre* < *Venta*, by later *bréfan* < *breviare*. As to the former, the capital distinction between words borrowed before and after the H.G. *Lautverschiebung* has its analogue in the grouping effected by the English *i-umlaut* of the seventh century. Thus if O.H.G. *tempal* (*templum*) must be younger than *ziagil* (*tegula*), so must O.E. *martyr* (not *mertyr* as in W. *merthyr*) or *fiferfágie* (not *fígíe*) be younger than, e.g., *mylen* (*molina*), *pytt* (*puteus*). Cf. Pogatscher, p. 126.

The dissertation on American-English in the last chapter is of great value; but some of the phenomena of dialectology may be better illustrated from the more clearly defined sound-relations of, say, Southern and Northern English. Thus, the proportional analogy which leads a Low-German when speaking High-German to say *zeller* for *teller* (Paul) or, conversely, when speaking Platt to say *tinsen* for *zinsen* (L. *census*), may be paralleled by such forms in the Anglicising Scottish of the fifteenth century as *ton* (for *tan*, *taken*) rhyming with *gon*, Sc. *gan*. On p. 389, the "partial assimilations of a borrowed word to its original" (*Jude to Jude from Judæus*; *trache* to *drache* from *draco*) is not well paralleled by *honor*, &c., where the modification affects only the spelling, and is moreover not "partial," but complete. Cases in point are

rather our "adventure" for M.E. *aventure*; "admonish" for *amonesten*, &c.

A close parallel to the accus. for old gen. in such phrases as "sind Sie *das* zufrieden" (Paul, p. 242), appears in Chaucer's "It is no drede," &c.

Here and there, in spite of the general clearness and simplicity of style, we have noted passages which are not quite intelligible without the original. Such occur on pp. 298, 387, 390.

The O.E. quotations are rather frequently misprinted or otherwise wrong. Thus, several accents are wrong on p. 298; on p. 194, the argument is needlessly weakened by the use of O.E. *hidan* for the more original and usual form *hīdan* (κεῖθ-ω, W. *cuddio*); and where do the forms *seam* (shame) and *tili* (=Ziel) occur? On p. 233, note, the certainly distinct words *scōl* < L. *schola*, "school," and *secolu*, "shoal," are combined (after Skeat) in the impossible form *scōlu*.

We have done with criticism. And lest the reader should mistrust the praise with which we began, we will refer him, among other admirable pieces of exposition, to that on p. 92 f. of the "fundamental facts of syntax."

C. H. HERFORD.

CORRESPONDENCE.

SOME NOTES ON GODEFROY'S OLD-FRENCH DICTIONARY.

IV.

Stanhoë Grange, Norfolk.

N.B.—The dagger (†) indicates that the word, word-form, or phrase, is not in Godefroy's Dictionary. (See ACADEMY, April 11, p. 350; May 16, p. 469; May 30, p. 518.)

Eissir, *issir*, *vn.* Add † sense (as *sm.*), frontier, boundary:

"Molt sai de son consoil et de son covenant,
Q'a l'issir de ma terre marchissent si parant."
Jean Bodel: Chanson des Saisnes (ed. F. Michel), § vii., vv. 20-21.

2. *Empris*, *sm.* Associate, ally; add example:

"Dist . . .
Que li feist en escrit metre,
Si comme li plout a prametre,
Toz cels qui erent ses empris,
Tant que lor nons eüst apris."

Guillaume le Maréchal (in *Romania*, tom. xi., p. 65).

† *Encloëire*, *sf.* Difficulty, hindrance, impediment:

"Li rois qui paiens asseüre
Pennse bien ceste encloëire,
Por ce tient li si pres son regne."
Rustebuef: Comp. de Const., vv. 157-9.
"Mais counistre i pout l'un mult tost l'encloëire."
Vie de Thomas de Canterbury (ed. Bekker, 1838), p. 121, v. 5.

† *Encroissement*. See *Enroissement*, below.

1. *Encroissement*, *sm.* Increase, advantage. Add † *encreusement*:

"Je pri a Dieu qu'il vous en donne tant de proufit et encreusement comme je vouldroy en avoir."
Manière de Langage (ed. Paul Meyer, Paris, 1873), § vi. ad fin.

† *Engluc*, *pp.* as *adj.* Greedy, grasping:

"Mut ad ici bon exemple donez
A ceus ke unt les mains engluiez,
Quel huintes les covent souffrir
Ky ne se sevent de larcin tenir."

William de Wadington: Manuel des Pêches (MS. Brit. Mus. Harley, 4657, fol. 22, recto b).

† *Ensaiz* (see 1. *Enseing*, below).

1. *Enseing*, *sm.* Sign, indication, instruction; add † *ensaiz*:

"Et si dist por moi enseigner
Que por eus (sc. les dyables) se doit on segnier;
Mais cest ensaiz desdaiguerai
Que ja voir ne me sainerai."

Chrestien de Troyes: Perceval le Gallois (ed. Potvin), vv. 1329-32.

† *Enseurquetot*, *adv.* Besides, after all:

"Enseurquetot que cuideries vous avoir gaegnie,
se vous l'avies asogmentee?"

Aucassin et Nicolette (ed. Suchier), p. 8.

† *Entreteistre*, *va.* To intertwine:

"En la queile corde il entreteissit alsiment a une hart une petite clokete."

Li Dialogue Gregoire lo Pape (ed. Fecster), p. 57, l. 20.

† *Erere*, *pp.f.* *erese* (see *Esrere*, below).

Erroi, *sm.* Error; add example:

"Que les armes et le conroi,
Et le conseil et tot l'erroi
Llessast on sor la gent beguine."

Rustebuef: Comp. de Const., vv. 147-9.

1. *Es*, *interj.* Alas! *hai*, in quotation below, is wrongly inserted under this heading, it should come under *hahai*:

"Hai me vos ke tant vos travilliez
C'aie marit, et de ci me chaisez."

Altfranz. Rom. und Past. (ed. Bartsch), p. 12.

Esclavorin, *pr. n.* Slav (?):

"Dautre part furent trait caldain esclavorin
Aufriquois et brandain qui moult aiment hutin
Aleman bourgeoisignon et cil deure le rin
Et piquant et franchois normant et angeuin."

Thomas de Bailloel: Battle stopped by a cup of wine (printed in *Ward's Catalogue of Romances in MSS. Depart.* of Brit. Mus., p. 882).

1. *Escomengic*, *escuminié*, *pp.* as *adj.* Abominable, detestable; add example:

"En ses mains furent atrocieies . . . les lettres de
l'escuminié auctoriteit de la felenesse poosteit."
Quatre Livres des Rois, avec Choix de Sermons de Saint Bernard (ed. Le Roux de Lincy), p. 555.

2. *Escot*, *sm.* Add phrase † *porter escot*, to carry off as plunder (?):

"Ou sunt ore ti boen ami? I sunt de tei tot departi,
Ton avoir et tun blé en unt ove ves escot porté."

De Conflictu Corporis et Animae (printed in *Wright's Latin Poems of Walter Mapes*), p. 325.

Esloungier. Add example of neut. sense:

"Plourez, ses gens, car joye vous eslongne."
Christine de Pisan (ed. M. Roy), vol. i., p. 255.

† *Esmai*, *sm.* Fear, trepidation:

"Amors . . .
Trop savez bien le cuer d'un home embler;
Mais du rendre n'est-il termes ne fins.
Ains le tenes en esmais, en balance."

Chansons de Thibault de Champagne (ed. Tarbé), No. 30, vv. 38-41, p. 44.

Espointable, *sm.* Fright, terror; add † *espuntaille*:

"Ceo ki ert vis murrir deveit,
Ke de arsun, ke d'espuntaille."

Robert de Gretham: Le Miroir (MS. Brit. Mus. Add. 26,773, fol. 54, verso a. Cf. another version in *Romania*, tom. xv., p. 304, where the reading is *qe des espuntailles*).

† *Espuntaille*. V. *Espointable*, above.

† *Esprover* (a), *va.* To reproach (= Lat. *exprobrare*, in A. V. *probro afficere*):

"Dementres que sunt fruisset li mien os, esproverent a mei chi travaillent mei, li mien enemii."
Libri Psalmorum Versio Antiqua Gallica (ed. Franck Michel), *Psalmus* xli. 14.

Esrere, *va.* To scrape, shave; add † *erere*, *pp.f.* *erese*, worn, shabby:

"Cil a ces viés capes ereses et a ces viés tacelés vestures, qui sont nu et decaue et estrumelé."

Aucassin et Nicolette (ed. Suchier), p. 8.

Estanchier. Add † *Estanger*, *estangé*, *pp.* as *adj.*, wearied out, exhausted:

"Demain purrez vus espruver
Vos bons cheus ke vus tant preizez;
Jos vi oi si par estangez
K'il ne me siverient plein pe."

Vie de Saint Gile (ed. Paris et Bos), vv. 1666-9.

† *Estanger* (see *Estanchier*, above).

Estant, *pr.p.* Add phrase † *d'estant*, forthwith, immediately:

"Lors le dit suppliant . . . print icellui Anglois au corps et le getta d'estant a terre." (It is possible the sense may be "flung him off his feet, i. e. from a standing position, to the ground.")

Chronique du Mont-Saint-Michel (ed. S. Luce), vol. i., p. 240.

† *Esturesman* (see *Esturman*, below).

† *Estossir*, *s.c.*, *v.rf.* To cough:

"A ces paroles que la reine li disoit avint que la dame de Maleaut s'estossi tot a escient, et dreça la teste que ele avoit embronchiee."

Roman de Lancelot (extract from MS. Brit. Mus. Lausdowne, 757, printed in Fifth Annual Report of Cambridge, U.S.A., Dante Soc., p. 52).

Estre de. To concern, affect; add example:

"Or sai je bien de voir certainement
Que mors ne pris n'ait ami ne parent,
Quant on me lait por or ne por argent.
Molt m'est de moi, mais plus m'est de ma gent,
C'apres ma mort avront reprochier grant
Se longuement sui pris."

Richard Cœur de Lion: Chanson (ed. Leroux de Lincy in *Recueil de Chants historiques français*, vol. i., p. 56).

Estriveus, *adj.* Quarrelsome, contentious; add example († *-vus*):

"Recumbat a tun quor,
K'il ne seit a nul fuer
Vers tei ja estrivus,
Cil ad male lime
Ki a sei meime
Se fait contrarius."

Elie de Winestre: L'Afaiement Catun (ed. Stengel), vv. 99-104.

Esturman, *sm.* Steersman; add † *Esteresman*:

"Tu blamas le batel, et l'entrer del vassel;
Plus en es a blamer, Deu sul guerree;
Par malveis estererman [printed *esleresman*]
Sui livré a Sathan."

De Conflictu Corporis et Animae (printed in *Wright's Latin Poems of Walter Mapes*, p. 332).

† *Ethique*, *adj.* Hectic, feverish:

"A toy pour ce de la fontaine Helye
Requier avoir un buvraige autentique,
Dont la deys est du tout en ta baillie,
Pour rafrener d'elle ma soif ethique."

E. Deschamps (ed. de Queux de Saint-Hilaire), vol. ii., p. 138, No. cclxxxv.

Exigende, *sf.* ? add: † *mettre en e.*, to sequester, impound (?):

"Tauntost sont ses terres seises et ses chateaus
preyssez et deliverez a les villez, et puis mis en
exigende jekes autaunt qe il veigne ou soit
utlage."

Britton: English Laws (ed. Nichols), livre i., ch. vi., § 4.

Fame, *sf.* Fame, reputation; add † *femme*:

"Oneques ne vi si douce et plaisant dame
De toutes gens avoir si noble femme."

Oton de Granson (in *Romania*, tom. xix., p. 411).

"Cestuy messire Girard d'Estavayé estoit ung
chevalier nourry et eslevé par ledit messire Otho
de Granton, et estoit moult tenu a luy; mais, par
aucune jalousie de sa femme, il emprist ceste ven-
gence et se bounta au gaigne de bataille contre celluy
qui l'avoit nourry."

Olivier de la Marche: Livre de l'avis du gaigne de bataille (ed. Prost), p. 6.

[See a note in *Romania*, xix., p. 256, by M. A. Piaget on a misconception with regard to Oton de Granson based upon the erroneous rendering of *femme* here as "wife," instead of "reputation."]

1. *Fee*, *sm.* Fee, payment; add example:

"S'il le puissent prendre, le roy les dorreit terres
e riche feez."

Hist. de Foulques Fitz Warin (ed. Moland et D'Héricant), p. 56.

† *Fegier* (see *Fichier*, below).

† *Femme* (see *Fame*, above).

1. *Festre*, *sm.* Gable, sloping-roof; add example of *freste*:

"N'y a toit de maison qui ne soit plat dessus sans
frestes."

Saint Voyage de Jherusalem (ed. Bonnardot et Longnon), p. 59.

Fichier. Add neut. sense to congeal († *fiegier*, † *figier*):

"Li sanz li figa sur le cuer . . .
E uns brandons de sanc li vole
Fegie del nies e de la boche."

Guillaume le Maréchal (in *Romania*, tom. xi., p. 66).

† *Figier* (see *Fichier*, above).

Hai (see 1 *Es*, above).

PAGET TOYNBEE.

SCIENCE NOTES.

PROF. RÜCKER will deliver one of the evening discourses during the Cardiff meeting of the British Association, and he has taken for his subject "Electrical Stress."

IN connexion with the Ladies' Sanitary Association, Dr. W. B. Richardson will deliver three public lectures on "Progressive Sanitation, Moral, Domestic, and Individual," on July 9, 14, and 21, at 4 p.m., in the hall of the Medical Society, 11 Chandos-street, Cavendish-square.

MESSRS. MACMILLAN have issued a new edition of the lectures on *Popular Astronomy*, which Sir George Airy, the retired astronomer-royal, delivered at Ipswich forty-three years ago. As stated in the Introduction to the first edition, the object of these lectures was

"to explain to intelligent persons the principles on which the instruments of an observatory are constructed (omitting all details, so far as they are merely subsidiary), and the principles on which the observations made with these instruments are treated for deduction of the distances and weights of the bodies of the solar system, and of a few stars (omitting all minutiae of formulae and all troublesome details of calculation)."

A fifth edition was published in 1866, with certain modifications and additions, made by Mr. Stirling, with the author's authority. Reprints of that edition were demanded about seven times in twenty years; and now a general revision has been made by Mr. H. H. Turner, of the Greenwich Observatory, whose principle has been to introduce as few alterations as possible, except so far as concerns the method of determining the solar parallax by transits of Venus.

PHILOLOGY NOTES.

THE June number of the *Indian Antiquary* (Kegan Paul & Co.), which has arrived in this country with unusual speed, contains a paper by Prof. Kielhorn on the fragments of Indian dramas preserved as stone inscriptions at Ajmere, to which he first called attention in the *ACADEMY* of January 17. As he then anticipated, he has already been able to obtain some more fragments, which give the name of the author of one of the plays as Somadeva. The author of the other play is none other than the great king Vigraharajadeva himself, known in history for his victories over the Muhammadans. His play is dated in the year 1153 A.D., with which date the characters of the Nagari writing correspond. The stones first discovered contained thirty-seven lines of one play and forty lines of the other; the new stones add thirty-eight lines and forty-one lines. Both plays are written, as usual, in Sanskrit, with Prakrit dialects for certain subordinate characters. According to Prof. Pischel, one of these Prakrit dialects agrees more closely with the rules laid down by the contemporary grammarian Hemachandra than in any of the known plays. Prof. Kielhorn prints a Romanised version of the two original fragments: for the others he requires further rubbings. The stones, it is curious to observe, have been built into a mosque. The same number prints the conclusion of the Gulabnama, or chronicle of Gulab Singh, Raja of Kashmir, which is interesting as giving the native version of the transactions connected with the Sikh War. Gulab Singh died just after the outbreak of the mutiny; the birth of his grandson Partab Singh, the present Raja, is here recorded as having taken place in 1850.

BABU GAUR DAS BYSACK, whose paper upon an old Buddhist monastery near Calcutta of the time of Warren Hastings was noticed in a former number of the *ACADEMY*, has contributed another article to the *Proceedings* of the

Bengal Asiatic Society on the names "Kālighāt" and "Calcutta." So far as we understand his argument, he will not allow that the latter name is derived from the former, partly for phonetic reasons, and partly because "no Hindu, not even the most ignorant, will corrupt, in hasty utterance, much less in writing, the name of such an universally worshipped deity as Kālī into Kali or Kol." Neither of these arguments, however, would apply to a European corruption, afterwards adopted by the natives. Our author prefers to look for the etymology of "Calcutta" in the aboriginal tribe of Kols. Though we are not convinced by his reasoning, he deserves our thanks for the materials he has collected, especially that derived from Bengali MSS. and family traditions. We hope that he will be encouraged to continue his topographical researches among the documents of early Anglo-Indian history.

AT a recent meeting of the Académie des Inscriptions, M. Clermont Ganneau communicated three inscriptions, dating from the first century A.D., which have recently been discovered near Jerusalem, beyond the Damascus gate, within a sepulchral cavern hewn out of the rock. They are cut upon stone ossuaries. The first is in Hebrew, שלום = *schalom*. This may either be the word "peace, health," or more probably a woman's name, Salome, for the covering of the ossuary is of the triangular form which, in the East, characterises female interment. The other two inscriptions are in Greek. One consists simply of a man's name, ΚΡΟΚΟΣ; the other is composed of three words, [ΙΝ] ΣΗΝΟΥ ΠΕΝΘΕΡΟΥ [ΠΑΡ]ΙΟΣΟΥ. If the last word is rightly read Δρόσος, it may be a variant of Δρόσος, a name borne by many Jewish personages.

IN the new part of the *Archivio Glottologico Italiano* (which has now reached the twelfth volume), Prof. Ascoli explains the puzzling Ital. *indarno* as descending from a Latin **indūrinus*, **indūasino-s*, cognate with *vānus* (from **vās-no-s*) and *vastus*, *vastare*, *devastare*. The Old French *endar* is explained in like manner.

MEETINGS OF SOCIETIES.

ROYAL SOCIETY OF LITERATURE.—(Wednesday, June 24.)

DR. W. KNIGHTON, vice-president, in the chair.—A paper was read by Dr. Phené, on "Etruscan and other Italian Dialects of pre-Roman Origin," which sought to establish that traces of such pre-Roman languages existed along certain well-ascertained trade routes, and were found still remaining in this country, and to a less extent in Scandinavia. The various exchange marts for merchandise were indicated by the double names of the Etruscan diety Tages, and Bel or Baal, and the amalgamation of the two names, as well as by other examples. Many hitherto unexplained words were indicated as being identical with recognised Etruscan inscriptions. The author of the paper has been during many years past investigating the subject on the various routes described, and in the rural parts of Italy. Phoenicians and Venetians alike got assistance from Britain against the Romans, and the Iceni in Britain were probably relatives or allies of both Phoenicians and Venetians. Andros, Anderona, Anderitum, Anderida, with many other varieties, were, and still are, common on the coasts of the Mediterranean in Spain, France, Britain, and Germany; Bal, Bel, Il are in the same way common in the counties of England and the provinces of the continent.—A discussion followed, in which the secretary and others took part.

VICTORIA INSTITUTE.—(Annual Meeting, Thursday, June 25.)

SIR G. GABRIEL STOKES, president, in the chair.—The hon. secretary, Capt. F. Petrie, read the report, from which it appeared that the number of

members had now risen to slightly over 1400; some of the work of the session had been of a scientific nature, and some of a special character tending to show the error of those who sought to attack religion in the name of science. The President announced that, within the last few hours, a letter had been received from M. Naville, stating that he could not leave Geneva. He had, however, asked that the Rev. Dr. Wright might read it for him. M. Naville commenced by giving an account of the written and traditional records bearing upon the Exodus; he then noted the points in the route he had identified, and the arguments founded on the records which aided in this identification. Copies of a map of the district, which had been prepared by M. Naville, were circulated in the meeting, and showed the route he had traced up to Migdol by the Bitter Lakes. M. Naville showed from geological investigations that the Red Sea at the time of the Exodus extended a considerable distance north of the spot, and concluded by referring to the miracle of the passage of the Red Sea, and described circumstances which had come under his own notice showing that the influences described in Holy Writ as having been used by an overruling Providence would bring about the event.

FINE ART.

PROF. JEBB ON THE PROGRESS OF HELLENIC STUDIES.

We quote from the *Times* the following report of the address delivered by Prof. Jebb, as president, at the annual meeting of the Hellenic Society on June 22:

"It is the custom that at this annual meeting reference should be made to some of the more noteworthy incidents which have marked the course of Hellenic studies during the year. The account can make no attempt to be systematic or exhaustive; its aim is rather to bring a few salient points into a single view.

"The first place in such a survey is due to the exploration of ancient sites, whether the work has been actually performed within the past twelve months, or has first been published during that period. To begin with Greece proper, in Attica the eastern and north-eastern regions are those which have furnished the principal results. At Rhamnus, on the north-east coast, the Athenian Society of Archaeology has been clearing the precincts of the two temples. The larger of these was sacred to Nemesis; it has now been shown that the smaller was a temple of Themis, as had long ago been conjectured, from the fact that a marble throne, dedicated to her, had been found there (Leake, *Demi* 2, 10). At Marathon the famous mound has been further explored; and the traditional view that it was the tomb of the Athenians who fell in the battle has been placed beyond doubt by the discovery of vases belonging to that period. At Velanideza on the east coast, and at some other places, prehistoric tumuli have been found. In Athens the principal work has consisted in excavating the greater part of a large Roman stoa, on the north side of the Acropolis, near the Tower of the Winds. In Euboea, members of the American School have been working at Eretria. An interesting theatre has been laid bare; among other discoveries are a stoa, and several tombs. One of these is the tomb which Dr. Waldstein conjectures to have been the family grave of Aristotle. The belief rests partly on an inscription, which, as restored, contains the name Ἀριστοτέλου; partly on some objects found in the tomb—viz., a pen and two styli of silver, and a statuette which seems to be that of a philosopher. Chalcis, where Aristotle spent his last days, is only a few miles distant. In the Peloponnese the centre of interest has been Megalopolis, where members of the British School have continued their work. The excavation of the theatre has now been completed, laying bare the orchestra, the seats (so far as preserved), the paradi, the scene-buildings, and the part of the stoa immediately adjoining. It now appears that the restoration suggested in the *Journal of Hellenic Studies* of 1890 must be modified in some respects. The raised stage which that restoration supposed

was a stage to which a flight of six steps led up from the orchestra. The three lower rows of these steps exist; the three upper rows were conjecturally restored. But it has now been shown that the three lower rows, whether added in the fourth century or later, did not form part of the original plan. On the other hand, two of the three upper rows, which had been conjecturally restored, have been found. Thus the fact remains that the level of the orchestra was lower than the top of the steps. This justifies the English excavators in still holding that they are right on the main point—viz., that there was a raised stage in the fourth century, though it was not so high as they first supposed. Their view is not affected by another detail in which their former restoration has to be corrected. The wall which they believed to have been the back wall of the stage, containing the thresholds of three doors, is found to be of later construction. With regard to Dr. Dörpfeld's view, that the topmost step once supported columns, the explorers hold that the evidence is not strong; but they wish to await technical advice. Even if columns had stood there, however, the existence of a raised stage would not be disproved: the difference of levels would remain unchanged. The explorers hope to have the assistance of an architect next autumn; with his aid they propose to weigh the whole evidence, and to embody it in their final publication. Meanwhile they reasonably ask that judgment may be suspended. It remains to observe that the work at Megalopolis has not been confined to the theatre. On the opposite or northern side of the river Hellisson, the Stoa Philippeios, which bounded the agora on the north, has been identified, and its plan has been determined. Another building, which almost certainly enclosed the temenos of Zeus Sôtér, has been completely cleared. The explorers may well be congratulated on the progress which they have made in their difficult and important task. It has been carried on from the first by Mr. Ernest Gardner and Mr. W. Loring, who were joined last season by Mr. Richards and Mr. Milne. We may now turn to Asia Minor. The *Journal of Hellenic Studies*, vol. xi., No. 2 (October, 1890), contains Mr. J. Theodore Bent's interesting account of 'Recent Discoveries in Eastern Cilicia.' Among the sites identified by him is that of Hieropolis—Castabala, with its temple of Artemis Perasia. He also copied a large number of inscriptions. Mention is due likewise to the expedition of Prof. W. M. Ramsay, with Messrs. Hogarth and Headlam, into Pisidia, Isauria, and Cappadocia, supplementing Mr. Bent's work in the Kalykadnos valley, and carrying on new and important researches in the region of the Anti-Taurus. Here we may note with satisfaction that the work of the Austrian expedition in Asia Minor is prospering. The first fruits of it have appeared in vol. i. of Lanckoronski's splendid publication, *Les Villes de la Pamphylie et de la Pisidie*. It has been announced that Prince John of Lichtenstein has offered to the Academy of Vienna an annual sum of 5000 florins for five years in aid of these researches. At Salamis, in Cyprus, the English committee have continued their excavations, under the direction of Mr. Munro and Mr. Tibbs. Among the objects found has been a series of terra-cotta statuettes, with drapery painted in imitation of elaborate embroidery. We may recall the fact that two natives of Cyprus, Accesas, and his son Helicon, are recorded as having excelled in the art of embroidery (Athenaeus, p. 48 b). With regard to Egypt, mention is due to Mr. Flinders Petrie's discoveries at Kahun, and elsewhere, showing that the earliest geometrical pottery, of the Mycenaean type, occurs in Egypt as early as 1400 B.C., and is followed, about 1101 B.C., by the beginning of natural designs. Mr. Petrie's summary of these discoveries appeared in the *Journal of Hellenic Studies* for October last. He is disposed to think that a European civilization, little indebted to Asiatic lands, may have arisen before 2000 B.C. Such are some of the more notable points in the record of exploration during the year.

"With respect to the literature of Hellenic studies, it must suffice to indicate a few characteristic features. First, we may notice some great works directly illustrative of archaeology. Such are—the first volume of the Berlin Corpus of Sarcophagi Reliefs; the first instalment of the

Sidon Sarcophagi by Hamdi Pasha and Th. Reinach; the Grave-Reliefs published by the Vienna Academy; Furtwängler's *Olympian Bronzes* (vol. iv. of the official publication). In a kindred province we have had Prof. W. M. Ramsay's *Historical Geography of Asia Minor*, published by the Royal Geographical Society; also Humann and Puchstein's *Reisen in Klein-Asien und Nord-Syrien*. In other departments of literature no event has excited so much interest as the publication by the British Museum, from the newly-found papyrus, of the Treatise on the Constitution of Athens. Those who have seen either the papyrus itself or the autotype facsimile can best appreciate the difficulty of the task imposed on Mr. F. G. Kenyon, who transcribed and edited the text. Great credit is due to him for his work, as has been cordially recognised on the continent and by competent opinion at home. As might have been foreseen, Aristotle's authorship has already been questioned; but thus much, at least, is certain—this is the treatise which passed in antiquity as his, and it was written either in his lifetime or soon after his death. It will be long, perhaps, before all the questions which the book raises will have been sifted; but, at any rate, it is a valuable addition to our knowledge of an important period. Another volume, shortly to be published by the Museum, will contain other texts from new papyri—including seven poems by the iambograph Herodas; part of a hitherto unknown oration, perhaps by Hypereides; a grammatical treatise ascribed to Tryphon; and collations of papyrus manuscripts of Isocrates' *De Pace*, parts of the *Iliad*, &c. When we remember that fragments of the *Phaedo* and of Enripides are to be added to the newly-found texts, it is apparent that the range of literature over which new light may be looked for from new papyri is a wide one; and it does not seem too sanguine to hope that Egypt may have more such gifts in store for us. At any rate, the experience of this year agreeably reminds us that a generation, in which some head masters are doubting whether Greek is really popular enough to deserve a continuance of their support, can still feel a ripple of excitement at the discovery of a new Greek classic—such a ripple as a similar occurrence might have sent through the Italy of Petrarch. But these are not the only literary discoveries which have been published during the last twelve months. Mr. W. Loring has edited in our *Journal* the new portion of the Edict of Diocletian, in a Greek version, found on a stone at Megalopolis. The date of the edict was 301 A.D.; its object was to fix the maximum prices for various commodities. The prices are reckoned in the copper denarius, worth about one-fifth of our penny. The chief interest of the new fragment consists in the proof that gold—of which copper was then, as it is now, merely the token—was then extremely dear: i.e., the value of gold, relatively to commodities, was extremely high. Another point of interest consists in the local epithets given to commodities, showing whence they came. A kind of woollen cloak is called a *βίλος Βρετανικός*. It has been suggested that the epithet may mean 'Britannian'; but if it means 'British,' then this is probably the earliest reference to an exportation of wool or woollen stuffs from Britain. Another remarkable discovery, published this year, is as yet, perhaps, less widely known. During a visit of the Emperor Hadrian to Athens—probably at his first visit, in 123-126 A.D.—an Athenian philosopher named Aristides addressed to him an eloquent Apology for Christianity. The fact is noticed by Eusebius and Jerome, but the Apology itself was not extant. In 1889 Mr. J. Rendel Harris, formerly fellow of Clare College, Cambridge, and now professor of Biblical languages at Haverford College, Pennsylvania, found a Syriac translation of this Apology at the Convent of St. Catherine on Mount Sinai. He transcribed it, and prepared to edit it, with notes and an English version. The proof-sheets of the English version were read by Mr. J. Armitage Robinson, fellow of Christ's College. Shortly afterwards Mr. Robinson happened to be reading, in the Latin version, that once famous romance, the 'Life of Barlaam and Josaphat.' Josaphat, the son of an Eastern king who persecutes the Christians, is converted by the monk Barlaam; the king, his father, thereupon lays a plot for reconverting him: an old man named

Nachor, a good actor, shall personate the monk Barlaam, shall make a pretended defence of Christianity, and shall be publicly confuted by the pagan advocates. But, when the hour of trial arrives, the utterance of Nachor, like that of Barlaam, is miraculously overruled; he delivers an apology for Christianity which convinces his pagan hearers. This story was originally written in Greek, probably in the fifth or sixth century A.D. The Greek text was first printed by Boissonade, in his *Anecdota*, vol. iv. (Paris, 1832). Well, in reading the Latin version of this story, Mr. Robinson suddenly came on something which reminded him of Aristides, whom he had just been reading in the English version from the Syriac. He turned to the Greek text of the *Life*. A comparison with the Syriac version of the Aristides then showed that the speech which the author of Barlaam and Josaphat had put into the mouth of Nachor must be, at least in substance, the original Greek text of the long-lost Apology. We see at once how the author of the romance came to think of his Eastern king; he suited his plot to the Apology, which he wished to frame in it, and which was addressed to an emperor. It may be mentioned that the recovered Apology, which cannot be later than 133 A.D., contains a distinct allusion to a written Gospel. Adolph Harnack justly calls this 'a brilliant discovery.' It may serve to remind us that the Christian—we might add, the Jewish—regions of Greek literature still offer a comparatively fresh field to research. That fact is exemplified by another recent Greek book. The so-called Psalms of Solomon are believed to have been written by a Pharisee of Jerusalem about 70-40 B.C.; they were translated into Greek at some time before 40 A.D. A very complete edition of this Greek version has lately been published by Prof. Ryle and Mr. M. R. James. Students of Roman history will find in one of those Psalms the cry with which Judaea greeted the tidings of Pompey's death.

"Among other works, bearing on Hellenic studies, which the year has produced, there is one which stands conspicuous, alike by the great scale on which it is planned and by the author's reputation. Mr. Freeman has given us the first two volumes of his Sicily, carrying the story down to the beginning of Athenian intervention (433 B.C.). The narrative will be continued, he hopes, to a point not earlier than the death of the great Sicilian emperor, Frederick II., in 1250 A.D. No previous writer has essayed to tell the story of Europe's central island, 'the meeting-place of the nations,' as a whole; nor has any, probably, been so well qualified to relate alike the strife of Phoenicians with Greeks, and the strife of Saracens with Normans. This year has seen also the completion of a work which may fitly receive mention here, both on account of the labours which have conspired to produce it, and on account of the wide interest which it possesses for various classes of students—I mean the third edition of Dr. William Smith's *Dictionary of Greek and Roman Antiquities*, edited in the first volume by Mr. Wayte, and in the second by Mr. Marindin. Forty-three years have elapsed since the last preceding edition—the second—appeared in 1848. No one who remembers how fruitful this long interval has been in fresh materials of every kind can wonder that the new issue is almost a new book. Scarcely twenty articles remain as they stood; two-thirds have been largely altered, and one-third has been entirely re-written. One more work must be named, which has just come forth at Leyden—an addition, almost unique in its kind, to that instructive and stimulating branch of scholarly literature, the biographical memorials of illustrious scholars. It is a collection of letters written by Cobet from Italy, between November, 1840, and July, 1845—his own account of the studies which were making him what he became. The great Dutchman relates with gusto a remark which a German friend of his overheard from a person of another nationality:—'Those dreadful Germans actually work for the love of working!'

"The obituary record of this year includes the names of several members whose loss we deplore. Among these are Dean Church, whom this society had the honour to number among its vice-presidents; Archbishop Thomson; Canon Liddon; Sir Robert Fowler, who had been a member of the society from its foundation; Samuel Savage Lewis, secretary of the Cambridge Antiquar-

ian Society, a scholar of rare accomplishments, of untiring industry, and of most genial disposition; Anthony Rich, the well-known author of an excellent dictionary of antiquities; and Dr. Henry Schliemann, whose brilliant and indefatigable services had won the lasting gratitude of archaeologists throughout the world.

"In concluding this retrospect, necessarily a slight and incomplete one, I may remind you that this year is memorable for something more than the additions which it has made to the record of achievement. It has also determined the destiny of a great future enterprise—one to which scholars in all countries have long looked forward with exceptional interest. No response of the Pythian Apollo, in days when the fate of some national undertaking might hang upon his utterance, could easily have been awaited with more suspense than that which the archaeological world has lately felt, while waiting to see what nation was to have the honour of exploring Delphi. We in this country should have felt a natural satisfaction if, as seemed at one time possible, that task had been committed to the competent hands of our kinsmen. But this was not to be; and they, like ourselves, will, we may be sure, cordially recognise the worthiness of their successful competitors, the French. It may be said, indeed, that there is a certain historical fitness in the award of this privilege to the nation which was the first to establish a regular school of archaeology on Hellenic soil; and to whose archaeologists, we may add, Delphi is not new ground. We offer to the French our congratulations and our best wishes, in the full confidence that their execution of this momentous task will be marked by all those admirable qualities which we are accustomed to expect in their best work, and which recently distinguished, in so eminent a degree, their exploration of Delos."

ART SALE.

THE collection of drawings—many of them "*aux trois crayons*," as the phrase is in France—which had belonged to Miss James, of Norfolk-square, was sold last week at Christie's. They had been acquired in the first instance by Miss James's father, an intelligent corn factor, who had a keen eye for art, and who saw, some fifty years ago, when Academical taste reigned supreme, that Watteau was among the masters—that he was of the family of Titian, of Tintoret, of Velasquez, of Rubens. With all our admiration of the artist—designer, painter, draughtsman of supreme power and charm—we are bound to say that the drawings did not sell cheaply last week. Watteau is at last recognised.

There were about seventy drawings in all. We will give the prices of but a few of the best. "A Lady Seated, and two Figures of Ladies Standing"—one just slightly holding her gown behind—an amazingly satisfactory little thing, quite complete with the most economical employment of means—sold for £32 (Colnaghi). "A Standard Bearer"—from the Dimsdale collection—£35. "A Man playing a Guitar"—from the Denon collection, as well as the Dimsdale—£126. This fell to the bid of Mr. Agnew. For £43 there was knocked down to Mr. Deprez "A Lady Seated, with two Groups of Sculpture." "A Man with Long Hair"—turned to the right, and tuning his violin—was bought for £14 14s., by Mr. Dowle. "The Leçon d'Amour"—two sketches for the picture—reached the sum of £236 (West); "The Head of a Girl," £29 (Martin Colnaghi). Then there was "A Lady Seated," £53; "A Comedian Unmasking," £85; "A Cavalier assisting a Lady to rise—a study for an often repeated motive, found in the "*Embarquement pour Cythère*"—£44; a very dainty drawing of "A Lady Reclining," £45 (Salting); "A Man with a Flacon," £38 (Deprez); "A Lady Standing," £23 (Doyle). Then came one of the gems of the collection—a drawing of childhood, so sensitively observed and vivaciously executed, that even the greatest of the Italian

masters has perhaps hardly equalled it. It fell to Mr. Agnew's bid of £231. It represented two little girls with heads and eyes upraised as at some passing spectacle, and with hands and arms resting on a "table," the catalogue said, but we have always imagined it to be the ledge of a private box at a theatre. A fine semi-nude, or almost wholly nude, was "A Female Dressing"—in an auctioneer's catalogue, compiled, presumably, by one who has his doubts with regard to the propriety of the nude figure, a woman, be it observed, is always a "woman" as long as she is dressed, and a "female" directly she has laid aside her clothing. This "Female Dressing" fell to Mr. Salting's bid of £63. It is a marvellous instance of modelling and solidity of work, with little apparent labour; and it is probably, what it was described as being, a study for the picture of "*La Toilette*," which belonged to the late Sir Richard Wallace, and is still at Hertford House. "Comedien Italien" fell to Mr. Agnew's bid of £315. "Three Studies of Ladies"—once in the collection of Mr. Esdaile—reached £220 (West); and the same purchaser bought, as the next lot, the highest-priced drawing in the sale. It was indeed an amazing sheet of heads—called "Five Heads of Women"—and the price paid for it was within a short distance of £700. Two other things only will we mention: first, the noble drawing now called "Three Studies of the Head of Madame Duclos" of the *Comédie Française*—it fetched £367, and is reproduced with others in the Arundel Society's book; the second is hardly less an absolute picture in completeness of modelling and indication of texture, the "Head of a Lady"—£105.

NOTES ON ART AND ARCHAEOLOGY.

By the election of Mr. Frank Dicksee to full rank, the Royal Academy has added to its "upper house," so to speak, an agreeable and popular gentleman who is everywhere *le bien venu*, and an artist who is not the least able and ambitious of our younger painters. But having said so much, we have said all that is to be urged in favour of, or in apology for, Mr. Frank Dicksee's election. Mr. Dicksee is still young—he might well have waited. He is as yet uncertain in his aims, and sometimes even in his methods—he might well have matured. He has always been dangerously near to pleasing chiefly the uninitiated—he might well have established his claim to the vacant chair through some more years of austerer labour. Meanwhile, Mr. Henry Moore and Mr. George Boughton are prominent Associates still unmotioned to "the velvet of the sword"—one of them a more brilliant sea painter, it may be, though not a more sound one, than Mr. Edwin Hayes (who, ridiculous as it may appear, is not of the Academy at all), and the other a painter of the figure and of landscape who pursues his own line, and who has created, so to say, a *genre* of his own. We cannot think it well that Mr. Henry Moore and Mr. Boughton should be unsummoned among the Forty, while Mr. Frank Dicksee, who is younger, less settled in his art, and perhaps less individual to boot, attains somewhat easily the higher rank. The next question that will arise for settlement is who shall fill his place as an Associate. More than one will have to be elected before long, we presume—the first, in all justice, should be Mr. Albert Moore. After him, Mr. Stanhope Forbes has notable claims; and so has Mr. Alfred East as a landscape painter; while there are those who think it likely that Mr. Swan will be made an Associate before any long time has elapsed.

ATTENTION is to be called in parliament to the method in which the Chantry Bequest is

administered. It will not be found, however, we suspect, that the administrators of the fund have gone outside the lines laid down in the testament of the sculptor for them to travel between. Nevertheless, the influence of public opinion may be brought to bear upon the council of the Royal Academy to such an extent that they may henceforth hesitate to make any purchases quite so bad as some of those that they have, during the last few years, had the temerity to announce. We make no objection whatever, for our own part, to the acquisition of important and even costly paintings by Academicians. The purchase of the Leighton picture—last year, was it not?—was eminently justifiable and even to be desired. The Orchardson picture—"Napoleon on Board the *Bellerophon*"—is an interesting pictorial contribution to history. "Britannia's Realm" has something besides its taking title to recommend it, among work of Mr. Brett's. And what unprejudiced critic could lift up his voice against the purchase of one of the finest things that has ever come from the brush of Mr. Poynter?—we are not sure, indeed, that the "*Visit of Venus to Aesculapius*" is not the very finest. Happy were the record if it ended here. Alas! the purchasers have gone further, to fare worse. Among the works of our younger painters—though Mr. Sargent, indeed, is not very young—we may much commend the acquisition of Mr. Sargent's "*Carnation, Lily, Rose*," and of Mr. Tuke's "*All Hands to the Pumps*," and of Mr. Frank Bramley's masterpiece of masculine and homely pathos, "*Hopeless Dawn*." But the council, in what we dare not characterise as its wisdom, bought a green farm landscape by the very greatest living master of the painting of the sea; that is how it represented Mr. Hook. It bought a Peattie that was not of the first class. It has this year bought a Calderon which but little represents the real charm which is often the painter's own, and which, to boot, has given offence to many serious people of the Roman Catholic Church.

MR. T. J. LARKIN will open next week at the Japanese Gallery, New Bond-street, an exhibition of a second series of water-colour and oil paintings of "*The Land of the Rising Sun*," by Mr. Henry Varley. We may also mention that Messrs. Bellman & Ivey have now on view, in Piccadilly, a number of bronzes, including reductions of works recently exhibited at the Salon and the Academy.

An important heraldic exhibition will be opened on Monday next at Edinburgh, in the Scottish National Portrait Gallery.

THE annual general meeting of the Society for the Preservation of the Monuments of Ancient Egypt will be held on Tuesday, July 14, at 5 p.m., probably in the rooms of the Society of Antiquaries, Burlington House.

THE collection of etchings by Meryon, formed during the lifetime of the artist, by M. de Salicis, is to be sold at the middle of this month. Probably it is the last of the several collections formed during Meryon's life by those who were his friends and encouragers. There was the collection of M. Niel, of the Ministry of the Interior—no small part of it, we believe, but not all, now belongs to Mr. Macgeorge, of Glasgow. There was the collection of M. Burty, the critic. There was the collection of M. Destailleur, the architect. There was that of M. Wasset, the sort of old gentleman whom Balzac would have loved to describe—a veritable "*Cousin Pons*"; M. Wasset it was who made himself historic by keeping Meryon's grateful, not to say gushing, receipt for one and three-pence paid to him by this elderly inhabitant of the Rue Jacob, for an impression of the "*Abside*," now worth fifty pounds. And, lastly, there comes this collection of the late

M. de Salicis, a comrade of Meryon's on the high seas when Meryon was still a sailor, and one who, when the excitable genius had expired in Charenton, stood over his grave and said of him, with admirable poetic symbolism, that "sa barque à tout instant noyée, courait sans repas au naufrage." M. de Salicis possessed a noteworthy cabinet of Meryon's prints, as well as many remarkable drawings by him. The drawings are not to be brought under the hammer.

LAST week there was a gathering at the Gallery Institute in Piccadilly, when Mr. and Mrs. W. S. Caine were at home to show a set of clever "impressionist" drawings made last winter by Mr. R. W. Allan, who accompanied Mr. Caine on his late visit to India. Among the company were Mr. and Lady Constance Shaw-Lefevre, Sir W. Lawson, Sir R. Temple, Sir George and Lady Campbell, Gen. Playfair, Chief Justice Way (of Adelaide), Canon Wilberforce, Lady Chichele Polden, and Mr. Leonard Courtney. The architectural pictures attracted the most notice; though the view of Kinchinjanga and a sunset on the Ganges were good samples of impressionist landscape.

DURING this week the mosaic by Salviati, of Venice, representing Daniel, has been placed in its position in one of the spandrels of the dome of St. Paul's Cathedral. It is designed and coloured in the style of Michael Angelo. The mosaic of Ezekiel will be placed in position in the course of the month; that of Jeremiah has already left the studio of Murano, where those of Luke and John are rapidly approaching completion. It is expected that before Christmas the great work of decorating the spandrels of the dome with mosaics representing the four Evangelists and four Prophets will be completed. The first mosaic, that of St. Matthew, was placed in the first spandril twenty years ago.

THE *cachet* of a Roman oculist, named Sextus Flavius Basilius, has been found near Rennes. Among the eye-salves mentioned, two bear names not met with before: *amethystinum*, made from amethyst-powder, or possibly from a plant of that name; and *trigonum*, perhaps made from verberna.

THE STAGE.

WE shall next week be able to give some account of the new Savoy opera, "The Nautch Girl," which was produced—with fair success apparently—too late for discussion in this week's issue.

The Vaudeville re-opens its doors this evening, under the temporary management of Mr. Harrington Bailly, with entertainments which we trust may commend it to the favour of the public.

MR. GEORGE ALEXANDER goes, as we are informed, on a provincial tour with his St. James's Company, soon after the closing of the playhouse for the season. But "The Idler" is likely to be kept in the bills in King-street for at least another fortnight.

"TOWARDS the end of the season, revive 'David Garrick'" is an axiom at the Criterion as little to be questioned as "When in doubt, play trumps." Again has Mr. Wyndham acted upon it, and Robertson's adaptation from the French of "Sullivan," is once more drawing audiences. There is no gainsaying that, interpreted by Mr. Charles Wyndham, the piece is more popular than when it was Mr. Sothorn who played it.

THERE is somewhat vague talk of an official visit of the Comédie Française to London next year. We only trust it may come to pass; for though the Française is not what it used to be,

it is still, in organisation and *ensemble*, the first playhouse in the world, and no one of its actors is seen to so much advantage as when he is beheld in company with his own brethren of the Rue Richelieu. The arrival of the Comédie in force—and at some reasonable theatre—would in all probability revive the now languished interest in French plays in London.

MUSIC.

MUSIC OF THE WEEK.

THE Handel Festival, closed last Friday week with "Israel." Of course, the grand double choruses which form so striking a feature of this Oratorio can nowhere else be heard to such advantage; and if there were some weak moments in the performance, many of the numbers were produced with the usual imposing effect. It was in the opening chorus, "And the children of Israel sighed," that the choir was most at fault. The principal solo vocalists were Miss Macintyre, Mme. Belle Cole, and Mr. Lloyd. Mme. Cole sang well, and Mr. Lloyd received unmeasured applause for his rendering of "The enemy said." "The Lord is a man of war" was not sung by the "four hundred" male voices, as at former Festivals, but as a duet (Messrs. Bridson and Brereton), as Handel wrote it. This was more artistic, if not so effective for the public. Mr. Manns deserves the highest praise for the ability and never-flagging energy with which he wielded the baton during the whole of the Festival; he has once again proved himself fully equal to his responsible task. The attendance was below that of 1888, but large enough to justify one in saying that Handel has not yet lost his power to draw.

Mr. Augustus Harris gave "Lucia" on Wednesday, and "Martha" on Friday. Mme. Melba, in the former, achieved a brilliant success; and in the latter, Mme. Mravina, as Martha, by her pleasing singing and piquant acting, excited much admiration. But even with the attraction of good vocalists these Operas no longer draw the public. Margherita and Carmen are now the reigning favourites.

Two juvenile pianists, the Signorine Rosina and Bice Cerasoli, aged eight and ten, appeared at Mr. Augustus Harris's operatic concert at the Albert Hall on Saturday afternoon. They are both extremely talented; it is to be hoped that they are in good hands, and will not get spoilt by too much public applause.

The Philharmonic series of concerts came to a close last Saturday afternoon. M. Franz Ondricek gave an artistic rendering of Beethoven's violin Concerto, and, as an old favourite, was received with enthusiasm. Mme. Pachmann played Chopin's Concerto in E minor, and made the most of a work more noted for its difficulties than for inspiration. Mr. Barton MacGuckin was the vocalist. Mr. Cowen, who conducted Grieg's characteristic Overture "Im Herbst," and Beethoven's eighth Symphony, was much applauded.

The programme of the sixth Richter concert, on Monday evening, was given in conjunction with the Wagner Society. Now, on such an occasion a programme of special interest ought to have been provided. Of the three Wagner excerpts two were from early works, and in both these, "Elizabeth's Greeting" and "Senta's Ballad," Mme. Nordica was heard to advantage; the third was the well-known "Vorspiel und Liebestod" from "Tristan," magnificently played by the orchestra. Haydn's "Clock" Symphony is a charming work, and it was particularly interesting to hear it with reduced strings; but it had no connexion with Wagner. The last and longest piece in the programme was a Symphony in D minor, No. 3, by Anton Bruckner. Speaking of performances of this

work at Vienna, Mr. C. A. Berry, the able analyst, reminded us in the programme-book that "critics who formerly condemned it have recanted," and begged us to listen to it "with patience and forbearance." There are certainly works which need many a hearing before one can do them justice; but a first hearing ought at least to reveal enough to make one desire further acquaintance with the music. Bruckner's Symphony does not create that desire; it is clever, but dry, and immoderately long. Herr Richter, four years ago, produced the same composer's seventh Symphony, but it was never repeated. Bruckner is known to be an accomplished musician, and of his skill as a contrapuntist both his Symphonies give proof, but to us he lacks inspiration; and an ounce of the latter will outweigh a ton of double counterpoint. But it may be very naturally asked why was this work selected? The answer is simple, if not satisfactory: Bruckner was an admirer of Wagner, and dedicated this, his third Symphony, to the Baireuth master.

M. Paderewski gave a third pianoforte recital at St. James's Hall on Tuesday afternoon. His reading of Beethoven's "Sonata Appassionata" was dignified and poetical. Does the now popular pianist feel under restraint when he is interpreting the works of the great master? If so, this may perhaps explain the quality of the tone, which at times, though pure, lacks warmth; but the performance, altogether, was highly impressive. M. Paderewski, much to the advantage of the music, omitted the repeat in the third movement. He also played Schumann's "Carneval." We have heard him before in this characteristic work. His reading is brilliant, but too full of conceits of his own for us to accept it as a satisfactory rendering of Schumann. M. Paderewski gave a beautifully delicate performance of Chopin's Nocturne in B (Op. 62, No. 1), but in the A flat Polonaise he showed signs of fatigue. He drew an exceedingly large audience; the appearance of the hall and the enthusiasm reminded us, indeed, of the days when Rubinstein gave recitals in London. J. S. SHEDLOCK.

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JUDGING from the comments called forth by Mrs. Oliphant's *Memoir*, Laurence Oliphant, although a familiar name, was to most people nothing more than a name. All they know about him has been learned from Mrs. Oliphant's pages, and, with the fewest exceptions, the comments have been echoes of her opinions, and repetitions of her statements, even of her errors of fact and inference. It is, therefore, especially unfortunate that she did not qualify herself more carefully for her task. For instance, to understand Oliphant it is necessary to understand what manner of man that was who influenced him so greatly at the crisis of his life; but to Mrs. Oliphant the character and career of Thomas Lake Harris are practically unknown. Her only "definite ground" in this matter is, she says, contained in some volumes of his addresses and sermons. She sees no reason to think he was an impostor, but has not taken the pains to ascertain whether he was one or not. Surely a zealous historian would, at least, have sought out the several persons now living who were co-workers with both Mr. Harris and Oliphant at Brocton, and would have listened to what they had to say and weighed it. Even Mr. Harris himself might have been applied to, so that his version of a curious story as well as Oliphant's could have been stated. Mrs. Oliphant's manifest failure to grasp the religious principles of the Brotherhood of the New Life is more excusable; but even here her ignorance—of which she is not a bit ashamed—seems unduly great. Failing thus to appreciate some of the main influences and conditions of Oliphant's life, her work is inevitably superficial. It includes personal reminiscences—her own and others; but, dealing as it does with lives so recent, it might well have been enriched with many more. Its chief value is as a chronicle—presumably accurate—of the incidents of Oliphant's career. We look in vain for the real Laurence Oliphant in the book, but we find much about him; and it need hardly be added that the story, so far as it goes, is told with such skill and discretion as to make it—to use Mrs. Oliphant's favourite word—"delightful." It is to be hoped that people who can supply the deficiencies

will now step forward, so that by-and-by someone—Mrs. Oliphant herself, for choice—will be able to prepare a new and perfected biography.

Laurence Oliphant's life divides itself into two parts, the first, terminating when he was thirty-eight years old, being the preparation for the second. He was born at Capetown in 1829; his father was then attorney-general there, a post he afterwards exchanged for that of chief justice of Ceylon. His mother was Maria Campbell, daughter of Col. Campbell, of the 72nd Highlanders. Both parents are described by Mrs. Oliphant as notable in their several ways: she "full of the vivacity and character which descended to her son," he a man of much "individual power and originality," as well as "an excellent lawyer and trusted official." It may be that Oliphant's ardour for things military descended from his maternal grandfather. Both his parents were devotedly fond of their only child, whose wishes were never thwarted, and who was saved from the moral ruin which usually befalls spoilt children only by the deep religious disposition of the father and mother, and, still more, by the freedom from vicious taint in his own character.

Oliphant was a traveller from the outset; for he was transferred from Capetown to England at a very early age, and, when twelve years old, left England again to join his parents in Ceylon. There are few parts of the habitable globe that he did not visit once or oftener during the next twenty years. In 1846, when his parents were preparing to travel for a couple of years, he convinced them, easily enough no doubt, that it would be much better for him that he should travel with them than that he should go up to the university; and the result was that, instead of becoming a graduate of Cambridge, he became, to use his own phrase, "a citizen of the world . . . from an extended knowledge of it." He called himself not inaptly "a rolling stone," but it was one which failed to verify the proverb. Mrs. Oliphant gives his adventures in considerable detail, and he has himself recorded them, still more fully, in his *Episodes in a Life of Adventure*. His "baptism of fire" took place when on entering Rome in 1847 he "passed cannon pointed down the streets," and a little later shared in the Revolution by joining in an assault on the Austrian Legation. Passing on with his father, he reached Messina on the eve of a bombardment, and was more than once in imminent danger of being shot. In 1860 he was again in Italy, conspiring with Garibaldi, and he was present when Victor Emmanuel received the crown.

That insatiable desire to see and to know which led Oliphant into danger when he was only seventeen years old led him afterwards, as by an instinct, into numerous other perils. Few great public movements of that time—especially few warlike movements—took place without his presence. In 1848, when at Athens, he had an adventure with a lawless soldier who wanted his watch, and being refused, nearly took his life instead. Learning from the Consul that protection from the law was not to be

looked for, but that if he had shot the man nothing would have been said, he gladly entertained the proposal of a friend that they should devote themselves "to the pleasing sport of trying to get robbed" and of shooting the robbers. They would be conferring a benefit upon the inhabitants and amusing themselves at the same time, they thought; and these two did actually arm themselves with revolvers and prowled about in secluded places "in the hope of finding sport." But, happily, no one tried to rob them.

The spirit which dictated this enterprise was hardly more irresponsible and reckless than that which displayed itself in many subsequent adventures. After spending three years in Ceylon as his father's private secretary and as a lawyer pleading in the Ceylon courts, devoting his time, as he says, largely to sport as well as to law, witnessing a small rebellion in the Kandyan Province, and making an excursion into Russia, which resulted in a book on the Crimea, Oliphant, in 1854, was again in London, just when war between England and Russia had been declared. As a specialist on the subject of the Crimea, he was summoned to the Horse Guards to give what information he could about that little-known region. It had been his purpose to prepare for the bar, but the chance of fresh adventures spoiled all his zeal for study. The world at large seemed to him, he said,

"such a much bigger oyster to open than his neighbours' pockets, that he never even went to the expense of buying a wig and gown; while the absurdity of perpetually paying for dinners at Lincoln's Inn which he never ate induced him at last to disbar himself."

He was anxious to be sent in some capacity to the Crimea—whether in the service of the government or of *The Times*, did not matter much to him. Meantime, however, he accompanied Lord Elgin, then Governor-General of Canada, on a diplomatic mission to Washington. Then after a brief residence in Canada, he returned to London; and failing to obtain any definite appointment, but with letters of introduction from Lord Clarendon, he proceeded, with his father, to the seat of war. There he first met Gordon, and there, of course, he had adventures, which, one fancies, would have summarily ended the career of any other man. In 1856-7 he was again in America, amusing himself, among other ways, by joining Walker, the would-be President of Nicaragua, in his filibustering expedition. This resulted rather ignominiously for him; for being found by a British officer and his nationality discovered, he was sent away like a naughty boy. Ultimately Walker was hung by the Honduras Government—hanging being, as Oliphant says, the usual fate which followed failure in that country. The rumour in England was that Oliphant himself had been so treated; and accordingly, at the first party he attended after his return home—

"a very charming young person whom I was very glad to see again after my various adventures, put out two fingers by way of greeting, raised her eyebrows with an air of mild surprise, and said, in the most silvery and unmoved voice, 'Oh, how d'y'e do?' I thought

you were hung.' I think it was rather a disappointment to her that I was not. There is a novelty in the sensation of an old and esteemed dancing partner being hanged, and it forms a pleasing topic of conversation with the other ones."

After an unsuccessful attempt to enter parliament at the general election of March, 1857, Oliphant joined Lord Elgin's embassy to China; but while on the voyage out, the Indian Mutiny was announced, and the course of the expedition was diverted to Calcutta, which was reached at a critical hour. Arriving in China, Oliphant took an active part of his own in the war. He accompanied the squadron which captured the Peiho Forts, and was one of those who, with Captain Sherard Osborn, scaled the walls of Tientsin. At the bombardment of Nankin he was on board Captain Osborn's ship the *Furious*, and while standing on the bridge with Lord Elgin, a shot "cut through a rope a couple of feet above his lordship's head." A little later, when Oliphant was leaning over the bulwarks, another shot came through them close under his arm, one of the splinters tearing out his watch chain.

Dangers as great were afforded to Oliphant when he hunted elk (*i.e.* deer), elephant, wild boar, and bear. All through those years he seemed to hold his life in his hand, and to carry it very carelessly. His crowning adventure was, however, at Yedo, whither he had gone in 1861 as First Secretary of Legation, in succession to Mr. de Morgan, who had been murdered. He was glad of such an opening in the diplomatic service; but his hopes were swiftly terminated by a midnight assault, prompted by the fierce native jealousy of foreigners which then prevailed, which also nearly ended his life. He was severely wounded, and when sufficiently recovered, was sent home with despatches. Owing to the weak state of his health, he was allowed to remain in England for a while, and ultimately did not return to Japan.

Other historic events in which Oliphant participated were the Polish insurrection of 1863, and the war in Schleswig Holstein in 1864. Then he returned to London and settled, or tried to settle there. On his frequent but brief visits he had always been welcome in society. One possessed of such varied information, brilliant as a writer and talker, attractive as a man and withal well-born, could not be other than welcome. His chance of a diplomatic career being closed, another not less brilliant and enviable lay before him in the sphere of politics. He was elected member of parliament for the Stirling Burghs and was regarded by his friends as the coming statesman. Had he followed the intended path, he might long ere now have held the post of foreign secretary, or almost any other post, in successive Liberal administrations; and at this moment he either in the running with Sir William Harcourt for the reversion of the leadership, or biding his time on the borderland of both parties with Mr. Joseph Chamberlain.

These things were not to be. In 1867 Oliphant "suddenly" disappeared from England, and was next heard of in the community at Lake Erie, where he had

thrown in his lot with Mr. Harris, then generally known, so far as he was known at all, as a preacher of strange doctrines. The action seemed sudden to those who knew nothing of the working of Oliphant's inner life; but in reality all his preceding career had been a preparation for it. Mrs. Oliphant, like the majority of his friends, entertains doubts of the wisdom of Oliphant's action; and, as a possible explanation, it is suggested that he had a kind of double nature, each part of which asserted its supremacy by turns—one, well supplied with common sense, attracting him to society; the other overdone with cloudy mysticism and religious fanaticism. Yet, as Mrs. Oliphant herself says, "the manner of development is all involved in the product, and no man can contradict his nature" (vol. i. p. 25). No one is really inconsistent; only each moves in an orbit of his own which, to those who do not understand its course, may seem erratic.

Oliphant's life hitherto had been that of a man of pleasure—thoughtless as men of pleasure are, but not vicious. Just a hint of other possibilities is offered in his early efforts to reform the London roughs. His letters to his mother contain numerous religious allusions, but only in response to anxious questionings of hers, and they do not seem like the expression of any deep feeling of his own. That his continual absence from home caused his mother suffering is certain; but she loved him too well to ask him to sacrifice his pleasures for her sake, and it never occurred to him to sacrifice them without being asked. His delight in hunting and in witnessing battles might seem to point to a nature callous of the feelings of others. But these things, and much else that was not beautiful in his earlier life, arose from want of thought and not from want of heart. He had never been taught that there was anything for him to do in the world but enjoy himself. The faults of a man as naturally veracious as he was could not lie far below the surface.

Until he was thirty-eight years old Oliphant was, in reality, passing through an unusually prolonged boyhood. All that time, in obedience to his insatiable desire to know, he was rapidly absorbing everything that life could offer. While profoundly interested, he was as yet not serious. No sense of responsibility lay upon him. Everything he did was of the character of an escapade or prank. His life in the open world was too full of action to give him time to think. At length when it became needful to settle down, he secured his seat in parliament and began to dwell in London. Hitherto, amid all his pleasures he had been gathering knowledge; but now it seemed as if he must be satisfied with pleasures alone, which, as he quickly learned, opened up new avenues of vice leading to moral degeneration. If his life of movement and adventure had kept him from thinking, it had also kept him from going very far astray.

The political outlook was no better. He found Liberals and Conservatives struggling for office as usual, but, as he thought, with even less than the usual regard for principles. "There was no honesty on either

side," he said; and, refusing to follow the leader of his party, with a few others he formed what was known at the time as the Tea Room Cave, whose object was to secure the passing of the Reform Bill, no matter which party brought it in. It became clear to him that for political success he must be prepared to smother his scruples of conscience. If he would not do this, the best he could hope for was the position of a parliamentary Ishmael. For Mayfair and Parliament alike his training had made him impossible. This "citizen of the world by an extended knowledge of it" could not settle down to the frivolous idleness of society nor to the hole-and-corner intrigue of political parties. When these things had taken the place of the active and exciting pleasure-seeking of the past, Oliphant began to inquire where he really stood—to review his conceptions of what his life was, what it was tending to become, and what it might be. Then came disillusion. The world he found was not the world he had pictured, and, whether good or bad for others, was not the world for him. He went up into a high place to survey it, and found he could have anything for the asking which it could give, on the one condition that he should give homage to the devil; and he concluded that for all its prizes it was not worth his while to comply.

Mayfair was astonished, as well it might be; for in its eyes its prizes were of all things the most desirable, while the condition attached did not seem intolerable. It is conceivable that, in cases where there was no higher call, compliance would be right and proper. And the world outside which regarded the charmed circle much as Oliphant himself had once regarded it was astonished also. But Oliphant knew his own needs best. In mere pleasurable excitement he found nothing that would compare with an elephant hunt or a revolution. Comparing it with the world as he did, it was necessarily narrow and tawdry. Himself an undoubted acquisition to Mayfair, he soon found that it had nothing worth having to give him in exchange.

With his conversion Oliphant's narrative of his life of adventure ends. In closing his *Episodes* he writes:

"The more I raced about the world, and took as active a part as I could in its dramatic performances, the more profoundly did the conviction force itself upon me that if it was indeed a stage, and all the men and women only players, there must be a real life somewhere. And I was only groping after it in a blind, dumb sort of way—not likely, certainly, to find it in battle-fields or ball-rooms; but yet the reflection was more likely to force itself upon me when I was among murderers or butterflies than at any other time. . . . The world, with its bloody wars, its political intrigues, its social evils, its religious cant, its financial frauds, and its glaring anomalies, assumed in my eyes more and more the aspect of a gigantic lunatic asylum. And the question occurred to me whether there might not be latent forces in nature, by the application of which this profound moral malady might be reached. To the existence of such forces we have the testimony of the ages" (*Episodes*, pp. 418-19).

In 1865 *Piccadilly* was published in the pages of *Blackwood*. It set forth in an

uncompromising manner what Oliphant thought about the world of fashion. Already for some time he had been interested in the teachings of Mr. Thomas Lake Harris. As early as 1860 he had known something of him, and had, in all probability, listened to the discourses delivered during that year at the Marylebone Institute, which have since been published. He would be encouraged by Mr. Harris to believe in those "latent forces in nature" of which he speaks. He would be told that in some measure those forces were no longer latent, and that, in the time soon to come, they would prove more and more alive. He would find in Mr. Harris a mystic, but a mystic as actively interested as himself in the life of the present day. The mystical and the practical sides of Mr. Harris's character would equally appeal to him; and then, to use Mrs. Oliphant's words, "for the first time Laurence heard the voice which for all his previous life he had been longing to hear."

Of Mr. Harris himself, Mrs. Oliphant, as I have said, knows practically nothing, and knowing nothing evidently fancies nothing is known. She does not seem even to be aware whether he is alive or dead. To her he is an "obscure American." So far as she "can make out" he was "known only as a minister of the sect of Swedenborgians—the 'New Jerusalem' [New Church she means] as they called themselves—upon his first appearance." All her "attempts to find materials by which the character and personal power of Mr. Harris at this period could be explained have been ineffectual." She admits that she does "not feel it necessary to believe that Harris was a man of evil purpose or bad motives," which is something for his disciples to be thankful for; but then, Mrs. Oliphant is "very slow to believe in systematic imposture." Had she been better acquainted with her subject, she would probably have seen good reason to believe he was not an impostor, and would have understood that, widely as he and Oliphant afterwards differed, there is no reason why the good faith of either of them should be called in question.

Briefly stated, the main facts of Mr. Harris's career are as follows. He was born in England (not America) on May 15, 1823. His parents removed with him to America when he was three years old. His father appears to have been a man of irregular habits, and his mother a devout woman, strict in the Calvinistic faith. He received little formal education, yet attained to vast knowledge and a considerable degree of culture, a circumstance in which his disciples are inclined to see a special manifestation of the divine indwelling. In his revolt against the doctrine of predestination which he had learned from his mother, he not unnaturally reached the opposite pole of Universal Salvation, and about 1845 he became the minister of a Universalist church in New York. His discourses were brilliant and effective, but somewhat too outspoken to please his hearers, and his connexion with this church did not last long. About 1851 he joined the Rev. James D. Scott in founding the Mountain Cove Community of Spiritualists, at Auburn, in the State of

New York. This community was broken up about two years later, the cause of collapse in its case, as in many another, being a quarrel about property among the members. By this time Mr. Harris had become deeply imbued with the teachings of the mystics, especially of Jacob Boehme and Emmanuel Swedenborg; and these, with modifications, were what he himself afterwards taught, and tried to apply to life, and continues to teach and to apply up to the present day.

About 1858 Mr. Harris established "The Church of the Good Shepherd," and presided over it for some time. In 1859 he was in England preaching and lecturing. In 1861 he founded his community at Amenias, in the State of New York, whence it was removed in 1867 (the year Oliphant joined it) to Salem-on-Erie, on the southerly shore of the lake. For some years between 1861 and 1867 Mr. Harris engaged successfully in banking and agriculture; and about one half of the estate at Salem-on-Erie was provided by him. This establishment was continued under Mr. Harris's governorship until the division occurred between him and Oliphant, when it fell practically into the hands of the latter. Meantime Mr. Harris himself had removed to Santa Rosa, California, where he still dwells at the head of a small community which holds his principles and accepts his leadership.

Mr. Harris has been a voluminous writer. Some of his poems—which he does not regard as his, but as of spiritual origin and given to the world through him—and a few volumes of discourses have been published; but most of his works are for circulation among persons dwelling in various lands, who regard themselves as his disciples. In the opinion of these persons he is a prophet and seer of supreme rank, and the special recipient of divine gifts. In his novel called *Masollam*, Oliphant had Mr. Harris in his mind when he drew the character which gives the book its name. Certain peculiarities of voice, gesture, and expression attributed to Masollam are true of Mr. Harris. But Masollam is represented as a great prophet who, in his declining years, became the victim of evil counsellors, and orred grievously, but afterwards awakened from his delusion under the influence of one of his friends, who is meant, more or less, to stand for Oliphant himself. That Mr. Harris was not converted to Oliphant's views, but thought, to the last, that Oliphant was vitally wrong, is well known; and the fact that persons of repute, who know him earlier than Oliphant and know him still, continue to hold him in the highest esteem, goes far to justify the supposition that Oliphant misunderstood him. An impostor may indeed deceive "the very elect," but only for a time; and if the charges made public when Oliphant parted from Mr. Harris had been well founded, it is hardly conceivable that even "the elect" would have continued unenlightened until now. The fact is Oliphant came to think he was himself an appointed prophet and seer, and it was as such that he established himself at Haifa.

It is to be hoped no reader of Mrs. Oliphant's book will adopt her version of the doctrines of the "Brotherhood of the

New Life." She freely admits she does not understand them. A Swedenborgian would hardly assent to her proposition that his theory "replaces the Trinity by a Father and Mother God—a two-fold instead of a three-fold unity" (vol. ii., p. 4); for in fact Swedenborgianism does nothing of the kind. It simply holds that Jesus Christ was the one and only God. As Swedenborg says: "Jehovah God himself descended and was made man." But Swedenborg did hold that God in essence was not exclusively male or exclusively female, but combined both. He furthermore held that this condition existed in humanity prior to the Fall, and that in consequence of the Fall the male and female elements became distinct, and would continue so to remain until man entered the spirit-world. This doctrine of the "two-in-one" was not peculiar to Swedenborg. Other mystics, and particularly Jacob Boehme, had expounded it long before. Mr. Harris differed from Swedenborg in this, that he believed in the possibility in the present life of that supreme regeneration which shall restore humanity to its original bi-sexual condition. He even goes so far as to say that already there are living persons whose "counterparts," having died, are now already united to them.

This much it is necessary to say, not only to give a slight explanation of the doctrine, but in order to understand the position Mr. Harris took with reference to Oliphant's marriage. It seemed strange at first sight that one who claimed to be a seer should throw obstacles in the way of a union apparently so admirable. But, on the principle held alike by Mr. Harris and Oliphant, while the marriage of "counterparts" in the present life was regarded as helpful, the marriage of persons who were not "counterparts" was a grave hindrance; and Mr. Harris's sole objection was that, in this instance, the desirable relation did not exist, so that not only was final spiritual union impossible between Laurence and Alice Oliphant, but their union with their "counterparts" was barred.

As to the other main doctrine of the "Brotherhood" which troubles Mrs. Oliphant—the "open breathing" or "internal respiration"—it is sufficient here to say that the terms used are, to a considerable degree, figurative, and stand for the transcendental idea of direct communion between God and the human soul. But, over and above this, it is maintained that at a certain higher stage an actual physical change is experienced. Swedenborg, in what would be termed his trances, is said to have lived for long periods without performing the function commonly called breathing; and it was on those occasions that he claimed to have visited the spiritual world and conversed with angels.

However mystical the doctrines of the Brotherhood may have been, the "Way toward the Blessed Life" was eminently practical. It consisted simply in *living* the Christian life—not the Christian life as taught in the churches, but that which was taught by Jesus himself according to the New Testament. Matthew Arnold has described conduct as "three-fourths of

life"; the Brotherhood would insist that conduct should constitute the whole life. As Oliphant, in a letter quoted in the *Memoir*, said: "Before we are in a condition to begin the work of reform without, we have to establish it within"; and he further explained:

"Our fundamental principle is absolute and entire self-sacrifice; our motive is not the salvation of our souls, but the regeneration of humanity; our absorbing study is the practical embodiment of that now commandment which those who heard it only partially understood, 'that ye love one another,' but which is as new, in the sense of never having been up to this time comprehended or practised, as it was then" (vol. ii., p. 36).

When Oliphant left London he was eager, with all the zeal of a new convert, to sacrifice everything for his faith. Doubtless he was conscious, also, of the need of self-discipline. So the more painful or menial the task that offered, the more readily did he choose it. He acted in the spirit of the saying of St. Francis that the devils shun rough clothing. For a time, at least, it seemed to him that everything he desired was bad; that the fact that he desired it was sufficient reason why he should resist it. He had been ambitious to shine in parliament; therefore he would make himself a parliamentary failure. His love for his mother, even, was a thing to be sacrificed; and accordingly, for a long period, he came and went without any tokens of affection being permitted to pass between them. Mrs. Oliphant will not believe him, except in a non-natural sense, when Oliphant declares he was under no compulsion in all this, but entirely a free agent. Nevertheless, though Mr. Harris may have done much to instruct and guide him in these matters, Oliphant's declaration was strictly true. As to the work on the farm, it was simply labour requisite for carrying on the establishment, and Oliphant—unless at his own instigation—was not required to do menial tasks merely because they were menial. Mrs. Oliphant describes him as a "martyr"; but his martyrdom, if such it was, was to his own rule of life, not to any other taskmasters. Oliphant has related how Gordon, when the Emperor of China had given him in return for his services a very valuable gold medal, "fearing that the sense of gratification he derived from it might prove a snare to him, broke it up and gave away the pieces"; and it was Gordon's custom to say of a man "so and so is a very good fellow, but he would never break his medal." It was with Oliphant as with Gordon: when the time came he freely, even joyously, and in the same spirit, broke his medal; and that he never afterwards regretted what he had done, but, on the contrary, in the face of much hardship, lived an increasingly honourable, helpful, and even joyous life, is the best possible evidence that what he did was, for him at least, right.

Some time before Oliphant's final parting from Mr. Harris, points of difference had arisen between them. For instance, Oliphant and his wife had become what is termed "writing mediums," a form of spirit-communion considered by Mr. Harris to be, like

table-rapping, inferior and injurious. And, as already stated, Oliphant himself was setting up as a prophet. So, whatever be the merits or demerits of either party, it is clear an early separation was inevitable. The statement that Mr. Harris tried to put Oliphant into a lunatic asylum has been denied. That Oliphant himself believed it is indicated by a similar incident introduced in *Masollam*. But the friends of Mr. Harris declare emphatically that the aim simply was to induce Mrs. Laurence Oliphant, before it was too late, to herself abandon the false practices just referred to, and so throw her influence on the side of Mr. Harris, in order that, not her husband's property, but his soul might be saved. Again, it has been stated that Mr. Harris's letter to Oliphant at Haifa after the death of his wife, so far from being the boast and threat of an assassin, was a final appeal to Oliphant to turn from the error of his ways; that in Mr. Harris's view, Oliphant's wife had already been sacrificed to the dangerous misuse of spiritual influences—as a person recklessly playing with electricity might be killed—and that Oliphant himself, if he continued his practices, would also inevitably succumb. It is to be hoped the letter itself will one day be published, so that a grave charge brought against Mr. Harris may be either substantiated or withdrawn. Mistakes of this kind are not surprising, for the language of mysticism is not easily understood by the every-day world. Many of the shortcomings of Mrs. Oliphant's book may be traced precisely to this cause.

As to Oliphant himself, I cannot agree with Mr. Leisching—who looks at the matter from the British Evangelical standpoint—that "Oliphant's life seems a lost one, save as a beacon to warn others." Of the two volumes of Mrs. Oliphant's memoir, the second is by far the more interesting, chiefly because it treats of the more real part of Oliphant's life. If we are to consider his life a failure, so also must we consider the lives of all men and women who faithfully follow the light they have, unless that light should chance to guide them where they can lounge in easy chairs and sleep on beds of down.

WALTER LEWIN.

Essays on French Novelists. By George Saintsbury. (Percival.)

I AM very glad that Mr. Saintsbury has reprinted the essays on French novelists which he contributed to the *Fortnightly Review* in 1878, and very sorry that he has included in the same volume the paper on "The Present State of the French Novel," which appeared, in somewhat different shape, in 1888. The essays on Charles de Bernard, Alexandre Dumas, Théophile Gautier, Jules Sandeau, Octave Feuillet, Gustave Flaubert, Henry Murger, and Victor Cherbuliez, were written at a time when French literature was much less known in England than it is now. They were written at a time when Mr. Saintsbury was enthusiastically interested in the subjects about which he was writing. He brought to his work what was then a refreshing independence; he was delight-

fully defiant of the susceptibilities which he supposed would be outraged by his praise of *Madame Bovary*, by his kindly notice of that lost creature *Mademoiselle de Maupin*. I fancy that Mr. Saintsbury, in reprinting these papers, has toned down some of his words of defiance; of course they would be quite unnecessary now, when the works of M. Zola can be discussed in ladies' newspapers. But unfortunately, with the acceptance of novelty by the public, Mr. Saintsbury's interest in what is novel has disappeared. In 1878 he was in the very front rank of those who cared for the newest things in French literature. Since then time has moved, and things, but not Mr. Saintsbury. For work done before 1878 he has much the same admiration as of old; but he can see no merit in work which has been produced or has become prominent since that fatal date. Thus, in a Preface which takes credit, much of it deserved, for many things, we read:

"The advantage of the combined study of literature is at least this, that one is less likely to mistake the ephemeral for the permanent, or to think that Hugo and Gautier are going to perish because the little schools of the day regard them as roccoco and *vieux jeu*, compared to a Baudelaire-charge like M. Paul Verlaine, or a de-poetised Sénancour like M. Edouard Rod."

Now, if Mr. Saintsbury has read the work of M. Paul Verlaine, and can find no other epithet by which to describe the writer than "Baudelaire-charge" (not a felicitous epithet, at the best), he must have very singularly lost the critical power which he showed, for instance, in that essay on Baudelaire which is at once the first and the best, indeed the only good, essay on the subject in English. If he has not read the work which he professes to define, the question touches—what shall I say?—on ethical confines. That M. Verlaine's *point de départ* was Baudelaire, in conjunction with the Parnassians, no one would deny. But the influence of the *Fleurs du Mal* is only noticeable in the Juvenilia called *Poèmes Saturniens*; and to speak generally of M. Verlaine as a caricature of Baudelaire is precisely as reasonable as it would be to speak of Tennyson as a caricature of Keats.

It is in the essay on the present state of the French novel that we find most evidence of Mr. Saintsbury's curious, determined exclusiveness in regard to quite contemporary French literature. It is not necessary to be a fervent admirer of M. Zola to be quite certain that no critic has a right to dismiss the claims and disregard the position of the author of *Les Rougon-Macquart* as Mr. Saintsbury has done. M. Zola, to whatever extent he may or may not be great, is unquestionably a big man. It is very unwise to be quite so positive as this:

"For pass away he must, having neither of the two, and the only two, lasting qualities of literature. One of these is style, the other is the artistic presentation of matter. The first he probably could not have attained, except in a few passages, if he would; the second he has deliberately rejected, and so the mother of dead dogs awaits him sooner or later."

Such is the summing up in regard to M. Zola, while all that is said of the brothers De Goncourt is this parenthetical reference in the

sentence preceding what I have just quoted :

"Also, though he is much stronger than his masters in part, *les deux Goncourt*, he does not possess that rather sickly, but still curious refinement of style which may possibly preserve them long after he has passed away."

I can scarcely expect my readers to believe me when I say that this is all, absolutely all. I am reminded of a sketch of contemporary literature once contributed to the Tauchnitz series by Mr. Henry Morley, in which the only reference to the work of Mr. George Meredith was in a single clause in the midst of a crowded sentence—"the witty novels of George Meredith."

After such treatment of M. Zola and of the Goncourts, it is not surprising to find that M. Villiers de l'Isle-Adam, who has written, together with much work that can only be called a magnificent failure, one volume of absolutely original, of absolutely unsurpassable, stories, is not so much as mentioned. M. Léon Cladel is equally ignored—an unequal writer with a style that has always something barbarous in its vigour, but a writer who has done some splendid work, as in the best of *Les Fa-nu-pieds*, in *Ompdrailles*, *le Tombeau-des-Lutteurs*, which is quite new of its kind. As for M. J. K. Huysmans—who is in many ways the most remarkable of the younger novelists, and certainly a writer whose position, however much it may be contested, cannot legitimately be ignored—this is what Mr. Saintsbury has to say of him :

"But of the orthodox Zolaists, who is there of whom any sane criticism can say, having read him, anything that is good ? . . . Sometimes (the greatest *farceur* of all of them, M. J. K. Huysmans, is the best instance) they have something of their master's vigour ; but none of them has anything of his occasional grasp of actual character, and all exaggerate the absurd pessimism which is the characteristic of such philosophy as he professes."

Mr. Saintsbury must know that it is equally unreasonable to speak of M. Huysmans as a *farceur* or as a Zolaist. He has long ago freed himself from the yoke of M. Zola ; and even in his second novel, *Les Sœurs Vatard*, the least discriminating critic could see in this master of style and presentment an original force, a new talent. At present he writes of naturalism thus :

"Ce que je reproche au naturalisme, ce n'est pas le lourd badigeon de son gros style, c'est l'immondice de ses idées ; ce que je lui reproche, c'est d'avoir incarné le matérialisme dans la littérature, d'avoir glorifié la démoeratie de l'art. . . . Quelle théorie de cerveau mal famé, quel miteux et étroit système ! Vouloir se confiner dans les buanderies de la chair, rejeter le suprascensible, dénier le rêve, ne pas même comprendre que la curiosité de l'art commence là où les sens cessent de servir !"

Is this—which I take from the first chapter of *La-Bas*—is this the language of a disciple ? As little is it the language of a disciple as of a *farceur*.

I have taken up so much space in considering Mr. Saintsbury's general view of his subject in his first chapter that I shall be unable to say anything at length about the remaining essays. But it is really unnecessary to criticise them in detail. When

he writes of Flaubert, of Dumas, of Murger, Mr. Saintsbury is always a pleasant and trustworthy companion. Here he is on safe ground, here he writes sympathetically. Criticism that is not sympathetic has very little value. Why, then, should Mr. Saintsbury think it necessary to write out at length the varying points of his persistent dislike of all that is newest in French fiction ? I cannot see the answer to my question.

ARTHUR SYMONS.

"THE ADVENTURE SERIES."—*The Voyages and Adventures of Ferdinand Mendez Pinto*. Done into English by Henry Cogan. With an Introduction by Arminius Vambéry. (Fisher Unwin.)

THIS abridgment of Henry Cogan's translation, of which a third edition was published in 1692, would have been more useful, perhaps, without an introduction by Prof. Vambéry. The space might have been better filled by reprinting either Purchas's observations on Mendez Pinto, or the "Apologetical Defence," a paper containing much curious and interesting information. What is even more to the point, the reader would not be misled by Prof. Vambéry's extraordinary misstatements. "As regards the details," we are told, "of the war and conquest of China by Murhachu [*sic*], the Prince of the Mandshus, whom Pinto calls Tartars," the accounts given by the Portuguese adventurer are "distinctly valuable." One can only infer that Prof. Vambéry has not read the distinctly valuable chapters. When Pinto left Asia for good, and returned to Lisbon, Nurhachu (not Murhachu) was still unborn. The Manchu prince first attacked the Chinese in 1617, some four-and-thirty years after Mendez Pinto's death. Pinto's king of Tartaria, who "fell upon the city of Pekin with so great an army as the like had never been seen since Adam's time," was not even a Manchu ; Prof. Vambéry's emendation, "Tartary, *rectius* Mandshury," being altogether uncalled for. The Tartar king was no other than the famous Altan Khan, chief of the Tumed Mongols, who now live for the most part in the neighbourhood of Kuko Khoten. According to Mr. Howorth, who quotes Moyria de Maillac, Altan Khan, in the year 1544, "entered the province of Pe-chili and advanced almost to the gates of Pekin, ravaging everywhere." The same date is assigned in Mendez Pinto's narrative to the siege of Pekin by the king of Tartaria ; but, seeing that his chronology is always dubious, he may possibly be referring to some later invasion. Altan Khan went on invading China, at irregular intervals, down to the year 1571, when the Chinese emperor propitiated him with the title of Chun-i-Wang, "Just and Obedient Prince," and a gold seal. There is not the least doubt as to his being Mendez Pinto's king of Tartaria ; the only wonder is that Prof. Vambéry should have missed the identification and have fixed on one which will not bear scrutiny. Pinto and some of his companions were taken captive by one of Altan Khan's generals and carried off to Tartary beyond the Great Wall. In a

passage, omitted in the reprint, we get a striking portrait of the Tartar king :

"The king was much about forty years of age, full stature, somewhat lean, and of a good aspect ; his beard was very short, his moustaches after the Turkish manner, his eyes like to the Chinese, and his countenance severe and majestic ; As for his vesture, it was violet colour, in fashion like a Turkish robe, embroidered with Pearl ; upon his feet he had green Sandals, wrought all over with gold-Purl, and great Pearls among it, and on his head a Sattin cap of the colour of his habit, with a rich band of Diamonds and Rubies intermingled together."

In abridging Cogan's translation, the publishers say they have aimed at preserving "the most adventurous and the most curious passages of Mendez Pinto's narrative." Without knowing exactly what an adventurous passage may be, I may note that far too many exceedingly curious passages have been omitted. Sometimes whole chapters are left out. The numbering of the chapters has been altered. Comparing the reprint with Cogan's translation, I also find more omissions than are indicated in the text. On the whole, therefore, what with injudicious if not unwarrantable abridgment, and the blundering introduction contributed by Prof. Vambéry, this edition leaves very much to be desired.

Among notable omissions is that of the passage in which Mendez Pinto describes the embassies received by the Tartar king. One ambassador came from Xataanas, the Sophy of Persia. Xataanas, I imagine, is Shah Tamasp, Suffavi, the same who told Queen Elizabeth's envoy that he stood in no need of the aid of infidels. Another ambassador came from the Emperor of Caran, a very rich and mighty prince. In the country ruled over by this potentate, there dwelt "a certain people, fair of complexion, well-shapen, and apparalled with Breeches, Cassocks and Hats, like to the Flemings which we see in Europe." I may hazard the conjecture that Caran is Kara Tibet, and these fair-complexioned people the Shiro Uighurs whom Altan Khan—I again quote Mr. Howorth's *History of the Mongols*—subdued in 1573. But the most unpardonable omission is that of nearly two chapters in which Pinto describes his journey from the Tartar court to the capital of Cochin China. For a considerable distance the route traversed must have been near that taken by M. Bonvalot and Prince Henri d'Orléans. That narrative is also interesting from another point of view. Mendez Pinto tells us that at a very fair town called Quanginan he met the "Talapicor of Echuna" (l'Echune in the French translation), "which is their Pope, who was going then upon the king for to comfort him about the ill-success he had in China." Now, Mr. Howorth states, on the authority of the Mongol prince-historian, Ssanang Setzen, that, in 1576, Sod nam Jamtso visited Altan Khan and received from him the title of "Diamond Sceptre-holding Dalai Lama" ; and this, Mr. Howorth adds, is the first occurrence of the title Dalai Lama. Could I emulate Prof. Vambéry's fine contempt for dates, I should say that this Sod nam Jamtso, the first Dalai Lama, was no other than Pinto's Talapicor of Echuna or l'Echuna ;

but it seems unlikely. On the other hand, Pinto presently came to a city called Lechuna, "the chiefest of the Religion of these Gentiles, and such it may be as Rome is amongst us." Is Lechuna Lhasa? If so, the Portuguese must have gone rather a long way round.

The fact is, Mendez Pinto's narrative is rich in puzzles and mystifications. It was not published till after his death, and from the very beginning his editors seem to have been utterly oblivious of the unities. They think little of making him arrive at his destination, after a long journey, a year or so before the date when he is supposed to have started. His topography is often incredible. At the same time it would be easy to show that the insulting epithet, "Mendax Pinto," was altogether undeserved. His wildest statements often bear a close resemblance to what are now accepted facts. His story about a vast lake from which four great rivers take their rise, one of them being the Yang-tse-kiang, is not, indeed, literally correct; but we know that the Yang-tse-kiang, the Mekong, the Salween, and the Irrawadi all have their sources on the eastern edge of the Tibetan plateau. The general credibility of Pinto's travels is fairly estimated by Samuel Purchas, who decides

"that if he hath robbed the altars of truth as he did those of the Calempuy islands, yet in Pequín equity we will not cut off the thumbs (according to Nanquin rigour) upon bare surmise without any evidence against him."

What is needed to establish his reputation is a careful comparison of his book, not only with the histories and narratives of travel written by the Jesuits and others a couple of hundred years ago, but also with the works of modern travellers, including Prejevalsky, Ney Elias, Cooper, Gill, Colonel Mark Bell, V.C., and the distinguished Frenchmen, M. Bonvalot's predecessors, who have explored Further India. Pinto was one of the first Europeans to visit Ximpe, where we now have a British Consulate; and his description of the place should be compared with what Ralf Fitch and Mr. Anchor have told us. His account of the wars and revolutions in Burma, in the latter half of the sixteenth century, practically agrees with that given in Faria y Souza's History; but the studious reader will also inquire whether native chronicles afford further confirmation. Neither in Prof. Vambéry's introduction, however, nor in the one solitary and somewhat inane foot-note which is offered by way of elucidation of the text, will any assistance be found. Even the map, a reproduction of Van Linschoten's, is of little use.

Regarded merely as a story-book—and the reprint is too much hacked about to be of any value in other respects—the Voyages and Adventures of Mendez Pinto are disagreeable reading. The editor, it is true, has not cut out all those marvellous, one might say inimitable, pictures of Asiatic pageantry which Pinto drew with unsurpassed skill; but the endless details of pillage and slaughter and ruthless cruelty are little short of revolting. If intended for the use of serious students, the reprint

should have been a faithful transcript of Cogan's translation. If, on the other hand, the "Adventure Series" is only designed for the delectation of the young, some more edifying traveller should have been selected. From beginning to end there is hardly a single incident that could be cited as an example of courage, endurance, or devotion to a just cause. Pinto and his companions were piratical filibusters. They swagger and ruffle it bravely enough when the odds are all on their side, and are despicable poltroons in adversity. Prof. Vambéry talks of the sorry reward which fell to the lot of "this audacious Portuguese" for the miseries he endured, "all with the sole object of satisfying a curiosity which has proved so useful to posterity." It was a lust of gold that took him and others like him to the Eastern seas, and his sufferings were a fitting punishment for his misdeeds.

STEPHEN WHEELER.

NEW NOVELS.

St. Katherine's by the Tower. By Walter Besant. In 3 vols. (Chatto & Windus.)

Khaled: a Talo of Arabia. By F. Marion Crawford. In 2 vols. (Macmillans.)

A Life's Devotion. By Lady Virginia Sandars. In 3 vols. (Hurst & Blackett.)

Quita. By Cecil Dunstan. In 2 vols. (Ward & Downey.)

Spindle and Shears: a Welsh Story. By Lewis Armytage. (W. H. Allen.)

Wounded by a Word. By C. E. Hitchman. (Digby & Long.)

Jack's Father, and other Stories. By W. E. Norris. (Methuen.)

MR. WALTER BESANT at sundry times and in divers places has said such terrible things about the sins and follies of reviewers that one may well feel rather nervous in expressing any opinion at all upon a book from the pen of so formidable a *ensor censurum*. One's nervousness is, however, indefinitely increased when the opinion to be expressed is by no means unreservedly favourable—when indeed it amounts to a conviction that the book under censorship is more or less of a failure; for in that case any slip that the poor critic may make is likely to be treated with more than usual severity of wholesome chastisement. This being so, I hope I may not be accused of a cowardly attempt to tamper with justice when I say that, though *St. Katherine's by the Tower* is in various important respects a very faulty story, it nevertheless contains some very good things. If the freedom of the city has not been conferred upon Mr. Besant he has not yet received the honour due to him, for he has discovered and described in his own delightful way a score or so of London's concealed beauties; and what he did for Bankside and its superficially unattractive vicinity in another story he has done here for the precincts of the little-known church which provides his new book with a title. Then, too, there is a less pleasant but not less admirably painted picture of the interior of Newgate as Newgate was in the bad old days at the close of the last century; and there are other capital

examples of the descriptive work which Mr. Besant always does so well. But when a satisfying story of human action and passion has to be told, the best description in the world seems to go a very short way. The special story that is told in *St. Katherine's by the Tower* is deficient in real interest, because the actions upon which the narrative scheme depends are the outcome of morbid cerebral conditions. Indeed, there would have been no story to tell had not Mr. Besant chosen to afflict both his hero and his heroine with partial insanity, so prolonged that only in a technical sense can it be called "temporary." All the talk about the "evil eye" of the villain Richard Archer, to which so many pages are devoted, is pure padding, because there is no attempt to make the explanatory hypothesis credible to the imagination. The imaginary narrator explicitly rejects it; and therefore we have a story dominated by the conduct of two people who, not to put too fine a point upon it, go mad without rhyme or reason, and recover their senses only when all possible mischief has been done. Apart from this fundamental error of structure, *St. Katherine's by the Tower* is one of the fullest and briskest of its author's recent novels; and it is a pity that the reader who cannot fail to be attracted by the vivacity of isolated portions of narrative should be repelled by the obtrusive unreality of the book as a whole.

Mr. F. Marion Crawford's Arabian romance cannot, perhaps, be considered one of the most striking of his books; but it has a charming freshness of fancy, and in finish of literary workmanship it will hold its own with any of its predecessors. It has certainly one important element of general popularity, inasmuch as it provides the reader with plenty of story—much more, for example, than was to be found in its immediate forerunner, the narrative substance of which could have been given in half a dozen pages. The opening takes us back into the imaginative atmosphere of *The Thousand and One Nights*, for Khaled is one of our old friends the genii who, for a deed which has gained favour in the eyes of Allah, receives from him the boon he desires. He is to become a man, and to have for wife the beautiful Princess Zehowah, who, though indifferent to him as to all other men, will give him her hand in marriage. Should he succeed in conquering her coldness and winning her love, he will win with it a human soul and the gift of immortality; but, should he fail in this, his doom will be the death which is annihilation. For all his centuries of pre-human experience, Khaled is but a neophyte in affairs of love; and the schemes which seem to his innocence so full of serpentine wisdom are destined to result in disastrous failure. He first tries to dazzle Zehowah by feats of arms; but, though admiration and respect are freely given, the warmer emotion is withheld, and his wife persists in regarding his yearning for love as an incomprehensible whim. Foiled here, he endeavours to touch her heart by arousing her jealousy; but the quick-witted Zehowah sees through his simple wiles, and laughingly tells him that she has found him out.

In his well-meant flirtation, Khaled, however, has been playing with edged tools. With all his endeavours he has failed in winning the love of his wife, but he has unwittingly won the love of that "glorious devil," the slave Almasta; and when the girl discovers that Khaled has but been using her for ends in which she has no concern, and that his heart can never be hers, the craving of desire gives place to a not less fierce lust for revenge. How her traitorous scheme leads up to the *dénouement* must not be told here, but the story will be read with genuine interest in Mr. Crawford's pages. The movement never drags; the book has both pathos and humour; and it would not be surprising were *Khaled* to prove one of its author's most popular novels.

"His very faults," wrote George Eliot of her earliest hero, Amos Barton, "were middling—he was not *very* ungrammatical. It was not in his nature to be superlative in anything; unless, indeed, he was superlatively middling." What the Reverend Amos was as a man *A Life's Devotion* is as a book. A critic who is disposed to be genial may say that it is rather good, while a critic who is disposed to be severe may say that it is rather poor; but no one will say that it is "very" anything, except, perhaps, very ordinary. The characters are not specially natural, but they are not obtrusively the reverse; the story told is hardly probable, yet not conspicuously improbable; the style is destitute of striking merits, but free from striking defects; the novel, as a whole, is not very interesting, but it would be unfair to say that it is very dull. *A Life's Devotion* is, in short, an utterly unremarkable specimen of that familiar article of commerce, the circulating library novel.

Mr. Cecil Dunstan's *Quita* is admirably written, and the heroine is a thoroughly well individualised character; but it is hardly natural that a girl so sensible, so capable, and so wholesomely human in every way should persist in wearing the willow and dooming herself to perpetual maidenhood for the sake of a man who has shown himself to be, not only utterly heartless, but a thorough cad into the bargain. Of Leslie, the cad in question, it can only be said that he is altogether unsatisfactory, not only morally, but artistically. At first he is presented as a chivalrous gentleman who seems intended as a foil to the self-satisfied snob Saville, and the reader is mentally congratulating Quita upon her discrimination in disdaining the pinchbeck and choosing the gold, when, all at once, without any reason that we are clever enough to discern, Leslie "rounds" upon himself and makes a revelation for which no hint had prepared us, and which most readers will rightly think is obviously untrue to the observed facts of human nature. This is bad; and it is all the worse because Leslie is indispensable, for if he were left out of the story there would be left no story to tell.

Scotland and Ireland have long been happy hunting grounds for the novelist, but Wales has been comparatively neglected; and therefore, in virtue of its Welsh background alone, *Spindle and Shears* achieves a

pleasant effect of freshness. Apart, however, from this semi-adventitious attraction, it is a story of real power, picturesqueness, and strong human interest; and if it be Mr. Lewis Armytage's first attempt in fiction it must be regarded as at once a performance and a promise. Eudea Morgan, Lord Sengheynydd's illegitimate daughter, with her beautiful face, her wonderful voice, her cold heart, and her overmastering envy and avarice, is one of those strongly-painted portraits which testify to a by no means ordinary power of imaginative conception and presentation; while the vengeful grandfather, Idris Morgan, and the drinking rector, Duncan Fraser, who knows the Earl's secret, are figures which, though less prominent, are hardly less impressive. *Spindle and Shears* belongs to the school of *Wuthering Heights*; and though no one would think of putting the books side by side, there is in the new story a sombre force of the same kind as that which makes itself so startlingly manifest in Emily Brontë's Yorkshire romance.

The characters, conversations, situations, and incidents in *Wounded by a Word* are so grotesquely ridiculous that the book ought to be amusing; but instead of being amusing it is dull with a dullness only to be characterised by some hyperbolic superlative invented expressly for the purpose. The reviewer hereby issues a warning that any person desirous of verifying this statement must undertake such verification at his own risk.

Everybody knows what admirable work is to be found in Mr. Norris's three-volume novels; but it may be doubted whether any one of them is so perfect, in the sense of being flawless, as are two or three of the seven short stories in his latest volume. I myself think that the title-story is a masterpiece of reticent pathos; but as I believe that some people think Jack impossible, or, if possible, a fool with whom sympathy is out of the question, I will not press its claims. But the handling in "Mysterious Mrs. Wilkinson," "A Queer Business," and "Clever Lady Sophia," at once so delicate and so firm, so admirably effective and yet so free from the exaggeration of mere "effects," must silence even the most resolute carper. If anyone wishes to convince the world that Mr. Norris is our greatest living master of light satire, he will find plenty of good matter for his plea in *Jack's Father* and its companion stories.

JAMES ASHCROFT NOBLE.

CLASSICAL SCHOOL BOOKS.

Seyffert's Dictionary of Classical Antiquities. Revised and edited by H. Nettleship and J. E. Sandys. (Sonnenschein.) This large and handsome volume is based on Dr. Seyffert's well-known *Lexicon der Altertumskunde*, and professes to give all that the student requires to know about mythology, religion, literature, and art. In scope, therefore, it is a good deal wider than a book like Dr. Smith's large *Dictionary of Antiquities*, including as it does accounts of legends, biographies of painters, and so forth—almost everything, indeed, except history pure and simple, and geography. In minuteness of treatment it is, of course, with its 700 pages far behind Dr.

Smith's elaborate work, and it does not profess to do more than satisfy the student's needs. Sometimes, perhaps, it goes a good bit further; we have, for instance, accounts of Remmius Palaemon, Panyasis, Papinianus, Pappus, Parthenius, and many more literary or artistic personages, a knowledge of whom seems hardly required by those who would use nothing bigger than this book. The standard of the work is excellent, the additions of Prof. Nettleship and Dr. Sandys are judicious and valuable, and the illustrations are almost uniformly first-rate, though mostly reproduced from other works. On the whole, we have a most useful book for "school and college use."

Herodotus, Book VI. Edited, with Introduction, Notes, and Maps, by J. Strachan. (Macmillans.) Prof. Strachan's work will take a high place among the numerous editions of single Books of Herodotus which have appeared of late years. Made very complete with maps and illustrations of coins, it contains also a good general introduction and a specially thorough account of the dialect of Herodotus. It is probable that without the editions of Stein and Abicht the book could not have been written; but Prof. Strachan has added a great quantity of his own work and no mean skill in explanation. Nearly everything is in his notes, and only in a few instances could we wish the information given more explicitly or fully. As to the text, "an attempt has been made to bring it into harmony with the evidence" about the Ionic dialect which can be drawn from inscriptions and poetical literature. C. 122 is omitted as spurious. The volume ends with two appendices (1) on Marathon, (2) on the Plemarchi and Strategi, in which the new *Ἀθηναίων Πολιτεία* is laid under contribution. There is one passage, at least, on which we must join issue with Prof. Strachan. It is about the escape of the Persian ships from Marathon. In C. 115 the editor translates *ἐξανακρουόμενοι*, "backing their ships away from the land." Now, C. 107 looks as if the ships had never been drawn up on land at all (and so Prof. Rawlinson understands); and if so, there is nothing to show whether their sterns or bows pointed to the shore, whether they were got away by backing or otherwise. But, if they were pulled up on the beach, they probably had, according to ancient custom, their bows pointing to sea, and then they would not need any "backing" to get away, they would be simply run out. That they were so arranged (in spite of C. 107) seems proved by C. 114, in which we find Kynaegiros able to lay hold *τῶν ἀφλάστων*, of the stern ornaments. In C. 125 we have known junior students greatly troubled by the *οἱ* of l. 18, on which the editor has no note.

Herodotus VII. With Notes. By Agnata F. Butler. (Macmillans.) The Seventh Book of Herodotus, to which the fine epigram of Phaennus on Leonidas is here very fitly prefixed, is one of varied interest. The enumeration of the tribes who followed Xerxes, with their dress and arms, may interest alike the school-boy and the anthropologist, while the defence of Thermopylae appeals to that downright love of hand-to-hand fighting which seems instinctive in all successful races. Here, too, occurs for the first time the famous phrase about the "wooden walls." Though the Book is but a section of Herodotus's History, it is tolerably self-contained, and, lastly, it is not too easy. Chapter 36, with its intricate account of Xerxes's two bridges, has withered up many a candidate for honours before now; but Mrs. Butler gives a clear and, on the whole, a successful commentary on it. The words *κατὰ λόγον*, however, in line 21, are not sufficiently explained by "in proportion." In proportion to what? "The flaxen (cables) were the heavier," says Prof. Rawlinson, evading the

difficulty altogether. Herodotus must have meant that they were heavier than papyrus cables in proportion to either their length or their number (two of flax, four of papyrus); and perhaps the former is more likely to have been in his mind. At the end of c. 168, the note on *διεκοῦσαντο τοὺς Ἕλληνας* is merely "evaded." But what did the Coreyreans evade? Was it the expectations of the Greeks or their reproaches? Mrs. Butler must beware of over-brevity. A note on chap. 211, line 20, requires re-wording — "*παλαβεῖν*, 'gain.' *τῆς ἐσόδου* with both *παρ.* and *πειρώμενοι*"; for *παλαβεῖν* does not govern a genitive case. The Introduction is short and business-like; there is a useful appendix on the dialect of Herodotus, and the notes contain, in a convenient and compendious form, most of what has been written on Book VII. To sum up, it must be said that this edition is marked, not by any striking originality, but by much of plain sense.

Homeri Ilias XXII. By G. M. Edwards. (Cambridge: Pitt Press.) Mr. Edwards has produced a scholarly little edition of one book of the *Iliad*, with an admirable introduction which is, philologically speaking, adequately modern, except in respect to "assimilated" forms like *μηχανώνται*. The notes are brief and to the point, though we do not see why the editor should descend to such a remark as, "Dr. Leaf points out that *τόσον* (v. 452) is our colloquial 'so far.'" This is steam-hammer nutcracker with a vengeance.

Commentar zu Cäsar's Denkwürdigkeiten, für den Schulgebrauch. Von Johann Schmidt. (Wien: Tempsky.) *Wörterverzeichnis zu Homeri Ilias A—Δ.* Von A. Scheindler. (Wien: Tempsky.) These two aids for the education of the Austrian schoolboy belong to a series of school-books recently put forth at Vienna, and noticed several times already in the ACADEMY. They may interest English scholars because of their total unlikeness to the familiar "Schul-ausgaben," or our own Clarendon Press or Pitt Press manuals. In spite of the difference in title, the plan of the two books is nearly identical. They do nothing but translate words and phrases arranged in the order in which they occur in the text, and add a few references to grammars. Beyond this there is nothing, no long grammatical notes or various interpretations or historical disquisitions or parallel passages or any of the other abominations with which it is the fashion in England to deck out the school-book and disgust the schoolboy. The level for which the books are intended is apparently the "Quarta."

NOTES AND NEWS.

MESSRS. CASSELL & COMPANY are early in taking advantage of the new American Copyright Act. They have for some time past been making arrangements with authors in England and America, among whom may be mentioned:—Mr. R. L. Stevenson, Mr. Clark Russell, Dr. Conan Doyle, the Rev. Baring Gould, Mr. Frank Barrett, Mr. Frank Stockton, Mr. Stanley Weyman, the author of "Dead Man's Rock," Mrs. Elizabeth Stuart Phelps, Mrs. Molesworth, Mrs. L. T. Meade, Mrs. Parr, and Mrs. Alexander. Works by these and other writers will be published during the autumn by Messrs. Cassell & Company in England, and by the Cassell Publishing Company in America.

WE hear that Mr. C. P. Lucas, of the Colonial Office, author of the series of excellent volumes entitled "The Historical Geography of the British Colonies," has in hand a new edition of Sir George Cornewall Lewis's *Government of Dependencies*, which has been out of print for some years. It will be published by the Clarendon Press.

THE large-paper edition of *Hedda Gabler* will be ready in a day or two, but we understand that it is almost entirely exhausted by advance subscriptions. It contains, in addition to a portrait of the author, portraits of Miss Robins as Hedda Gabler and of Miss Marion Lea as Mrs. Elvsted. There is also a small vignette of Miss Robins on the cover.

MESSRS. MACMILLAN announce a novel by the now famous author of "Mademoiselle Ixe"; it will be entitled *The Exorcism of Cecilia*.

SUBSCRIBERS to the Roxburghe Ballads will be glad to hear that Mr. Elsworth has just ready for issue to them a new Part, consisting of nearly three hundred pages. This will be Part xxi., leaving only one part remaining to complete the series.

THE next volume in the series of "English Men of Action" will be *Montrose*, by Mr. Mowbray Morris.

MR. HEINEMANN has received the following letter from Mr. Gladstone—

"Mr. Gladstone, with his compliments, begs to thank Mr. Heinemann for Mr. Hall Caine's small but interesting book on the Isle of Man. He is inclined to hope that, when it goes to a second edition, a chapter may be added on the laws and administration of the island."

Mr. Hall Caine, who is still unwell, has intimated to the publisher his intention of adding the chapter which Mr. Gladstone suggests, as soon as his health permits. *The Little Manx Nation* is already in its second thousand.

MESSRS. KEGAN PAUL, TRENCH, TRUBNER & Co. will publish immediately a reprint of Prof. Ogilvie's essay on "The Right of Property in Lands with Respect to its Foundation in the Law of Nature; its Present Establishment by the Municipal Laws of Europe; and the Regulations by which it might be rendered more beneficial to the Lower Ranks of Mankind." The essay, which originally appeared in 1782, is now issued with the author's own notes, as well as with copious biographical notes by the editor, Mr. D. C. Macdonald.

MR. CHARLES F. RIDEAL has in the press two little books of character sketches, entitled *Young Ladies of to-day*, and *Young Gentlemen of to-day*, illustrated by Crow. They will be published by Messrs. Dean & Son.

A VOLUME of tales by Mr. H. Kaines Jackson, entitled *Stories of Sentiment*, is announced by Mr. Elliot Stock for immediate publication.

MESSRS. HEINEMANN & BAILESTIER have now published at Leipzig the first volume of their new "English Library," which is intended only for continental circulation. It is Mr. Rudyard Kipling's *The Light that Failed*, in the latest or Macmillan version. The format closely resembles the familiar quarto of Tauchnitz, though the printing and paper are English. Among the forthcoming volumes in this series, we notice the titles of three as yet unpublished books by Mr. R. L. Stevenson.

WE are informed that a copy of *Poems by Two Brothers* was sold for £15 10s. at a book sale at Louth on July 2.

DURING Wednesday and Thursday of next week, Messrs. Sotheby will be engaged in selling the first portion of the autograph letters and historic documents collected by the late Sir Thomas Phillipps, of Middle Hill and Cheltenham. They include a series of unpublished documents, with the seals of Henry IV., V., VI., VII., and VIII., and Elizabeth; a letter of Sir Thomas Lucy, of Charlcoate, the supposed original of Shakspeare's "Justice Shallow"; a letter from James II., when Duke of York, to the Jesuit confessor of Louis XIV., developing a project for bringing back England to the Catholic faith, together with

the reply; a letter of George Villiers, Duke of Buckingham, relating to the marriage of Charles I. and Henrietta Maria; a letter of Chatterton to Dodsley, the publisher, showing that he attempted to impose "perhaps the oldest dramatic piece extant, wrote by one Rowley, a priest in Bristol," upon Dodsley, before he ever addressed Horace Walpole; four long letters by Junius; and a letter by Tom Paine, giving an account of an interview with Fox.

At the annual meeting of the Swedenborg Society, held on June 30, it was stated that £707 had been received in dividends, subscriptions, &c.; from legacies £700, and from books sold £239. The number of volumes delivered was 4525, which includes some in German, Italian, French, and Latin; 6300 volumes have been reprinted. Public libraries have received 1139 volumes; 100 volumes are being offered gratis to ministers at Melbourne, and the theological works have been presented to the public library instituted in honour of the Queen's jubilee at Perth, West Australia. Arrangements are being made for a translation of *Heaven and Hell* into the Hindi language, for circulation in India. In Italy, a further distribution of *Heaven and Hell* and *Divine Providence* has been made to the extent of 50 volumes.

EMMY VON DINKLAGE, one of Germany's best novelists, died suddenly last week at Berlin of heart-disease. She particularly excelled in novels with a local colouring, her speciality being descriptions of the Emsland.

THE Clarendon Press has published this week a new Part of their *New English Dictionary on Historical Principles*, namely Part i. of Vol. iii., being the first that bears on its title-page the name of Mr. Henry Bradley. It begins the letter E, but does not quite finish it, stopping at the word "every." From the Prefatory Note we learn that it contains altogether nearly ten thousand words, of which 6842 are main words; of these last 25 per cent. are marked as obsolete, and 4 per cent. as alien or imperfectly naturalized. This portion of the English vocabulary is remarkable for the extremely small proportion of native English words, as compared with the large number of words adopted from French and of derivatives from Greek and Latin. It is also remarkable for the unusual abundance of technical terms belonging to modern science. So far as possible, words of this class have been traced back to the authors by whom they were formed; and the inventor's own statements as to the etymology and the reason for which the name was given have, when it seemed necessary, been quoted. Mr. Bradley is careful to say that Dr. Murray is not responsible for any of the faults that may appear in this Part, though few of the pages have not been improved by the adoption of his suggestions. It is also stated that Dr. Fitzedward Hall has furnished many hundreds of important quotations, carrying back the history of words to an earlier date, or exemplifying senses and constructions not sufficiently illustrated. We hope to review the Part at length hereafter.

UNIVERSITY JOTTINGS.

IN accordance with general expectation, Prof. Andrew Seth, now at St. Andrews, has been elected to the chair of logic and metaphysics at Edinburgh, vacant by the retirement of Prof. Campbell Fraser. Mr. Seth graduated at Edinburgh in 1878; and was for sometime professor of philosophy at Cardiff, until he succeeded Spencer Baynes at St. Andrews. His Balfour lectures on *Scottish Philosophy* are well known. Meanwhile the chair of Humanity

at Edinburgh, which has been vacant since the death of Prof. Sellar in October of last year, still remains unfilled. The competition for it is said to be very keen.

THE Conington prize at Oxford has been awarded to Mr. F. Haverfield, of New College, for a dissertation on Roman Britain, partly epigraphical. We understand that on this occasion three other dissertations of merit were sent in. The prize has only once previously been awarded—in 1882, to Prof. Cook Wilson, for an Aristotelian dissertation.

MR. FRANCIS GOTCH, of London University, who has been for some years assistant in the physiological laboratory at Oxford, has been appointed to the chair of physiology in University College, Liverpool, recently endowed by Mr. George Holt with £10,000.

WE may mention here that the Rev. C. H. H. Wright, of Trinity College, Dublin, has been appointed vicar of St. John's, Liverpool.

THE University of Cambridge will give an official reception on Saturday, August 15, to delegates from the International Congress of Hygiene and Demography, which will be held in London at that time.

THE Oxford Historical Society proposes to issue—in addition to the late Prof. Thorold Rogers's Oxford City Documents—two more volumes for 1891, both of which are now in course of printing: a History of the three neighbouring villages to the north—Kidlington, Yarnton, and Begbrooke, written by the Hon. Mrs. Stapleton; and Reminiscences of Oxford, by Oxford Men, selected and edited by Miss L. Quiller Couch. The volumes for 1892 will probably be the Grey Friars in Oxford, by Mr. A. G. Little; and the first part of the Life and Diaries of Antony a Wood, by the Rev. Andrew Clark. Arrangements have also been made for the Cartulary of St. Frideswide, Place Names of Oxon, Berks and Bucks, Berkshire Wills, and Oxford and the Neighbourhood during the Civil War. Meanwhile, Mr. C. E. Doble is still working at his collections of Thomas Hearne, of which three volumes have already appeared.

THE current number of the *Eagle*—a magazine supported by members of St. John's College, Cambridge—prints the commemoration sermon preached in the college chapel on May 6 by Prof. J. E. B. Mayor, from which we make the following quotation:

"If each Johnian would endeavour, wherever he goes, to inquire for books published by members of the college, or for records of their lives, and would send his acquisitions to our librarian, in a few years our stores would be of priceless value to the historian of letters. For many years I have sent books to the libraries to which they by birthright belonged, whether our public library, or the Bodleian, or college libraries, or Stonyhurst, or Protestant Nonconformist institutions."

NUMBER forty-two of the *Bibliographical Contributions* issued by the library of Harvard University consists of a list of the orators and poets of Phi Beta Kappa, Alpha of Massachusetts—we quote *literatim et punctatim*—by Mr. W. H. Tillinghast, assistant librarian. The list begins in 1782, and is henceforth continuous down to 1890. In the eighteenth century we find such familiar names as Lowell, Quincy Adams, Emerson, Dana Ward, Quincy, and Bigelow; and also one Thomas Paine, who subsequently changed his Christian name to Robert Treat. Edward Everett was poet in 1812, and orator in 1824 and again in 1833. William Cullen Bryant was poet in 1821, and George Bancroft in 1823, though his contribution cannot be identified in his little volume of Poems published in that year. Longfellow was poet in 1833, and Ralph Waldo Emerson in the

following year; but neither of them ever published their poems. Oliver Wendell Holmes was poet in 1836, W. W. Story in 1844, Bayard Taylor in 1850, G. H. Boker in 1865, Francis Bret Harte in 1871, Walter Mitchell in 1875, E. C. Stedman in 1877, R. H. Stoddard in 1878, Edgar Fawcett in 1880, C. G. Leland in 1881, and R. W. Gilder in 1890. Perhaps the only name absent that we should have expected to see is that of Mr. J. R. Lowell. The orators comprise (with the same omission) all the foremost representatives of American literature—with the addition of Prof. R. C. Jebb, in 1884.

In the fourth note under this heading, in the ACADEMY of last week, we stupidly wrote "Trinity College" for "Trinity Hall."

ORIGINAL VERSE.

THE FLAG OF DISTRESS.

TO E. N. P.

(See ACADEMY, May 2, 1891.)

Over the Ocean of Being,
Till the wind fails,
Fast on their venturous voyage
Speed the white sails!
But from the ships that have foundered,
Labouring slow,
Hardly abreast of the billows,
The rough rafts go.
Thereon the stranded from shipwreck
Painfully lie,
Lead seem the waters around them,
Brazen the sky.
Cruel the ships that in safety
Steadfastly speed,
Cruelst souls that aboard them
Reck not nor heed.
Nay! for across the wan water
No appeal fails!
Nay! for the tiniest signals
Stay the white sails!
Some from the ship will come speeding
Eager to save,
Heirs to one glory of living
Heirs to one grave.
But if the bearers of succour
Find not the track?
If to the hail of the helpers
Nothing come back?
What if the wash of the waters
Drown the heart-throb?
If the wild winds in their courses
Stifle the sob?
Say, shall the true hearts of comrades
Vainly be stirr'd?
Thou who so sorrowest, answer!
Someone has heard!

L. M. LITTLE.

MAGAZINES AND REVIEWS.

WE have received the first number of the *Journal of the Ex Libris Society* (A. & C. Black), which has been founded, after the precedent of the Philatelic Society, to encourage the systematic collection of book-plates, the description of examples of special merit or rarity, the classification of the various styles, and the publication of lists of engravers, dated specimens, &c. A council has been formed, of which the chairman is Mr. John Leighton; while Mr. W. H. K. Wright, of the Plymouth Public Library, has undertaken the honorary but onerous duties of secretary and general editor. This first number consists mainly of reprinted articles, together with several illustrations, of which the most interesting are those designed by Mr. John Leighton himself. There are also reviews of recent books on the subject in German and Swedish; and we notice that two members of the society are engaged on a revised bibliography. The annual subscription is half a guinea.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- AGNELLI, G. *Topo-cronografia del Viaggio Dantesco*. Milan: Hoepli. 15 fr.
BIRÉ, Edmond. *Victor Hugo après 1830*. Paris: Didier. 7 fr.
BOLIN, W. *Ludwig Feuerbach, sein Wirken u. seine Zeitgenossen*. Stuttgart: Cotta. 6 M.
DEL LUNGO, I. *Beatrice nella vita e nella poesia del secolo XIII*. Milan: Hoepli. 4 fr.
DESCHAMPS, L. *Histoire de la question coloniale en France*. Paris: Plon. 7 fr. 50 c.
KRAUS, E. *Das böhmisches Puppenspiel vom Doktor Faust*. Breslau: Koebner. 3 M.
LAIGLE, Alph. *L'éducation au point de vue de la lutte pour la vie*. Paris: Lecène. 3 fr. 50 c.
LECLERC, M. *Choses d'Amérique: les crises économique et religieuse aux Etats-Unis en 1890*. Paris: Plon. 3 fr. 50 c.
LICHTENBERG, H. *Le poème et la légende des Nibelungen*. Paris: Hachette. 7 fr. 50 c.
RICCI, C. *L'ultimo rifugio di Dante Alighieri*. Milan: Hoepli. 82 fr.

THEOLOGY, ETC.

- DÖLLINGER, I. V. *Akademische Vorträge*. 3. Bd. München: Beck. 6 M.

HISTORY, ETC.

- CORRESPONDANCE du Marquis de Croix, Capitaine général des armées de S. M. C., Vice-Roi du Mexique 1737—1786. Paris: Calmann Lévy. 15 fr.
GRAF, J. H. *Das Leben u. Wirken d. Physikers u. Geodäten Jacques Barthélemy Micheli du Crest aus Genf, Staatsgefangener d. alten Bern v. 1746—1766*. Berlin: Wyss. 2 M. 40 Pf.
HASBACH, W. *Untersuchungen üb. Adam Smith u. die Entwicklung der politischen Oekonomie*. Leipzig: Duncker & Humblot. 9 M.
JELÍNEK, B. *Materialien zur Vorgeschichte u. Volkskunde Böhmens*. 1. Thl. Wien: Holder. 3 M. 60 Pf.
KORZENIEWSKI, I. *Excerpta ex libris manu scriptis archiv consistorialis romani 1409—1590 expeditionis romanae cura a. 1887 collecta*. Cracow: Gebethner. 4 M.
MATHIS v. BILABRUCK, C. Ritter. *Taktische Studie üb. die Schlacht v. Custoza im J. 1866*. Wien: Seidel. 4 M.
MÉMOIRES de la duchesse de Gontaut gouvernante des enfants de France pendant la Restauration 1773—1836. Paris: Plon. 7 fr. 50 c.
ROUX, Xavier. *La Révolution en Dauphiné*. Grenoble: Baratié. 40 fr.
SCHMIDT, R. *Die Affatome der Lex Salica*. München: Ackermann. 2 M. 40 Pf.
ULMANN, H. *Kaiser Maximilian I. Auf urkundl. Grundlage dargestellt*. 2. Bd. Stuttgart: Cotta. 14 M.

PHYSICAL SCIENCE.

- BAILLON, H. *Histoire des plantes: monographie des labiées, verbénacées, éricacées et ilicacées*. Paris: Hachette. 12 fr.
BOLTZMANN, L. *Vorlesungen üb. Maxwells Theorie der Elektrizität u. d. Lichtes*. 1. Thl. Leipzig: Barth. 5 M.
CLAUS, C. *Ueb. Geniopolle gracilis*. Wien: Holder. 6 M.
DERUYTS, J. *Essai d'une théorie générale des formes algébriques*. Paris: Hermann. 5 fr.
DUREM, P. *Cours de physique mathématique et de cristallographie*. T. 1. Théorèmes généraux, Corps fluides. Paris: Hermann. 14 M.
GROBEN, C. *Ueb. den Bulbus arteriosus u. die Aortenklappen der Lamellibranchiaten*. Wien: Holder. 3 M.
PHILIPPSON, A. *Der Peloponnes. Versuch e. Landeskunde auf geol. Grundlage*. 1. Abtlig. Berlin: Friedländer. 45 M. (complete).
SCHNEIDER, C. C. *Untersuchungen üb. die Zelle*. Wien: Holder. 6 M. 40 Pf.
STURANY, R. *Coxaldrüsen der Arachniden*. Wien: Holder. 6 M.
ZACHARIAS, O. *Die Tier- u. Pflanzenwelt d. Süßwassers*. 1. Bd. Leipzig: Weber. 12 M.

PHILOLOGY, ETC.

- AUFRECHT, Th. *Catalogus catalogorum. An alphabetical Register of Sanskrit Works and Authors*. Leipzig: Brockhaus. 36 M.
BAUER, A. *Literarische u. historische Forschungen zu Aristoteles' Ἀθναίων πολιτεία*. München: Beck. 3 M.
GERHARD, F. *Gedankengang Horazischer Oden in dispositioneller Uebersicht, nebst e. kritisch-exeget. Anh.* München: Lindauer. 1 M. 50 Pf.
GRIMM, J. W. *U. J. Deutsches Wörterbuch*. 12. Bd. 4. Lfg. Verhöhrer—Verleihen. Bearb. v. E. Wülcker. Leipzig: Hirzel. 2 M.
RÖNSTEDT, H. *Die englische Schriftsprache bei Caxton*. Leipzig: Fock. 2 M. 50 Pf.
TEXTE, irische. Mit Uebersetzg u. Wörterbuch hrsg. v. W. Stokes u. E. Windisch. 3. Serie. 1. Hft. Leipzig: Hirzel. 6 M.

CORRESPONDENCE.

A WAR OF RAMSES II. AGAINST MITANNI AND ASSYRIA.

Queen's College, Oxford: July 4, 1891.

MR. Howarth has lately questioned the military character hitherto ascribed to the long reign of Ramses II. I think he has forgotten the very imperfect nature of our records; it is almost an accident that any of his campaigns are known to us at all. To these it is now possible to add another.

Last winter M. Grébaut continued the disinterment of the Temple of Luxor, and laid bare a broken line of wall on which Ramses II. has recorded a campaign in the previously unknown "land of Situna." A large number of mutilated geographical cartouches accompany the reference to the campaign. Among those on the left are the names of the "countries" of [A]qupta and Her-aztum, which are known to have lain to the north of Arvad, probably in the neighbourhood of the Gulf of Antioch, as well as the "country" of Mit(a)n[a] or Mitanni. On the right many of the names are followed by the determinative of "coast" or "island," instead of the more usual determinative of "country." One of them is Assur; above it is Mit(a)na; at its side is Balnu. To all of them the determinative of "borderland" has been attached, and the mutilation of the first two characters in the name of Mitana or Mitanni has made its reading difficult. Balnu appears among the conquests of Seti I., and is identified by Brugsch with "Balaneac north of Arvad."

The newly-discovered wall at Luxor thus informs us of a campaign of Ramses II. in the north-west, of which we had no account previously; and unless the Pharaoh has claimed victories which did not belong to him, his armies must have contended against both Mitanni and Assyria either at the time of his campaign in Situna or during his wars with the Hittites.

A. H. SAYCE.

"HISTORY OF THE CHURCH OF ENGLAND."

Warkworth Vicarage, Northumberland: July 4, 1891.

Mr. Galton in his review of the new volume of my *History of the Church of England*, published in the ACADEMY of June 27, says:

"Something that goes very near to vulgarity often spoils the interest and the pleasure, and cannot fail to diminish the permanent value of Canon Dixon's laborious but slovenly, discursive, and eccentric histories."

If it be vulgarity to have conceived the ambition of being numbered among the historians of England, and to have pursued this ambition for more than twenty years amid great difficulties without looking for any present recognition; to have spent endless pains in ascertaining truth; to have undertaken a neglected subject, partly on account of its own dignity and importance, partly to show that the most difficult matter may be brought under style, and to give some example of the art of extended composition—if this be vulgarity, then I admit the imputation. If not, I am unaffected by it.

R. W. DIXON.

NOTES ON THE REVIEW OF "PEARL."

London: June 29, 1891.

I fully appreciate the honour Dr. Morris has done me in subjecting my edition of *Pearl* to minute criticism; and I am most grateful to him for the kind way in which he has spoken of my work as a contribution to English scholarship. A review, by its very nature, must contain *aliquid amari*; and when this essential element is infused by so distinguished an authority as Dr. Morris, one would prefer to be silent, lest comment should seem ungracious.

Dr. Morris's criticism is chiefly directed to eight passages in the poem as interpreted by me. I beg most respectfully to submit to my reviewer the accompanying notes on each of these:

1. "He lavez hys gyftez as water of dyche,
Other gotez of golf that never charde;
His fraunchyse is large that ever darde
To hym that macz in synne rescoghe;
No hlyse bezz from him reparde;
For the grace of God is gret inoghe."

51, 8-12.

(a) Dr. Morris, in the first place, objects to my rendering of the second line of this passage, "Or streams of the deep that never turn." He is of opinion that *charde* does not signify "turn," but rather "has turned aside, ceased, stopped." I am aware of the fact that *charde* is a past tense; but it is a past tense that can only be translated by a present in modern English, being what is termed in grammars a frequentative aorist. I prefer, too, the literal and simple meaning of *charen*, "to turn," to the secondary sense suggested by Dr. Morris, "to stop." The idea of the line is "streams of the deep that flow on and on without turning": cp. *raykande aryght*, stanza 10, l. 4.

(b) In the second place, Dr. Morris objects to my rendering of ll. 3-6 of this passage:

"Large is man's franchise, when he hath feared
Him that maketh a rescue in sin;
No bliss shall be denied to him."

In place of my version he proposes something to this effect:

"God's liberality, which has ever been hid [i.e., has been unsearchable], is large;
To the man who makes a rescue in sin [i.e., repents]
No blessing shall be withdrawn from him."

(i) *Fraunchyse* may, of course, apply either to God's magnanimity or to man's freedom. There is, I think, strong reason for taking it in the latter sense in this passage. Wiclif uses the word in its technical sense of "freedom from impost, immunity"; and our poet conveys by it "the sense of freedom" that a righteous believer enjoys after death. I would note, too, the great gain from a rhythmical point of view in the change of subject, coming at the beginning of the closing quatrain of the stanza.

(ii) *That ever darde to hym*. Dr. Morris cannot forgive me for comparing the phrase "to dare to" with the Scottish "to dare at," i.e., "to fear a person." Although *dare* occurs elsewhere in the poem in the sense of "to tremble in fear," he prefers a metaphorical meaning, which cannot, I think, be paralleled in Middle-English poetry, and which gives a crude sense to the whole passage. Disarding for the nonce my Scottish phrase, I beg leave to explain the process by which I arrive at my rendering, "that ever feared Him (i.e., Christ)." *To dare* = "to lurk," "to be concealed"; used metaphorically, it is equivalent to "to dare for drede," i.e., "to lurk in dread," i.e., "to fear"; the full phrase occurs frequently; "to dare" is thus a synonym for "to dread," "to stand in fear of." Now, in Old-English, the preposition "from" frequently follows the verb "to dread," e.g., *hic alle from him ondrédon*, "they all dreaded them." Had our poet written of those that fear Satan, I have little doubt his phrase would have been "dared from him," &c.; but, as he is referring to that fear which is devotion, he has, with true poetical acumen, used "to." Literally, the phrase, as I interpret it, means—"he that hath ever been humble by reason of his fear towards Him," &c.

(iii) *That macz in synne rescoghe*. Dr. Morris is of opinion that "He that maketh a rescue in sin" is "the man who makes amendment for sin." In my judgment the line is a poetical periphrasis for "the Rescuer," "the Saviour." The technical sense of "rescue" applies in a special way to Christ as the rescuer of souls from Limbo (cp. O.F. *rescoure* = "l'action de délivrer un prisonnier qui l'ennemi emmène." My reviewer's rendering would not only destroy the beauty of the poetry, but would make the poet guilty of an anacoluthon (*to hym . . . from hym*), the only instance in the whole poem. I am glad to see that Dr. Morris now abandons his emendation of *dared* into *dured* and of *rescoghe* into *no scoghe*; he accepts my reading, though he does not agree with my interpreta-

tion. Some day the original of the passage will be found—I feel sure it is a quotation—and then, perhaps, if not before, Dr. Morris will withdraw his criticism on these lines. I shall feel obliged to any theologian who is able to point out the source of the lines under discussion. Meanwhile I would illustrate my rendering from Cardinal Newman's "Dream of Gerontius":

"SOUL OF GERONTIUS.

"I feel in me
An inexpressive lightness, and a sense
Of freedom, as I were at length myself,
And ne'er had been before."

"ANGEL.

"It is because
Then thou didst fear, that now thou dost not fear."

"FIFTH CHOIR OF ANGELICALS.

O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came."

2. "Hymself ne wroughte never yet nou,
Whether on hymself he con al clem."

69, 9-10.

= "Yet He Himself wrought ne'er one sin,
though he laid claim to all."

Dr. Morris objects to my rendering of the second line. "This word *clem*," he says, "cannot be rendered 'claim,' because in Middle English it would be *cleime*, and could not, therefore, rhyme with *drem*, *ben*," &c. A quotation is more valuable than an argument, and I beg to submit the following lines to Dr. Morris's consideration:

"Yf a chylde be dede bore
And receyve nat the bapteme
Of hevene may hyt never cleme."

R. Brunne, *Iland. Synne*.

The words *whether on hymself he con al clem* are a paraphrase of Isaiah liii. 6, "*posuit Dominus in eo iniquitatem omnium nostrum*." In the ordinary way the poet would have written "*laid*"; but, for the sake of rhyme, he has expressed the idea by *con clem*, i.e., "claimed as His right." From this point of view there is nothing remarkable in the syntax of "*on hymself*"; it is ultimately due to the "*in eo*" of the Vulgate. I do not think we need have recourse to the A.S. *cláman*, "to smear," in order to explain the line.

3. "About under the lord to marked *toez*"

= Toward noon the lord to the market goes."
43, 9.

Toez in this line caused me much difficulty; Dr. Morris, printing the word *toez*, had originally taken the verb as connected with *toten*, "to peer," and lexicographers have followed him. It is quoted under "*toten*" even in the new edition of Stratmann's Middle-English Dictionary. I pointed out, for the first time, I think, in a note on the word, that there existed in Middle-English a verb *ten* = "to go," side by side with the more usual *ten*. I showed that we have here an instance of the 3rd person singular, and that the *t* in the word is not part of the root, but due to the scribal mannerism of writing *tz* for the *z* sound. Dr. Morris evidently agrees with me so far. In my note I quoted, as an instance of the simple infinitive *to*, "to go," a line from "Gawain and the Green Knight":

"For hit was negh at the terme that he *to schude*"
= It was near the time that he should go.

Dr. Morris takes me to task for this. "To," he says, "is a preposition, and *that . . . to* = 'to which.' I am mystified; one does not usually 'go to Time' (even with a capital T). Our discussion calls to my mind a famous symposium recorded in modern English litera-

ture.* The strange part of the whole matter is that Dr. Morris himself, in his edition of "Gawain," took to in this very line as an infinitive, but proposed to change it to *te*.

4. "Lorde! quo schal klymbe thy byghe hylle,
Other rest withinne thy holy place?"
Hymself to on-sware he is not dylle:
'Hondelyngez harme that dyt not ille,
That is of hert bothe clene & lyght' . . .
57. 6-10.
'That takez not her lyf in vayne.'" 58. 3.

Dr. Morris has here made a curious mistake in referring to Psalm xv., instead of Psalm xxiv., as the original of these passages. Wiclif's version of Psalm xxiv. 4, runs as follows, "who took not his soul in vain"; Dr. Morris's suggestion, "who taketh not their neighbour's life away wantonly," is entirely due to his wrong reference.

I take the whole of l. 57, 9, *hondelyngez harme that dyt not ille*, to be a paraphrase of *innocens manibus*; *hondelyngez* is an adverb and not a noun, and means "with his own hands"; no instance of *hondelyng* in the sense of "a hireling" occurs in English. The word puzzled me until I found a capital illustration of its adverbial use in Anglo-Saxon:

"Nis be him geræd ðæt he *handlinga ænigne* man æwealde."—"It is not read of him [i.e., Paul] that he killed any man with his own hands."—*Ælfrie's Homilies*, ed. Thorpe, i., 386 (Homily on Paul).

Harme is not an adj. "poor," but a subs. "injury," and the literal meaning of the line is: "He that with-his-own-hands did no injury through evil intent." *Ille* is not a pleonasm, as might be supposed, but brings out the full sense of the original.

5. "I hoped the water were a devyse
Bytwene myrthez by merez made."
12, 7, 8.

Dr. Morris suggests *merchez*, i.e., "marches" for *myrthez*. It will interest scholars to learn that I am now able to restore, by a simple transposition, the text of this strange passage. What the poet in all probability wrote was:

"Bytwene merez by Myrthē made."

The lines mean: "I trowed that the stream was due to some mechanical contrivance, a device between two lakes [e.g., a conduit], made by Mirth." Now, Sir Mirth is the Lord of the Garden in the *Romaunt of the Rose*, and is fully described as the planner and architect of that wonderful abode. Those acquainted with Chaucer's translation (or rather that portion of the extant version which is his) will remember how important a part Sir Mirth plays in the poem. His French name is "Dédus." I beg leave to point out the very lines that the author of *Pearl* had in mind. The remarkable fact to which I would call attention is that the lines are evidently due to Chaucer's rendering of the *Romaunt* and not to the original. The parallelism in expression cannot otherwise be explained. We know that Chaucer's *Romaunt* belongs to his early years; it may be dated 1360-70. *Pearl* also belongs to about the same years. I have little doubt that the poet of *Pearl*, who was a reader of the *Romaunt* in the original French, was among the earliest readers of the English version by "the new poet" of the day. I quote Chaucer's lines and the French original of the passage in question, adding a few of the French lines for a reason that will presently appear:

"In places sawe I welles there
In which there no frogges were,
And fayre in shadowe was every welle;
But I ne can the nombre telle

*Of stremys smale that by devyse
Mirthe hadde done come through condyse;
Of whych the water in reynynge
Gan make a noyse full lykynge."*

"Il ot par leus cleres fontaines,
Sans barbelotes et sans raines,
Cui li arbres fesoient umbre;
Mès n'en sai pas dire le nombre,
Par petis tuius que Dédus
Y ot fet fere, and par conduis
S'en aloit l'iaue aval, fessant
Une noise douce et plesant.
Entor les ruiissians et les rives
Des fontaines cleres et vives;
Poignoit l'erbe freschete et drue;
Aussine y poist-l'en sa drue
Couchier comme sur une coite."
Méon, 1391-1403.

6. "Quen strothe men slepe."—10. 7.

Dr. Morris feels disposed to connect *strothe* with A.S. *stráðan*. This seems to me altogether untenable. I suggested the Scand. *stráð*, "strewn"; I could not see how the Icelandic *stroðinn*, a very plausible source of the word, could apply here; its meaning is "lewd" or "licentious," in a special sense. I venture now to suggest that *stroðinn* may after all explain the word; and, if so, the original of the line will probably be found in the *Romaunt*, in some such passage as the last lines of the French quoted above. "Quen strothe men slepe" would then mean "when mortals sleep in one another's embraces." It may be more than a coincidence that "strothe men" occurs among many reminiscences from "Clopingle's elene rose."

7. "Deme dryghtyn ever hym adyte."
"Let God decree; let Him ordain."—30. 1.

"*Adyte*," says Dr. Morris, "is a romance form, not derived from *adihten*"; he compares *dyt* (contrives, 57. 9), "which may, however, be an error for *dyght*." In the whole range of Middle-English ransacked by lexicographers I find no such romance form recorded, and the syntactical peculiarity of the phrase is so thoroughly English that I can see no reason for supposing that this word is anything but the well-known A.S. *adihtan*. Dr. Morris has evidently made his statement in order to account for the spelling of the word; he expects *adyght*, and cannot understand why I ignore the guttural. He would probably reply to me that *adyte*, if written for *adyght*, cannot rhyme with *myte*, *flyte*, *byte*, &c. But the poet does rhyme *quyt* ("white") with *tyght* (stanza 85). The spelling *adyte* is due to the scribe's (or the poet's) desire to produce an "eye-rhyme," as well as an "ear-rhyme." The same thing occurs frequently in the poem. An exact parallel is to be found in stanza 54, where *plyt* is written for *plyght*, to accord with the rhymes as *tyt*, *deht*, &c. Dr. Morris compares *dyt* (57. 9), though he thinks it possible that this word may be an error for *dyght*. I take it that *dyt* is neither the one nor the other, but simply the past tense of "do"; *dyt* = *dyd*, as *abate* = *abade* (52. 5), *rent* = *verd* (50. 3), *kyntly* = *kyndy* (58. 6), *lorship* = *lorship*, &c. The poet's mannerism of using *t* for *d* has helped me to understand many puzzling passages and words in the poem.

- 8 "He . . . corounde me quene in blysse to brede."
35. 7.

Dr. Morris objects to my rendering "to revel in bliss," and suggests "to be nourished or nurtured," representing A.S. *brædan*, "to nourish." Though I am aware that the New English Dictionary quotes this passage (with a query) under the verb "breed," I still venture to connect it, not with A.S. *brædan*, "to breed," but with *brædan*, "to be developed, to blossom forth, to flourish"; it is simply an intransitive use of *brædan*, "to broaden."

I. GOLLANCZ.

Col. 3

"TENSERIE."

London: July 4, 1891.

Having devoted special attention to this word in the course of my researches on the reign of Stephen, I can throw some light on the question raised by Mr. Plummer (ACADEMY, July 4). Dealing with the passage in the Chronicle (1137): "Hi læiden gæildes on the tunes æure unwile and clepeden it *tenserie*," (which Mr. Thorpe, in the Rolls Series, took upon himself to alter to *censerie*), he suggests that we should read "*tens serie*, meaning *tempus serenum*, 'fair weather' or 'good time' . . . a bitter gibe on the part of these robbers at the miseries of their victims."

It is difficult enough, as Mr. Plummer sees, to connect these exactions with that *tens seri* which occurs in the Metrical Life of the Confessor, and lingers on the lips of a Valencian *sereno*; but, in any case, he starts from the erroneous impression that *tenserie* was a nickname only used in 1137. He has made, in fact, the converse mistake of Mr. Freeman, who was led into error by his strange delusion that the "Evil Neighbour" ("Malveisin") which William Rufus constructed over against Bamborough was a generic name, and not, as was the fact, a *sobriquet*—like Richard's famed "Matte-griffin," or the "Accursed Tower" of Acre. For *tenserie*, it can be shown, was a generic name for certain irregular exactions, both in Latin and in Norman-French, with a verb corresponding with the noun. Pope Lucius II., in one of his letters, strangely confirms the accuracy of the Chronicle, writing that "quidam etiam sub nomine *tenseriarii* villas et homines suos spoliant"; while the great judicial *iter* of 1194 had for one of its chief objects an inquiry "de pris et *tenseriis* omnium ballivorum," etc. (*R. Hoveden* iii., 267). As for the Norman-French form, it is employed by Jordan Fantosme, who, writing of the burgesses of Northampton (1174), tells us that David of Scotland "ne pot *tenserie* de eus aver." He also illustrates the use of the verb when he describes how the Earl of Leicester, landing in East Anglia, "la terre vait *tensant* . . . E ad *tensé* la terre cum il en fut bailli." "*Tensare*" was the verb in Latin, as shown by the records of the Lincolnshire eyre in 1202 (Maitland's *Select Pleas of the Crown* [Selden Soc.] 19), where it is used of extorting toll from vessels as they traversed the marshes. A reference to the closing portion of the Lincolnshire survey in Domesday will show the very same offence presented by the jurors of 1086, who seem to have anticipated the action of the Broads Preservation Society.

J. H. ROUND.

Stanhoe Grange, Norfolk: July 4, 1891.

Perhaps I may be allowed to suggest that the word *tenserie*, in the passage from the Laud Chronicle ("Hi læiden gæildes on the tunes æure unwile and clepeden it *tenserie*"), quoted in this day's ACADEMY, is susceptible of a more simple explanation than the somewhat fanciful one proposed by Mr. Plummer.

From Low Latin *tensare*, "to protect, defend" (whence O.F. *tenser*, in same sense—of which several examples occur in the *Chanson de Roland* and in Garnier's *Vie de Saint Thomas*—and mod. *tancer*, with change of meaning), was formed the term *tensamentum*, which Du Cange explains as "pensatiō quae a vassallis et subditis domino pro protectione exsolvebatur."

This *tensamentum*, which was often paid in kind, was, like the *gæildes* above mentioned, frequently levied on towns, and was evidently a source of handsome profit to the feudal lord, witness the following extract from a Charter dated 1232 given by Du Cange:

"Ego Simon dominus Rupisfortis et Pusati et Vicecomes Carnot, etc. Noverint universi, quod

* See *Alien's Adventures in Wonderland*, chap. vii., p. 101.

ego vendidi et in perpetuum quitavi religiosis viris Abbati et monachis Bonevall. pro quat. mille libris Turon. omnia *tensamenta*, que ego habebam . . . in villa Bonevall. et in aliis villis . . . in quibus *tensamenta* percipere consuevi; et unum servientem proprium in villa Castriduni de burgensibus ejusdem ville ad colligendum *tensamenta* liberum et immunem ab omni tallia et qualibet alia exactione in anno, in quo colliget *tensamenta*."

A number of other terms used to express the same thing as *tensamentum* are given by Du Cange; among them he mentions *tensura* and *tenseria*. Under this last head the following passages are cited:

Concilium Turonense ann. 1163. cap. 10: De Coemeteriis et Ecclesiis, sive quibuslibet possessionibus ecclesiasticis, tenserias dari prohibemus, ne pro Ecclesiis vel Coemeteriis defensione, fidei suae Clerici sponsonem interponant, etc.

Concilium Londin. ann. 1151. cap. 1: Sancimus igitur, ut Ecclesiae et possessiones ecclesiasticae ab operationibus et exactionibus, quas vulgo tenserias sive tallagias vocant, omnino liberae permaneant, nec super his eas aliqui de caetero inquietare praesumant."

This word *tenseria* also occurs in a quotation from Hoveden, given in Stubbs's *Select Charters*, p. 255 ("inquisitio de pris et *tenseriis*"), in the Glossary to which it is explained as "a tax."

There can be hardly a doubt, I think, that the *tenserie* of the Land Chronicle is identical with *tenseria* in the sense given above. At any rate, this explanation, which postulates no alteration of the MS., may claim to be less far-fetched if not more rational than the "fair-weather" theory propounded by Mr. Plummer, who may find plenty of instances of the use of *tenseria* in Godefroy's *Dictionnaire de l'ancienne langue française* (s.v. 2 *Seri*), but none, I am afraid, that in any way countenances his attribution of nineteenth-century slang to the barons of King Stephen's reign.

Of course, if my explanation be correct, the words "hi elepeden it *tenserie*" need no longer be regarded as implying that the word was "a special term invented by these miscreants, and not an ordinary technical expression." On the contrary, I should suppose it to be precisely because it was an ordinary technical term (and that it was so seems proved by the quotations in Du Cange), applied to a recognised system of levying imposts, that the feudal lords employed it in order to give a legal colour to their exactions; and, that being so, there would be nothing very remarkable in the mention of it by the chronicler.

I may add that the French word *tenserie* is given in Du Cange's *Glossarium Gallicum*, with a reference to *tensare* (in the sense of "praedari, expilare"). The Latin form is *tensaria*, which is explained as meaning "robbery." Under this heading an extract is given from a charter dated 1356, which speaks of "rebellions, monopoies, *tenseries*, et autres malefaçons." We have thus a choice between two words, which probably merely describe one and the same thing looked at from opposite points of view. What the feudal lord chose to style "protections" we may well believe to have been looked upon as "depredations" by his unfortunate vassals. Unless, however, we are to assume that Stephen's barons were so unblushing in their villainy as openly to qualify their own impositions as "robbery," we may suppose the word *tenserie* in the passage in question to be used in the sense of *tensamentum* as explained above.

I submit this suggestion of mine with all diffidence; for I see Mr. Plummer speaks of the passage as being "well known to historical students," and says, further, that the word *tenserie*, in which the difficulty lies, has been "commonly regarded" as a mistake for *censerie*, thus implying that others besides himself have

been puzzled by it, and have presumably attempted to solve the difficulty.

Is Du Cange's *Glossarium Mediae et Infimae Latinitatis* a sealed book to historical students?—it is not so to Mr. Plummer, for he looked out in it *censeria*, though it does not seem to have occurred to him to look for *tenseria* itself—or has my suggestion been made before, and been dismissed as unsatisfactory? If so, I must apologise for having needlessly occupied so much of the ACADEMY's valuable space.

PAGET TOYNBEE.

THE "MONOGAMOUS" SULTAN.

London: July 3, 1891.

My attention has only just been called to a review in the ACADEMY of June 13 of *The Sovereigns of Europe and Their Courts*, by "Politikos." The one quotation relating to the Sultan of Turkey contains no fewer than nine mis-statements. (1) The Sultan is by no means "practically a monogamist," though he has, properly speaking, no (2) "legal wives." (3) He is presented by his mother with a "beautiful slave," not "on his birthday and on twenty other days of the year," but on the feast of *Kandil Gedgessi* only. (4) This "young lady" does not become at once a "harem dame with a household of her own," but an upper servant. Nor are there (5) "three hundred of these establishments," but ten or a dozen at the most; the *Valide-Sultana* or Empress-mother, the mothers of the imperial children, and one or two *Ikbals*, or Favourites, alone enjoy this privilege. When slaves are married from the palace, they receive as a wedding portion not (6) "£10,000," but a few hundred pounds at the outside; and their husbands are under no obligation (7) "to make a present of a slave to keep up the staff of the seraglio." (8) Not even the meanest subject, and much less "every cabinet minister and pacha," would, or could, "pass his daughter through the Sultan's harem, as a simple means of securing her a marriage portion, with the title of *Salide*"; such a transaction would be not only illegal, but impossible. And (9) the "title of *Salide*" does not mean "princess"; the only "title" acquired by passing through the *Serai* is that of *Seraïli*.

LUCY M. J. GARNETT
(Author of *The Women of Turkey*).

APPOINTMENTS FOR NEXT WEEK.

TUESDAY, July 14, 4 p.m. Ladies Sanitary Association: "Progressive Sanitation," II., by Dr. W. B. Richardson.
5 p.m. Society for the Preservation of the Monuments of Ancient Egypt: Annual General Meeting.

SCIENCE.

RECENT WORKS ON PHYSICAL SCIENCE.

A Treatise on Analytical Statics. By E. J. Routh. Vol. I. (Cambridge: University Press.) Numerous generations of Cambridge mathematicians will welcome this first volume of Dr. Routh's *Treatise on Statics*. It will recall to many busy men the hours spent in the classroom at Peterhouse, when they find the old familiar problems of gig-wheels and ladders transferred from white on black to black on white. Herein lies, we think, the great merit of Dr. Routh's *Treatise*—it constitutes a wonderful collection of Cambridge problems in Statics, with most valuable hints for the solution of great numbers of them, often by most suggestive analytical processes. So long as the Cambridge mathematical school remains theoretical and analytical, Dr. Routh's problems must be almost indispensable to the would-be wrangler. But there are signs that Cambridge is at length

aroused to the need of some touch with the practical and geometrical side of Mechanics. Useful as Dr. Routh's work must be for the education of wranglers, it is not the volume which Prof. Ewing's students will require for the future engineering tripos. The chapter devoted to Graphical Statics is far too slender to be of practical value; while the draughtsmen who are accustomed to making real use of the line of pressure would perforce smile over the two-page treatment of it at the fag-end of this chapter. In the last chapter of the volume we have our old friends the steelyards, the planes, and the pulleys, just as they were two centuries ago, entitled the *Machines*; and we are told that it is usual to regard the complex machines as constructed of certain simple combinations of cords, rods, and planes. Usual in the Senate House, perhaps, but not where engineers do congregate. Prof. Ewing will have to fight an up-hill battle before he gets Cambridge teachers to publish books like Burmester's *Kinematik*, or Maurice Lévy's *Statique Graphique*; but this is what must and will come about if the Cambridge engineering School is to profit by all the excellence of Cambridge mathematics. Such books as those we have referred to are no less accurate and theoretically instructive than Senate House Statics; but they bear, in a manner which the latter do not, upon the needs of one of the most scientific and indispensable of professions. Lastly, a word as to Dr. Routh's first chapter, which is entitled "The Parallelogram of Forces." This seems to us to bring out very forcibly the illogical and unphilosophical condition at the present time of our definitions and axioms with regard to Force. The facts are firmly enough established, but the method of looking at the fundamental concepts is strangely obscure. This method is due to Newton; and, perhaps, his name and authority, some will say, ought not to be questioned. But as we have practically given up Newton's method of dealing with the motion of the moon, so it does not seem unreasonable to reconsider his statements as to Force and Matter. Dr. Routh, wisely, we think, takes the conception of Force based upon motion as the first foundation of Statics; and for us this is the only legitimate conception. In the latter part of the chapter he deals with the foundations of Statics on statical axioms; and here we should be inclined to dispute the possibility of any real proof of the parallelogram of forces being based on the two principles of independence and transmissibility of force. Duchayla's proof is at best only a juggle, and we are sorry to see it still appearing in any text-book of Statics. We have been speaking of the Cambridge tendency in mathematics, and of the need for overhauling the fundamental concepts of Statics, rather than of Dr. Routh's volume; but those who know his *Rigid Dynamics*—and what mathematical students do not?—will be sure of the excellency and accuracy of what it provides, and will insert for themselves the needful adjective "theoretical" before the "Statics" of his title.

Lessons in Applied Mechanics. By James H. Cotterill and John Henry Slade. (Macmillans.) This is an excellent little book for first year engineering students, chiefly based on Prof. Cotterill's well-known treatise, but expanded and varied in a number of points. The large number of exercises will be of real use to both teachers and students. Perhaps the portion of the book which we should feel the greatest inclination to criticise would be the part dealing with the strength of materials, especially the articles on resilience. This is the weak point, we think, of the larger volume. It cannot be too often insisted upon that the energy of an impulse absorbed by a structure is not distributed uniformly, and that Tredgold's for-

mulae, which Prof. Cotterill cites, often lead to stresses only a third or a half the maximum as given by the more accurate calculations of Saint-Venant.

The Elements of Statics and Dynamics. By S. L. Loney. Part I., "Elements of Statics." (Cambridge: University Press.) We believe that the ACADEMY was alone among the reviews when we said we were not satisfied with Mr. Loney's *Treatise on Elementary Dynamics* or with the Cambridge Press for publishing it. However, we consoled ourselves with the fact that we had read the book from first page to last, which we had reason for doubting whether all our co-reviewers could have done. We have precisely the same objections to the present volume. The first chapter on Force, Mass, Weight, &c., does not seem to us at all clear and satisfactory. The author does not seem to have realised the difficulties students meet with at the very outset in the consideration of these ideas. To be told that "Force is anything which changes, or tends to change, the state of rest or uniform motion of a body," and then without any further discussion to hear that "Two forces are said to be equal when, if they act on a particle in opposite directions, the particle remains at rest," is the height of obscurity. The definition of Force given would cover Will or a Cataclysm for aught that is said to the contrary, and how do I know what, if any, "direction" these have? Weight, again, we are told is an idea familiar to everyone; but, on the next page, we find the attraction which the earth has for every body is called its weight. Is the weight of the moon the attraction of the earth upon it, or the attraction of the earth on a particle equal in mass to the moon placed at the surface of the earth? If the former, is the idea of weight really familiar to all? One last sample from the final pages of the book:

"No elastic string will, however, bear an unlimited stretching. When the string, through being stretched, is on the point of breaking, it is said to have reached its *limit of elasticity*, and its tension then is called the *breaking tension*."

Such a statement as this ought not to appear in a book published by the Cambridge Press, and intended for Cambridge examinations.

Geometry of Position. By Robert H. Graham. (Macmillans.) The compiler of this volume is known as the author of a rather unsatisfactory treatise on *Graphic and Analytic Statics*. In the present volume he practically reproduces various investigations in the geometry of position which he has himself arrived at as a means of interpreting Culmann's *Graphical Statics*. We cannot commend his investigations to the young engineer. The geometry of position is treated far more methodically and luminously in Cremona's work, published in translation by the Oxford Press; and a study of selected portions of this latter work would be far more instructive to the student than Mr. Graham's pages. Geometry of position occupies, however, only the first two chapters of the work. The third chapter deals, we think in an unsatisfactory manner, with reciprocal figures. We agree, however, with Mr. Graham's defence, in his preface, of Maxwell's claim to have been the first to treat these figures scientifically. Why Mr. Graham should not translate Möbius' *nulppunkt* by "nullpoint" we cannot imagine. Chap. iv., on "Centres of Gravity," and chap. v., on "Ellipses of Inertia and Kerns," are very insufficient. The latter chapter is based upon the cumbersome methods of Culmann. We must protest, however, against the use of the word "kern." What Clifford termed the "core" was a discovery of Bresse years before Culmann wrote his *Graphical Statics*, and it was termed by him the *noyau*

central. Neither the theory nor the use of the "core" is German, and there is no reason whatever for adopting a German term for an idea the origin and discussion of which is peculiarly French. The last chapter of the volume deals with "The Elastic Line." The graphical method of dealing with the elasticity of beams is one of very great power; and we believe that Mr. Graham is the only person who has yet given us any, if a very insufficient and somewhat clumsy, account of it. His pages are largely a translation of the elementary portions of W. Ritter's tract—not, we think, the best of treatments. Mr. Graham concludes his discussion with the remark:

"The graphic method is not only shorter and more direct, but also stricter and more elegant, than that based on the theory of three moments, which it is destined ultimately to supersede."

How the method can be stricter when it is based on the same hypotheses we do not understand. Our experience, based on several years' teaching of both methods, is that a careful draughtsman will never obtain the support moments in the customary systems of loading, with less than 2 or 3 per cent. error, while calculation gives them as accurately as one pleases and in a very brief space of time. The advantage of the graphical method lies in the power it gives us of verifying the results of calculation, and in its application to certain cases where calculation would be impossible or terribly laborious. On the whole, we are sorry to be unable to congratulate Mr. Graham on his volume.

"HEINEMANN'S SCIENTIFIC HANDBOOKS."—*Heat as a Form of Energy.* By Robert H. Thurston. (Heinemann.) We recently had to review another work by Mr. Thurston on Carnot, and that unfavourably. We regret that the present Manual seems to us equally slovenly and unscientific. This severe criticism demands at least justification; and it will be found in the following extracts with regard to Rumford, in which the italics are our own:

"He first showed the amount of heat produced by a definite and measured amount of mechanical work, and derived a result which was extraordinarily exact" (p. 35).

"Rumford had not made this measurement [that of the mechanical equivalent of heat] with any great degree of exactitude, and very probably did not at that early date appreciate its enormous importance" (p. 39).

"The value of the mechanical equivalent of heat as deduced by Rumford from his experiments accords well with later determinations. Reducing it to the now standard system of comparison, thermal units and footpounds or calories, the accuracy of his work seems remarkable. He states that the work was that of one horse-power, though two horses were employed. The engineer's horse-power is the equivalent of 23,000 footpounds of work per minute; but this exceeds the actual power of an ordinary horse, as shown by direct experiment, and Rankine gives for the ordinary draught-horse the figure 29,920 footpounds per minute. This is somewhat higher than the average Bavarian horse gives, probably, and we may take as the fairest value 25,000 footpounds per minute as the real value of the horse. This is 432 per second on Rankine's basis, or a trifle less on the last assumed figure, making the mechanical equivalent, as deduced from Rumford's experiments, 784 footpounds to the thermal unit, or only one and a half per cent. more than the figure 772 determined by experiment by Joule fifty years later, and accepted by the world of scientific men. This is not only sufficient to entitle him [presumably Rumford] to the highest distinction, but it indicates an original discovery of the most extraordinary and fruitful character" (p. 34).

Now all Rumford tells us is that two horses caused a tank of water to boil in two hours and a half; and he adds "one horse would have been equal to the work performed, though

two horses were actually employed." To attempt, in Mr. Thurston's method, to ascertain the mechanical equivalent of heat from Rumford's experiments with "remarkable accuracy," may be termed science in Sibley College; here a schoolboy would term it "cooking the answer." Further comment is needless.

Encyclopädie der Naturwissenschaft. Handbuch der Physik. 6 u. 7 Lieferungen. (Breslau: Trewendt.) These two parts deal with *Akustik*, and are contributed by F. Melde. They differ very considerably from the earlier portion of the Handbuch, in being mainly experimental, and containing little or no mathematical developments. References to some standard mathematical treatises—notably, Lord Rayleigh's—would have increased the value of the discussions on rods, membranes, plates, &c. On p. 736 the astounding statement is made that the problem of the circular plate had resisted all attempts at its solution before Kirchhoff's in 1850. Herr Melde either is ignorant of or vastly underrates Poisson's researches on plates of twenty years earlier. The section on Sound, considered as a purely physical treatise, is, on the whole, good. The pages on Bells are interesting, if somewhat insufficient. We may, perhaps, hope to know more when Lord Rayleigh's third volume appears. The researches of König and Kundt on the velocity of sound in gases enclosed in pipes are clearly reproduced, and there is a very ample discussion on beats and the combination of tones. Perhaps the most interesting chapter is that entitled "Vibroscope and Vibrographic," where a very full account is given of the methods of Young, Wheatstone, Lissajons, and König, and of flame-vibrosopes. For the sake of historical completeness, some reference at least ought to have been made to the researches of Antoine and Montigny. On the whole, Herr Melde writes at a higher level than F. Auerbach, if with less mathematical development. The first volume of the Handbuch der Physik closes with Lieferung 7, which contains a by no means complete name and subject index.

SCIENCE NOTES.

THE first volume of Messrs. Whittaker's new "Library of Popular Science" will be an *Elementary Introduction to Astronomy*, by Mr. G. F. Chambers, whose larger works on the subject are well known. It is meant especially for readers who have no previous acquaintance with practical astronomy; and in this, as in other volumes of the series, considerable attention will be paid to efficient illustration and explanatory diagrams. The volume will be ready in the course of a few weeks, and will shortly be followed by others.

AT the general monthly meeting of the Royal Institution on July 6, the special thanks of the members were returned to Miss Jane Barnard, Dr. J. H. Gladstone, the Rev. A. R. Abbott, Mr. T. F. Deacon, Mr. A. Blaikley, and others, for the loan of the collection of Faraday memorials shown in the library on the occasion of the two lectures given in commemoration of the Faraday centenary; to Sir Frederick Abel, for his present of an *Certling* balance; and to Mr. Ludwig Mond for his donation of £100 towards expenses connected with the Faraday centenary.

THE International Society of Entomologists will meet this year at Munich on August 25 and 26. The society number now over 1300 members. In connexion with this year's meeting, a general congress will be held, to which all friends of entomology are invited.

PHILOLOGY NOTES.

A MAP of the Distribution of the Germans in Europe, edited by the late Prof. Nabert, with the co-operation of Dr. R. Böckh, has just appeared (Glogau: Karl Flemming.) It is drawn up on a vast scale, and is manifestly the result of most laborious and painstaking research, as well as of a close study of official sources—German, Russian, Swiss, and Belgian. Prof. Nabert, who undertook many journeys, between 1844 and 1887, for the purpose of this investigation, had the satisfaction of being able to hand over the whole of his important work for publication, though he did not live to see it in print. The two sections of the map at present issued, which will soon be followed by the remainder, comprise, besides northern Germany, the domain of the Low German (Dutch and Flemish) tongue, which reaches into the northern parts of France close up to Boulogne. In eastern Germany, the remnants of Wendish and other Slav populations are set out in special colour, with the fullest exactness. So is the scattered German population in Russian Poland, which appears remarkably numerous. In Russian Poland the Jewish element, too, is indicated by patches of a particular tint; and its diffusion appears equally great. From Calais to the Volga and the Caucasus, the outlying linguistic islands and settlements of the Teutonic stock, as well as the vast bulk of the German nation, are defined. The losses experienced by the Teutonic tongues in the west, south, and east, are also the subject of treatment. It would be difficult to give a clearer picture, at a glance, of the distribution of races and languages than is afforded in this excellent map.

THE last number of the *Journal* of the Straits Branch of the Royal Asiatic Society (London: Kegan Paul & Co.) contains several articles of interest. Mr. W. E. Maxwell, C.M.G., resident at Selangor, prints the Romanised text of a Malay ballad, which he found in the Raffles Library at Singapore. It commemorates an unsuccessful attack upon the Dutch settlement of Malacca, towards the end of the last century, by a Malay hero named Raja Haji. Mr. Maxwell also gives two contemporary Dutch versions of the affair. He does not attempt to translate the ballad, because the character of Malay poetry is such that it is almost impossible to make *pentameters* readable in English dress. The story is carried on in the third and fourth lines of each stanza only, the first two lines being either mere tags on which to hang the rhyme, or, at the best, some figurative statement, a kind of background against which to set the picture. To read ninety-five stanzas like the following would give little idea of the effect of the original:

"Near the house of Mehe Sabtu
The *siyakap* fish from the sea of Banca.
The corpse was cast into a cleft of the rocks
Of him who had boasted he would take Malacca.
"The *siyakap* fish from the sea of Banca
Si Tuah runs away with the tray.
His intention was to take Malacca,
Little aware that his life would be lost.
"Si Tuah runs off with the tray.
Wood is turned by Si Naga Wangsa.
Little thought he that his life would be lost
The body was removed by the Governor of
Malacca."

The literary merit of the poem is not great; but it is of considerable historical interest as the work of some local bard of the last century, who celebrated, in the best language he could command, the repulse of the raid attempted on his native city. We may also mention the conclusion of a translation of Valentyn's account of Malacca, from 1640 to 1725, together with a facsimile of Valentyn's map; a summary of the now obsolete law relating to slavery among

the Malays, which differed from the Muhammadan law in several particulars, notably in recognising debt-bondage; an account of legal customs in Negri Sembilan; and short papers on plants, insects, &c. The number ends with a valuable bibliography of Malaya, from January, 1888 to July, 1890, compiled by Mr. C. Davies Sherborn. By "Malaya" is meant that part of the Archipelago enclosed in a line drawn round the north of Siam and the Philippines, through Macassar Strait between Lombok and Bali, round the outlying islands of Java and Sumatra, and to the east of the Nicobars and Andamans. This bibliography fills just eighty pages; it is specially rich in Dutch publications, and in papers that have appeared in the *Transactions* of learned societies. We have said enough to show that this outlying branch of the Asiatic Society, which numbers only 160 members, is doing good work. It is to it that we owe the republication of four volumes of *Miscellaneous Papers relating to Indo-China*, which were edited by Dr. R. Rost for "Trübner's Oriental Series" (1886, 1887).

FINE ART.

CORRESPONDENCE.

THE TEMPLE AT LUXOR.

July 7, 1891.

An Egyptian correspondent writes to me that two of the columns west of the granite colonnade of Ramses II. at the Temple of Luxor, and behind the great Pylon, have recently fallen to the ground.

This is only what I, along with many others who visited Luxor last winter, expected would happen. It is also probably only the commencement of a disaster to the Egyptian monuments which may exceed any other of the century. Excavations were conducted on a large scale at Luxor during last winter and the present spring, and, incredible to relate, without Government supervision, and not directed by an engineer! Everyone knowing Luxor will remember that the set of the stream is against the ground (loose earth) on which the Temple stands. It has been so perilous for the adjacent houses that for the last two or three years the occupiers have, on some occasions at high Nile, sat up all night, fearing their houses would be swept away.

Without entering into the details of the late excavations, I may say that columns have been exposed in the northern courts and the earth removed from the western wall of the south portion of the Temple, so as to leave an embankment between the river and the town and Temple of palpable weakness, which is still further weakened by one end of it touching the entrance of a canal, at a point where the stream has great force. Moreover, the whole of the embankment has to stand the set of the current from the opposite side of the river.

Unless immediate steps are taken to secure the embankment, there is serious danger that, should the forthcoming inundation be exceptionally high, the whole foundations of the Temple will be washed away. And with these will certainly follow a portion of the town, entailing a possible destruction of human life frightful to contemplate.

Besides strengthening the embankment the set of the stream should be permanently changed. For many years past the land has been making on the west bank of the Nile, and being washed away on the eastern bank, whereon Luxor stands. It would be no great feat of engineering to remedy this, on which depends the preservation of so many important monuments.

To add to the indignation which we must all feel on hearing of this last Luxor escapade, there

is the knowledge that it has been perpetrated from the proceeds of a tax ostensibly levied for the repair of the monuments. When the tourist-tax was proposed it was pointed out, both at home and in Egypt, that in imposing such a tax the Government was acting contrary to the principle accepted in this country, but only after many years of agitation—that it is desirable that public monuments and museums should be open free to all. It was also suggested that, in levying blackmail of this nature, we were giving point to the sarcasms respecting the "hypocrisis Britannique" and the "nation of shopkeepers." Further, it was stated that money so collected would be certainly misapplied. As to this point, so free have officials made with the fund that, when the Khedive visited Luxor last winter, it was dipped into to pay for a road, constructed solely for his convenience.

HENRY WALLIS.

NOTES ON ART AND ARCHAEOLOGY.

A MEMORIAL from men of science and others, on the subject of the proposed site for the National Gallery of British Art, has been forwarded to the City Corporation through Sir H. E. Roscoe. They state that, having heard that there was a possibility of the City of London finding a site on the Embankment for the gallery which a munificent donor had proposed to build, they approach the Corporation with an earnest request that they would observe the very great importance of giving effect to the proposal. The memorial already presented to the Prime Minister would have made the Corporation aware of the many strong objections from a scientific point of view to the site suggested for the gallery in the first instance. The greatest city in the world must be the first to suffer if from any cause the proper presentation of science and means for its study by its citizens were in any way crippled. By affording a site on the Embankment, the Corporation would be the means of preventing this lamentable result, and would earn the gratitude of all interested in scientific progress, as well as confer a great boon on the art-loving public. The memorial is signed by the president of the Royal Society (Sir W. Thomson), the secretaries (Lord Rayleigh and Prof. Foster), the treasurer (Dr. Evans), and nearly all the members of the council. Among other signatures is that of Lord Tennyson.

THE programme of the approaching congress of the British Archaeological Association at York has been roughly prepared, the date of the meeting having been fixed for August 17 to 23. The Marquis of Ripon will preside; and the vice-presidents will be the Bishops of Ripon and Wakefield, Lord Herries, the Dukes of Norfolk and Cleveland, and the Marquis of Bute. The first two days, Monday and Tuesday, will be devoted to an inspection of the minster, the city walls, the city churches, and the remains of St. Mary's abbey, with its ancient hospice, and its museum of Roman antiquities. One day will be spent in a visit to Beverley minster and Hull; another to Ripon and Fountains abbey; and two days will be devoted to Selby abbey church, the abbeys of Rievaulx and Byland, and the collegiate church of Howden. On the Monday evening the party will be entertained at a *conversazione* at the mansion-house; and on each of the other evenings meetings will be held in the new guildhall for the reading of papers, to be followed by discussions. On Sunday the members of the congress will attend service in the minster; and Monday, August 24, will be spent in a railway excursion to Scarborough, where the party will visit the old Norman castle and the parish church of St. Mary's.

THE youngest artist to receive a medal at the Paris Salon is Mr. Harry Vander Weyden, who received the honour for his picture "Un Soir d'Été." He is a descendant of the old Flemish master of that name, and son of Major Vander Weyden, the well-known photographer.

M. JULES TOUTAIN, of the Ecole française de Rome, has discovered near Tunis, on a hill called Bou Kournein, what appears to be a temple of Baal of Roman times. His excavations have already produced a number of inscriptions, one of which reads "Saturnus Balcaranensis * * Augustus * * Dominus * * Deus magnus," while others supply new consular dates.

THE university of Pennsylvania has in its museum, now open to students, a collection of about 700 cuneiform tablets, which have been acquired by the Babylonian Exploration Committee outside its operations in Turkey, and none of which have yet been published.

THE STAGE.

"THE NAUTCH GIRL" AT THE SAVOY.

ARE Messrs. Gilbert and Sullivan really to point the moral of the French proverb "Il n'y a pas d'homme nécessaire?" Are Messrs. George Dance and Edward Solomon to prove that they can step quite easily into the shoes of the creators of a singularly original form of dramatic entertainment? It is a hard saying—and these are questions we cannot confidently answer. Or rather, the net result of "The Nautch Girl" production and performance is to show how "necessary" Gilbert and Sullivan have actually been to librettist and composer, if not to the public. Something has been brought out—and brought out with success—which would never have been what it is but for the illustrious series of bright musical dramas due to the collaboration of Mr. Gilbert with Sir Arthur. Mr. Dance, the librettist, has been more especially indebted to his forerunner. There is something of Sullivan—yet not so very much of Sullivan in Mr. Solomon's music. There is all that there can possibly be of Gilbert in Mr. Dance's dialogue. The same order of satire, where that is attainable; the same order of cynicism; the same turn of thought and of style; the same useful literary tricks and manner of writing—the sharp and short Saxon alternating as before, in effective contrast, with the long Latinity which is a weapon too, in its way.

As regards the satire, there is, of course, nothing quite so admirable as the manner in which, in the play of "The Gondoliers," Socialism was held up to derision, and "the Lord High Coachman on the Box" assured of equality with the Lord Chief Justice on the Bench. Still, some well barbed shafts are directed to certain gratuitously exposed bosoms. The stupid enthusiasm over the traveller who returns—the traveller who is "dined" and married and then left upon the shelf, that some other social idol may be cherished and extolled—this craze of every London season receives its due rebuke. The egotistical twaddle translated from the Norse—when only the "bitterness of balked individuality" has to be remembered, and duty must be dutifully forgotten—into the heart of this nonsense the barbed arrow

flies. Yes, there is fun and to spare; and it may be hypercritical to object to it that the method of Mr. Dance's humour copies Mr. Gilbert's too well—that it owes its existence to the existence of "The Gondoliers," of "The Pirates," of "The Mikado," and of "Patience." A man who can fall into the method of another with so complete a flexibility must have much cleverness, which includes, no doubt, at least a little originality, ready to be produced when the occasion demands it. For the present, in the production of "The Gondoliers," I look upon Mr. Dance in the light of an "under-study." Mr. Gilbert could not play his part; Mr. Dance was called upon to play it for him. And it is the business of an "under-study" to reproduce the effects of his principal.

Here is a pretty and Gilbertian little duet, for Indru and Chinna—the lady in the most modern of fashions, discovers, be it said, an "affinity" with many men, many are the occasions on which "her heart goes out to meet them."

This is the old, old story! Jack is in love with Jill; Jill doesn't care for Jack, but deeply adores Bill; Bill worships dainty Dorothy—Dorothy, trim and tall,

Is pining and burning for Dick, who is yearning For Cis, who loves no one at all.

There is a very pretty lyric,

"When all the world was bright, love,
And every night was day."

Pretty things are plentiful from beginning to end—in the second act more especially—and it would be ungracious and unseemly were I to insist again upon the source whence they, like most of the humour, comes.

"The Nautch Girl" is mounted with nothing short of magnificence, and it is extremely well played. A word in detail on these matters. Mr. Rutland Barrington is the Rajah. There are some who disapprove of his voice; there cannot be any who disapprove of his method. When he intends to be pompous, Mr. Sapsea could never have been more impressive. His geniality and tolerance are alike admirable. The truth is, Mr. Barrington is an essential part of a Savoy performance, and Mr. Arthur Roberts himself has no greater right to be measured and fitted with a part. Mr. Frank Thornton is entertainingly disagreeable as the Grand Vizier. Mr. Denny, as the famous Idol, is all the part demands; and Mr. Courtice Pounds, as the son of the Rajah—the youth who is in love with a dancing girl, and who would willingly sacrifice caste to be her lord—plays with conviction and sings charmingly. Now, before we come to the ladies—to whom for the most part lesser rôles are given—must we forget Mr. Wyatt, the enterprising proprietor of a Nautch troop, which, on its travels, will be equipped for the performance of the *bolero* in Spain, and for that of a pleated-skirt dance in an English drawing-room up to date. The particular Nautch girl for whom the Rajah's offspring suffers love, and whom the Rajah himself regards with an eye of not wholly paternal favour, is represented very capably by Miss Lenore Snyder, a new-comer to the Savoy—a handsome and engaging person who gains upon you as the evening proceeds. What rejoices one most in the ladies' parts, however, is

the performance of Miss Jessie Bond—excellently provided for in the new opera—and, from the beginning to the end of her representation, bright and artistic, light and flexible. Miss Annie Cole makes quite the most of a small part, and deserves, indeed, a better one.

Then as to the mounting, dresses, scenery, processions, stage crowds, stage effects—well, Mr. Charles Harris is answerable for his share. The stage direction has been in his accustomed hands. Mr. Percy Anderson has designed the dresses. Gorgeous and beautiful in themselves, they have no fault but that here and there they conceal the figure too completely. Mr. Harker must be credited with the better of the two set scenes, which represents, with all splendour of decoration and detail, the courtyard of the Rajah's palace. This is Indian atmosphere and Indian colour—colour most deftly combined—a blaze of red, a flash of gold and of white-pink alabaster; and these beheld in the sunniest of lights, against a steady background of unbroken blue.

FREDERICK WEDMORE.

STAGE NOTES.

MR. F. C. PHILLIPS and Mr. Percy Fendall have collaborated in a piece called "Husband and Wife," which has—while we write—been brought out at the Comedy Theatre, and of which we shall have something more to say.

"MRS. ANNESLEY," a play by Mr. J. F. Cooke, was brought out at a *matinée* at the Criterion last week. It is a story of love, of jealousy, and of poisoning, told not without power, and not without sympathetic touches. It is, indeed, notwithstanding the sensational elements with which it deals, both healthy and interesting, and it is written with sufficient vigour and point. The *matinée*-attending audience has generally claims made upon its patience. As regards the performance of "Mrs. Annesley"—a play which will assuredly be heard of again—such claims were of the fewest. The piece was well interpreted, Mr. Basset Roe, Mr. John Beauchamp, Mr. William Herbert, Mr. Charles Allan, and Mr. Frederick Harrison—the latter in a sympathetic part, which he played with great effectiveness and ease—being engaged in the performance. Miss May Whitty, who is clever and capable, was not seen perhaps to such advantage as we have before seen her. Miss Beatrice Lamb, on the other hand, has rarely looked or acted better. There was subtlety, as well as style and charm, in much that she did. It is ridiculous that a young actress of Miss Lamb's decided gifts and distinct individuality should be seen upon the London stage so seldom in parts that are worthy of her.

THE experimental re-opening of the Vaudeville does not appear to have been attended with any great success. The theatre is to be let from August 1 until Christmas. Mr. Thorne and his company will meanwhile be on tour.

"KATTI," with Mr. Willie Edouin and Miss Alice Atherley in the principal parts, is now being played nightly at the Strand.

MUSIC.

MUSIC OF THE WEEK.

BEETHOVEN'S "Fidelio" has not been heard for some time in London, and we are surprised that there was not a larger audience last week when it was performed at Covent Garden. Mme

Tavary is an car and dramatic singer, and appeared to great advantage in the part of Leonora. She was particularly good in the second act. M. Plançon as Rocco greatly distinguished himself. It would indeed be difficult to conceive a better rendering of the part (either vocally or histrionically). Signor Ravelli commenced his dungeon scene tamely, but afterwards was good, if not great. The "Fidelio" Overture was roughly played, but the "Leonora" went extremely well. Signor Randegger was the conductor.

An African native choir appeared at the Princes' Hall last Thursday week. They have come over to collect funds for technical colleges in South Africa; and the praiseworthy object of their visit, together with the novelty of the performance, will no doubt secure for them substantial success. Some of them have been trained at Lovedale College, South Africa, which is so full, that hundreds of applicants have had to be turned away. The choir now in London numbers from fifteen to twenty women, men, and children, representing seven distinct tribes. They have been trained by Mr. J. H. Balmer, formerly a pupil of Garcia's, and they sing with remarkable precision and refinement. The programme included genuine native and modern music, the former being, of course, of special interest to musicians; some of it is exceedingly quaint in tonality and form. The tonality in one or two pieces was Lydian in character, while the bold consecutive fifths between the extreme parts recalled the good old days of Hucbald. There was an uncomfortable mixture of secular and sacred music. As the latter is one of the choir's specialities, it would be advisable in future performances, to devote the first part of the programme solely to it. We wish all prosperity to this Kaffir choir.

Mr. and Mrs. Henschel gave an extra vocal recital at St. James's Hall on Friday, July 3. Mrs. Henschel sang with much charm *Lieder* by Mozart, Beethoven, and Mendelssohn; she was, however, particularly successful with Massenet's light and graceful "Serenade de Zanetto." She also sang a dainty "May Song," by Mr. A. Hervey, and a clever setting of "O Sun that waken'st," by Mr. F. Corder; and both were well received. Mr. Henschel sang some songs of his own from the "Trompeter von Sakkingen"; they are excellent compositions, though at times the influence of Schubert is strongly marked. There were many other numbers of interest on the programme, but it will suffice to say that everything was enjoyed by the large audience. Mr. Henschel's accompaniments were, as usual, admirable.

The programme of the seventh Richter concert on Monday evening included two Wagner excerpts. The first was the scene from the second Act of "Götterdämmerung" in which Hagen calls together the vassals to welcome Gunther and his bride Brynhilde. This is a most impressive scene on the stage, but it makes too much noise with too little effect in a concert room. The other was Sachs's address to Walther and the closing chorus from "Die Meistersinger"; and these are quite enjoyable though torn from their imposing surroundings. Mr. Max Heinrich sang with taste and dramatic power, while the Richter choir displayed much energy. Mlle. Clementine de Vere, a new soprano vocalist, made a first appearance. Her voice is clear and bright. Her rendering of the Aria "Gli angui d'inferno" was not altogether successful, but she sang in an artistic and expressive manner an air from Dvorak's neglected Oratorio, "St. Ludmila." The programme included Cherubini's fine "Medée" Overture, and Beethoven's C minor Symphony, to both of which the orchestra did full justice.

J. S. SHEDLOCK.

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SATURDAY, JULY 18, 1891.

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LITERATURE.

Life and Letters of Robert Browning. By Mrs. Sutherland Orr. (Smith, Elder & Co.)

MRS. SUTHERLAND ORR, the intimate friend of Robert Browning, and author of that Handbook to his works which is by far the most helpful aid to the understanding of them known to me, has now produced also a valuable biography of the poet. Not that I think that she has made us know the man so completely as she has made us know the works, but that is hardly her fault. Publicly and privately Browning assured us that he did not wish to be known. If Shakspeare "unlocked his heart with a sonnet key," "the less Shakspeare he," exclaimed Mr. Browning in "Pacchiarotto," evidently with disapproval of such unlocking; though he at any rate does reveal himself in his work. And then there are the surviving friends to be considered. The adequate biography of a man lately living cannot be written by anybody who has good taste, even if he have the necessary information. And this book is in excellent taste, as well as in admirable English. Moreover, it does add to our materials for understanding the man, and is extremely interesting. But the author would not pretend under the circumstances that she has written, or could have written, an ideal biography, one to be placed in the same category as Boswell's Johnson, Hogg's Shelley, Froude's Carlyle, or the autobiographies of Benvenuto Cellini and Rousseau. Browning would in his own great semi-dramatic poetry analyse you a man, or make him analyse himself, down to the very minutest mental or moral wart; but he for his part refused to be so represented: he would remain rather a vast, mysterious source, whence issued these Denner-like photographed introspective personalities.

But assuredly the use of a biography is to make a man known, so that an expurgated one cannot be so lively or lifelike as an unexpurgated. You do not want, of course, a lot of irrelevant gossip about people with big names, around whom your planetoid revolved obeisant. But you do want incidents characteristic of the personality, however minute and trivial, if the person be not so commonplace, and deprived of angles in Mrs. Grundy's social mill, as to be unworthy of any record at all. And if the result of giving these, good and bad, beautiful and ugly, without unfairness and with graphic force, be that you dislike the subject portrayed, at least you get the presentment of a human creature, not of a shadow. The fault probably lies in the

reader, who may be a Philistine or a Puritan of narrow type, a valet to whom no hero would be heroic because of the trivialities, or weaknesses, which may yet be even lovable on the *nil humani* principle, if you have eyes to see behind them, a human heart to tolerate, and some breadth of human wisdom to interpret. Froude's Reminiscences interested me in Carlyle far more than I was interested before: if they showed me his rugged excrescences, they also showed me his tenderness, his affectionate remorse. Therefore, much as I care for Mrs. Orr's Life, I am not sorry that we have Mr. Sharp's little book too, which gives several good stories and picturesque details. But so does Mrs. Orr, where she has a free hand, and can speak out—where she is dealing with the poet's childhood, for instance. Upon these one seizes with avidity.

Delicious is the anecdote of the poet as a very little fellow doing his best to punish an old maid, Aunt Betsy by name, who, in alluding to a certain so-called "lovers' walk," had laid a contemptuous emphasis, as some old maids are apt to do, upon the word "lovers." The child was too small to know exactly what a "lover" meant, but he took the word to indicate some sort of human occupation or pursuit; and being indignant (out of his universality of human sympathy) that any human function should be thus branded, he determined to show the old lady that there was something worse even than a lover—so he slipped out of bed one night when she and his mother were taking tea, and rushed in, clawing the air, in full undress, with a paper tail fastened on behind to represent a devil!

This is the version of the story I have heard on good authority, though it is given a little differently by Mrs. Orr. His power of invention was remarkably precocious; and he gave his mother, in the course of the first walk he was considered old enough to take with her, a minute topographical description of his possessions in houses. He was devoted to his mother, and when he went to his first school felt sure he could not survive the parting with her. Over a leaden cistern there, which he imagined might be his sepulchre, he would wave his hand when he passed, chanting, "In memory of the unhappy Browning!" He was then passionately religious, as were his parents, especially his mother, who is said to have been a very saintlike person, though not intellectual. But his energies as a child were turbulent and destructive. In later youth we are told that the young man, who was educated at home and never sent to a public school, became somewhat bumptious and aggressive, feeling his own intellectual superiority, and not mixing much with companions of his own age. For this kind of energetic boy, with fairly good health, the school life would probably have been salutary. And this was, perhaps, the only instance of defective judgment in the training he received; it was in other respects wise and unusually sympathetic. His father was a man of remarkable power, whose own tastes were very similar to those of his more gifted son, to whom he gave wise counsel, much liberty for self-development, and plenty of opportunities for reading, the

young man's tastes in that direction being omnivorous. But neither was the education of his bodily powers neglected.

A very curious story is told of the poet as a small child sidling round his bedroom in his nightgown, lest the reflection of him, half-dressed, should be seen in a mirror, which stood there, through the open door from outside—which things are an allegory of his reticence in later life. But this self-consciousness was probably produced in the precocious boy by his Puritan training. He was devoted to animals. His mother used to read Croxall's Fables to him and his sister; but the story in it of a lion who was kicked to death by an ass affected him so painfully that he buried the book between the stuffing and the woodwork of an old dining-room chair, where it lay for lost. And he cried so bitterly over the parrot who died of cold and hunger that a different ending had to be invented for the story. He kept owls, monkeys, hedgehogs, an eagle, and a couple of large snakes; once he brought in a lacerated cat to his mother, who sewed up and healed its wounds. As he grew older, he was permitted by his parents to choose his own walk in life, his decided choice being literature; and circumstances did not oblige him to adopt a more lucrative profession, either outside letters or among those lower branches of them which the public and the publishers are good enough to pay for. On the whole, nothing could be more favourable and prosperous than the external circumstances of this poet's career, and he had inherited a sound physical constitution. Saving for the death of his parents, and that of his wife—if we except also the long delay in the recognition of his genius—he had few of the trials and difficulties to contend with that so often fall to the lot of artists exceptionally gifted.

He was of mixed German, Scotch, and Saxon race; whether there was Creole blood in his veins seems a vexed question. From all this we should have expected what we find, a combination of robustness, moral and intellectual, with the affectionate and sensitive temperament of the poet, and a sturdy, unflinching optimism which refused to be ruffled by ugly, staggering facts, or by the sinister, menacing expression upon that enigmatic countenance of the World-Sphinx. On the whole he was strong within, and well treated by circumstances; so that, though not orthodox, he could keep the essentials of his early faith up to the last. He is rather the poet of human Will than the poet of Destiny.

Mr. Browning married the woman of his choice; and we are left with the impression as of a marriage made in heaven. He and his wife were both poets, and appreciated one another's genius. The man was chivalrous and of a constant nature; the woman was a true woman, before all a wife and a mother, her rich artistic flower growing out of her humanity. No other kind of artistic flower is, indeed, of any permanent value. Browning unfeignedly spoke of her poetic genius as greater than his own. Both adored their gifted child, educating him wisely; and Mrs. Orr tells an anecdote very characteristic of "Aurora Leigh"—

how when a trunk was lost containing a smart dress of the child's, and also the MSS. of "Aurora Leigh," she cared a great deal more for the loss of the former. Mr. Browning proposed to her the first day of his introduction to her on the invalid couch. This may have been rash; but he knew her nature from her books, and he said that pity entered largely into the feeling with which he had done it. She at first refused him; but he insisted. One can scarcely wonder at her father's anger when the young poet took the sick girl surreptitiously away from his house, though one may wonder at his implacability afterwards; for, while it was a great responsibility for him to assume, she actually received a new lease of life, as well as much enlargement both of mind and outlook upon the world. To the depths of the poet's feeling for his wife, let "Prospicio" testify, and the beautiful "O lyric Love!" To me Mrs. Orr's suggestion that many of the traits in *Pompilia*—surely the most beautiful character in his gallery of women-portraits—were derived from his recollections of his lost wife, notably the motherliness of *Pompilia*, is most interesting. And if his *Pompilia* becomes a little over-intellectual for such a simple girl, may not these recollections have in this respect confused him? Mrs. Orr's book is fully as interesting for the fresh light it throws on the character of this delightful woman and fine poet, as for the information we derive from it about her husband. Her letters make one long for more; though one can fully sympathise with Mr. Browning in his anger at the intrusive person who wanted to make money by printing private letters of hers which got accidentally into his hands; as also in his anger with Fitzgerald. Why, he used to kiss the doorstep of the church where they were married when he passed it! A certain hardness and over-intellectuality, of which his work sometimes gives the impression, was evidently balanced by very deep feeling; and one is grateful to Mrs. Orr for having emphasised that, though indeed it might have been distinctly inferred from his poetry. How could a man devoid of strong feeling have painted *Caponsacchi* and *Pompilia*, or written "Colombe's Birthday"? The one point on which husband and wife differed seriously, and which even made a "little rift within the lute," was Spiritualism; and here I am free to avow my conviction that Browning showed less subtlety and delicacy of insight into the obscurer trend of the currents of modern thought than did his wife. "Sludge" is an over-clever piece of writing—prose, not poetry—but it does not express the whole truth; and even so splendid a poem as "Paracelsus" suffers, as I have remarked elsewhere more at large, from the obscuration of this poet's vision in those regions of thought we call "occult." Beautiful and tender is his letter to Miss Hawthorth after his wife's death. Thenceforward, after a miserable and lonely interval, Miss Sarianna Browning, his sister, became his almost inseparable, most congenial housemate, and his fellow traveller.

We have a glimpse here, but no more, into some of the poet's warm friendships with men, and also into his still warmer friendly relationships with women. He was

more expansive and confidential with them. But obviously not much can be told about the latter relationships, if only because there were so many. Mrs. Orr justly deprecates, indeed, a comparison that had been made between the subject of her biography and Shelley or Byron, implying similarity; but the men were not much alike, either in their work or in their life. Browning was more constant in his affections, and he was not a poet of revolt; he was more conventional, with a good deal of respect for the world's opinion. His nature was better balanced, morally stronger; he was not the slave of passion, which perhaps corresponds to the fact that he was rather an objective than a subjective poet. Not that he was often carried quite away from himself, as conscious centre, by the inspiration, by the Divine Madness of which Plato speaks. He earnestly regarded and contemplated others with a view to analyse their motives, interpreting these by his own very introspective, self-analytic nature, and by the aid of a potent catholic imagination. I remember meeting him at a party of ordinary people years ago, and thinking how much more that piercing glance of his could see behind the almost impenetrable armour of vacuity worn by commonplace folk at a "crush," and symbolised appropriately by the ugly regulation uniform of swallow-tail coats or the prettier fashion-plate frocks. He was semi-dramatic rather than dramatic—though, indeed, that is hardly true of some of his shorter pieces, like "My Last Duchess," and the "Soliloquy in the Spanish Cloister."

Yet I think Mrs. Orr seems a little over-anxious to vouch for her hero's excessive respectability. She rather resents Mr. Sharp's assertion that he consorted with tramps and gipsies at one time; and she insists that, except on one occasion when he went with a friend to a Bohemian dinner, during his married life he never dined away from home. There is Aristophanes' Apology, and the apologetic self-sophistication of his Don Juan in "Fifine" to be accounted for; there is "Any Wife to any Husband." All this may be dramatic; an objective writer puts himself into such a mood, and imagines how one might justify himself, to whom it was habitual. Of course, in a merely literary artist, who well arranges all his best wares behind plate-glass in his front shop-window, there is very little beyond; there is not a much greater depth of nature to be sounded; but in Browning, our most Shaksperian poet since Shakspeare, the work gives you the idea of issuing from a full-blooded individuality. And even Praxiteles must have had a model—could hardly, not being pure German, evolve a camel or a Cupid altogether out of his inner consciousness. The Dryasdust absurdly supposes that Shakspeare must have been a cobbler, if he has ever described the cobbler at his trade—allowing nothing for imagination and insight. But you may go too far the other way. Could Shakspeare have painted Falstaff if he had never gone in for a drinking bout with those other good fellows at the Mermaid? Could Goethe have painted Faust and Wilhelm Meister, or Byron Don

Juan, unless their lives had been very much what we know from authentic records that they were? and though Browning has not painted such persons quite as objectively, but more from his own Browningite point of view, with an eye on the lesson to be learned; still, he has given us a sufficiently lifelike portrait of them to make it probable that he was not altogether unfamiliar with their prototypes in real life, or congenial passages in his own experience. When Wordsworth said that he could have written Shakspeare "if he had had a mind to," the retort of Charles Lamb was obvious; but Wordsworth, indeed, wanted more than the "mind," he wanted the life also. And as a matter of fact, I suppose that a man, even if he have some odd holes and corners, backyards and dustbins, about his house, is not in the habit of taking his lady friends, dressed in their Sunday best, into all of them. While as for the Many-headed Beast, it certainly would not be encouraged by one like Browning to look about, and open all the cupboards. Remember the little boy sidling round the walls of his bedroom, lest his reflection should be seen in the glass from outside! As has been truly said, the superficial effusiveness of his talk about trivial things covered a profound reservoir. Often Browning seemed to me to talk as he wrote, one sentence rather tripping up the other, as it were—with no end of hyphens and parentheses.

Certainly Browning was no Bohemian. In fact, his method, not being that of Shakspeare or Scott, Balzac or Dumas, did not require a *viveur* so much as a closet metaphysico-psychological analyst, who mixed enough with various men and women to know something of their lives and motives. He was a man of the world, and disliked posing as poet or superior person. In short, he was not, as Mr. Lockhart remarked, "like a damned literary man." But yet he "knew a hawk from a heronshaw." The lines on Shelley show how high was his estimation of genius, and a private letter in this book proves that he resented the long neglect inflicted upon his own. In print, he tells us with dignity that he "stood on his achievement." Indeed, the man of genius who should not know when he has done good work would be somewhat foolish; nor are such extremely humble men very often to be met about in real life. When Browning was with his little boy in Paris he made him touch Béranger, who was passing in the street, that the child might be able to say when he grew up that he had touched a great poet. His heroes and heroines are rather complex cultivated men and women, than primitive sons and daughters of nature, of the people. And with the former he mixed freely. As to Browning's so-called "message," let the aesthetes who deny that the poet ought to have one settle their controversy with all the greater poets of the past, in whom there is always a fundamental brain-work, as well as emotion, sensuous perception, and sound. But too nakedly intellectual in his latest work he often was, to be quite poetical.

One would like to hear a little more of the poet's opinions about the elder literatures,

and about his contemporaries; also, whether he was generous to writers of merit struggling, as he himself had struggled, in the cold shadow of neglect; seeing that he blamed Carlyle for not saying publicly concerning himself what he had said privately: high praise from such a man would have done him service. But the public schoolboy who has been much bullied as a junior sometimes enjoys "taking it out" of his juniors when he rises high in the school—though not always. One would like to hear. The name of Fox, at any rate, should ever be honoured by lovers of poetry, for as Mrs. Orr pithily puts it, "many persons have discovered Mr. Browning since he has been known to fame; one only discovered him in his obscurity." Fox reviewed his early poem "Pauline" very appreciatively, and next to Fox in this respect stands John Forster. These remained among his dearest friends. With old Lander Browning and his wife became intimate at Florence, ministering to the veteran's needs; while the words of Lander connecting the younger poet with Chaucer will always endure as among the most memorable eulogiums he received.

One final word about the Browning Society, which Miss Emily Hickey, herself a fine poet, established in conjunction with Dr. Furnivall. Whatever the bilious newspaper anonymoneule may say, we learn from Mrs. Orr—what indeed I remember Mr. Browning telling me—that he warmly and gratefully appreciated the tribute thus paid to his genius, knowing how it had conduced to a largely increased study of his poetry, to wider reputation, respect, and gratitude, and also to that which he could not afford to despise, a very much enhanced sale.

RODEN NOEL.

The Correspondence of William Augustus Miles on the French Revolution, 1789-1817.
Edited by the Rev. Charles Popham Miles. In 2 Vols. (Longmans.)

THESE two volumes of correspondence contain much that is of historical interest. There can hardly be another man now living who can say like the late vicar of Monkwearmouth, their editor, that his father visited America before the Declaration of Independence, held diplomatic posts on the Continent before 1789, numbered Lafayette amongst his friends, conversed with Mirabeau, and sat shoulder to shoulder with Robespierre in the Jacobin club.

William Augustus Miles was born in 1764, and thus was thirty-five years of age when the States General met in 1789. In 1787 he was entrusted by Pitt with a confidential mission to the Prince Bishop of Liège, and during 1788 was residing at Brussels, a witness at the head-quarters of the insurrectionary movements which disturbed Liège and Brabant. His sympathies were entirely with the insurgents, both because he was a sturdy supporter of the principles of representative government, and because he saw an opportunity of strengthening the interest of England in the Low Countries against France. The policy which Miles advocated was, however, far too bold to find favour with his employers at home. In February, 1790, he returned to London

the bearer of proposals from the insurgents, that Liège and the Austrian Netherlands should be converted into an independent Republic under the guarantee of Great Britain, Prussia, and Holland. The Low Countries, Miles urged, would then form a formidable barrier between Holland and France, and would themselves be saved from invasion in case of a rupture between France and the Emperor, a contingency, he remarked, which was certain soon to occur. The Duke of Leeds, after listening to his arguments, "observed a profound silence for several minutes," and then remarked that "it would be going great lengths." Miles declared it to be the only measure which could prevent the Low Countries from falling under the protection of France, and the conference terminated. Miles, no doubt, was right, as events proved; but he was before his time. While in 1790 a prolonged possession of Belgium by France already appeared to him a certainty, to Pitt and the Duke of Leeds the mere conquest of Belgium by France was merely a highly improbable contingency.

In August, 1790, Miles was sent on a secret mission to Paris, with the object of inducing the French to annul the Family Compact with Spain, or at least to engage them to remain neutral in case of hostilities arising between England and Spain. He remained in Paris till April, 1791; and though, unfortunately, all his letters addressed to Pitt during this period have disappeared, a large number written to other persons are preserved. The mission on which Miles was sent was one to his mind. He earnestly desired that England and France should stand in friendly relations to one another; he had lauded Pitt's commercial treaty, and was now buoyant with hope that the minister intended to complete his work by the formation of a political alliance between England and France which should hold in check the other European Powers. The march of the Revolution only made Miles more intent on the carrying out of this policy; for while he had the strongest sympathy with the efforts of the French to establish a constitutional form of government, he was fully alive to the ever-increasing danger of mob-rule, and regarded an alliance with England as the best means by which stability could be obtained. The influence exercised by demagogues he ascribed to a pervading fear of foreign interference as early as December, 1790, when he assured Lord Buckingham that even a declaration of neutrality on the part of England would do much to quiet men's fears and tend to the restoration of order. But Miles was doomed to disappointment. Pitt, content with having averted war, had no thought of allying England with revolutionary France, and turned a deaf ear to the assurances of Miles that the leaders of the National Assembly, Mirabeau, Lafayette, Barnave, and others, would, for the sake of an alliance with England, readily undertake to annul the Family Compact between France and Spain.

Miles was never again employed in any diplomatic service by Pitt. He had too decided views of his own, and thought too

well of his own opinion, to render him serviceable to a minister who required an agent content with merely securing the object immediately in view. It is likely enough, too, that Pitt considered Miles to be as much at fault in his representation of events in France as in his foreign policy. If so he made a complete mistake. Miles's judgments, alike of individuals and events, given in the heat of the moment, are often singularly correct. From him at least Pitt had ample forewarning of what the outcome of the Revolution would be. Unlike most foreigners, Miles was aware that what was passing in France was no mere temporary movement, and that the gain to that country in material resources alone would be in the end enormous. Unlike most Frenchmen, he foresaw that political liberty would not for the time result from the Revolution, but foretold the reign first of anarchy, then of despotism. Like Mirabeau, Miles early foreboded ill of the fate of the royal family, and saw in Robespierre the man of the future when Robespierre was still held by his own countrymen of slight account. Miles, moreover, reveals in his letters no special liking for any political party, but deals hard blows all round, sparing neither the National Assembly, nor the Court, nor the nobility, nor the Jacobins, nor the mob, but exposing how the conduct of each concurred to produce the general result of anarchy, distrust, and violence. Of no party, not even of the Jacobins, does Miles write more severely than of the nobility and upper clergy. The following is one passage out of many:

"The aristocrats, no less cowardly than stupid, take measures so ill-conceived, combine so poorly and act so ineffectively, that it is impossible they can succeed: *pour chaque pas qu'ils s'avancent ils en reculent dix*. They have neither talents, virtue, nor courage; nor is there about the person of the hapless monarch an individual who would not desert him if he could thereby acquire the popularity of Mirabeau or de Lafayette. The spirit of low and profligate intrigue, in which parentage, friendship, truth, and honour are sold, bartered, or sacrificed to personal interest or favour, reigns as much as ever; all is as much as ever *espionnage et trahison*" (p. 251.)

Miles became a member of the Jacobin Club, with the object of lessening the prejudice which was entertained against the English government. In spite of the tumultuous character of its proceedings and the motley assemblage of which it consisted—"a piebald crew of nobles, beggars, thieves, and assassins"—Miles was flattered by the readiness with which he could obtain a hearing, and by the fact that Mirabeau—"the best informed man in France and possessed of a very considerable portion of intellect"—asked his opinion on the subject of the Assignats. These words are the most favourable which Miles in the letters here published bestows on Mirabeau, of whom he knew little, and whose unscrupulousness and immorality excited his disgust and scorn. Though a personal friend of Lafayette, Miles was alive to the weak points in the character of the general, whom he describes as "a man rather of pleasing and conciliatory manners with great personal courage

than of vigorous mind and great resources." But Miles's warnings that popularity was fleeting fell on deaf ears.

"M. de Lafayette, with whom I often dine, is in an awkward and, I think, a dangerous situation. The Orleans party vote him to destruction, and will accomplish it should a commotion ensue. The royal party pay court to the Marquis, and his vanity, flattered by attentions, will probably accelerate his fall. This is what he may well fear, *mais aveuglé par l'amour propre, il ne voit rien*" (December 24, 1790).

Three months later, in March, 1791, Miles prophesied that Santerre would succeed Lafayette, though "a blind security conceals from Lafayette the ruin that will certainly befall him." Meanwhile, Mme. de Lafayette lived in fear.

"Mme. de Lafayette leads a wretched life. She is one of the best wives and best mothers in the world. Her alarm for her husband, who never appears at table until the second course is served, is sometimes so visible that I could not help sympathising with her. She would then recover, and seem shocked at her fears being discovered. Yesterday at dinner, when I was lamenting the horrible excesses of the people, she remarked that I could not go to England without crossing the Channel, that the Channel could not be crossed without the risk of meeting storms, and that, in like manner, the storms attendant on all revolutions would soon subside, and therefore she had no fears. Yet fear alone possessed her. Would to heaven that she had no need" (p. 237).

Another woman Miles also deeply commiserated, the Queen. In the year 1790 he made an offer through Mme. de Tarente to take her safely to England.

"I am sure that Her Majesty is ill-advised, and that her ambition, mortified not humbled, seeks to recover the stupendous height from which she has fallen. She soars at impossibilities. I am sure that she will rue the facility with which she listens to weak and wicked minds, who imagine it is as safe and as easy to climb a precipice as to fall from it. Mark my words, she will fall a victim in the attempt and perish in the midst of tumult and general carnage. . . . Mme. de Tarente executed her mission without delay, and delivered to me at the Duc d'Arenberg's the following answer from the queen:—'Her Majesty is fully sensible of the generosity and magnanimity of your offer; but as she is resolved to share the fate of the King and never to separate herself from him, Her Majesty is under the necessity of declining your offer, while thanking you at the same time for the interest which you take in her safety'" (p. 175).

Miles repeated his offer in March, 1791, when it was again rejected.

The following remarkable passage, written in March, 1791, exhibits Miles at his strongest as a judge of character.

"The man held of the least account in the National Assembly by Mirabeau, by Lafayette, and even by the Lameths and all the Orleans faction, will soon be of the first consideration. He is cool, measured, and resolved. He is *in his heart* Republican, honestly so, not to pay court to the multitude, but from an opinion that it is the very best, if not the only, form of government which men ought to admit. Upon this principle he acts, and the public voice is decidedly in favour of this system. He is a stern man, rigid in his principles, plain, unaffected in his manners, no foppery in his dress, certainly above corruption, despising wealth, and with nothing of the volatility of a Frenchman in his

character. I do not enter into the question of the forms of government; but I say that Robespierre is *bona fide* a Republican, and that nothing which the king could bestow on him, were His Majesty in a situation to bestow anything, could warp this man from his purpose. In this sense of the word, that is, *in his heart meaning well*, as to the destruction of the monarchy, he is an honest man. I watch him very closely every night. I read his countenance with eyes steadily fixed on him. He is really a character to be contemplated; he is growing every hour into consequence, and, strange to relate, the whole National Assembly hold him cheap, consider him as insignificant; and, when I mentioned to some of them my suspicions, and said he would be the man of sway in a short time, and govern the million, I was laughed at" (p. 245).

In April 1791 Miles returned to England. He held communication with the agents sent by the French Government to England in the autumn and winter of 1792-3, striving his utmost to prevent the outbreak of hostilities. His notes and letters of the time give additional rather than new evidence upon the causes of the war between the two countries. The editor has prefaced the two volumes by a long and valuable introduction, and has appropriately dedicated them to his grandchildren, the children of Mme. Richard Waddington.

BERTHA M. GARDINER.

The Best Books: a Contribution towards Systematic Bibliography. By W. Swan Sonnenschein. (Sonnenschein.)

THE note of triumph with which Mr. Swan Sonnenschein commences the Preface to this second edition of his *Best Books* is amply justified. To a publisher who is also an author no appreciation of his dual function could possibly be more gratifying than the rapid sale of their united product. Probably he would value that as a higher attestation of its merits than any number of laudatory notices. But, whatever justifiable glorying he may derive from the speedy disappearance of his first edition, we may venture to prophesy that this new edition will command a still wider popularity, and therewith a yet more rapid exit from the publishers' warehouse; for there can be no question of its immense superiority as a careful and extremely well-edited Bibliography. Not only is the arrangement of the book immensely improved, but its contents have been increased twofold. To all who take an intelligent interest in literature and its progress it ought to be an exhilarating thought that Mr. Swan Sonnenschein's *Best Books* now comprise some 50,000 works; and if we were permitted to add to these the numbers of those which might conceivably be described as "good" and "better," with their naturally increasing ratios, the sum total would amount to a figure which the imagination recoils from contemplating.

Undoubtedly, Mr. Swan Sonnenschein is right in thus limiting the scope of his Bibliography; and however much the author who fails to find his own productions among his *Best Books* may demur to the bibliographer's taste or doubt the accuracy of his standard, the public at large will not complain of a book-catalogue

which, while being for ordinary purposes sufficiently full, aspires also to be a selection. No one knows better than a publisher—except it be a reviewer—what tons of unspeakable trash are poured forth from publishers' offices during the course of a single year. In restricting himself, therefore, (1) to books that are in print and (2) to books that possess merit, Mr. Swan Sonnenschein has established two limits which, as a matter of prudence and practical utility, he will find it useful to observe in future editions of his work. Like the late Mr. Mudie, the library he catalogues is "select"; and selection implies, as a matter of course, rejection. More than once the proprietors of Mudie's have had to encounter the indignation of aggrieved authors for refusing to be purveyors of the inanities or imperfectly veiled obscenities which they chose to indite; and Mr. Swan Sonnenschein must also be prepared to face the anger of those authors whose works are inferentially classed by him as inferior. Any inconvenience of that kind he may be destined to meet will, however, be effectively neutralised, partly by the undeniable catholicity of his tastes, partly by some judicious "hedging" as to the meaning he awards to the word "best." On the latter point he says:

"My intention has not been to include any very large number of books in each section, but to record only such as are "best," employing that word in its most catholic sense, not necessarily even as the superlative of "good," but rather as that of "useful." . . . The *very* "best" books I have asterisked, but even here "best" is to be taken cautiously. A book may be "best" in one department, or from one point of view, "best" for one class of reader and not for another, "best" as regards one part of it only, though perhaps of no great value as regards the rest. Other books are, as Dr. Johnson said, "good in vain," inasmuch as the reader will not read to the end, or a second time, on account of their dulness, and in spite of their goodness."

The most important feature in Mr. Swan Sonnenschein's book is its classification, or, as I may put it, its arrangement of book-subjects into genera and species, families and sub-families, divisions and sub-divisions, to the very extreme of literary divisibility. How difficult—I was going to write, how impossible—it is to produce a thoroughly methodical and yet satisfactory arrangement of books by way of subjects and classes every book-lover well knows. The difficulty is not only that the field is immense, and that so many sections admit of so great a variety of principles and objects of classification, but that almost every subject overlaps into the next. Taking, *e.g.*, such large sections as Theology and Philosophy, it is clear that the divisions of which either is susceptible are almost as numerous as the books which have been written of or concerning it. The most perfect arrangement of any important branch of literature would of course be—borrowing the term which Jussieu applied to his classification of plants—the natural order, *i.e.*, the subordination on critical and philosophical principles of every sub-section to the main stock to which it is naturally affiliated. Unfortunately, however, ideal modes of

classification, even when they can claim the consensus of competent critics, are not necessarily characterised by extreme simplicity, nor by practical utility. Mr. Swan Sonnenschein, I think wisely, bases his own arrangement on no more recondite principles than common sense and facility of reference; and though, I believe, his arrangement might on some subjects be amended, I feel bound to confess that, on the whole, he is thoroughly successful, and that he evinces a talent for bibliographical classification which is extremely rare. I had marked down one or two sub-sections in order to give my readers some idea both of their ingenious arrangement and exhaustiveness, but I find they would occupy too great space. Among the smaller sub-divisions I may, however, take the following example. Under the main heading, *e.g.*, of Social Economy we come on the sub-division, Temperance and Intemperance. Under this we have the following classification: History, consisting of seven books, three of which are American; Biography, three books, one described and criticised; Miscellaneous, fifteen books; Blue Ribbon Movement, one book; Medical Aspects, three books, one described; In Praise of Ale, three books, one described; Drinking Songs, three books. Apart from the fact that all the books thus enumerated are works of some vogue and merit, the list taken together is surely sufficient to satisfy any ordinary inquirer into the subject.

Such a topical classification as is here given us is not, of course, wholly new. Two volumes of Watt's well-known Bibliography are arranged according to subjects. The last edition of Lowndes has a few indexes and lists partly on the same lines. Allibone's Dictionary, which, by the way, Mr. Swan Sonnenschein rightly describes as "not wholly trustworthy," has indexes of subjects. Among the best Continental Bibliographies, Ebert, in the original, does not possess a subject index, though I believe Graesse's *Trésor* is supplied with them. The best that I know is the Table Méthodique in the sixth volume of Brunet's *Manuel*, though the value of this is largely historical. Of course, the omission of a book in a list of "best" books cannot be said to invalidate the fundamental principles of the catalogue. And though I have submitted Mr. Swan Sonnenschein's book to specialists of various kinds, such as those most conversant with Hebrew Literature, Canon Law, the Jesuits, English History, &c., the result has been that few gaps have been discovered, and even these not of primary or crucial importance; yet I have alighted on one omission of a really "Best Book," and that, too, in Mr. Swan Sonnenschein's own field of bibliography. He has not catalogued a bibliography to which I can truly say I have never yet referred in vain, though I do not invoke its aid till the other Bibliographies have failed me. I allude to the *Allgemeines Gelehrten Lexicon* of Jöcher, which such a notorious bookworm as Sir William Hamilton consulted more frequently than any other Bibliography, and of which Mr. Hill Burton, in the second edition of his *Book-Hunter*, gives the following emphatic commendation:

"As to bibliographies of the present century

aiming at universality, the *Allgemeines Gelehrten Lexicon* of Jöcher, when accompanied by Adelung's Supplement, which is its better half for scholarship and completeness, casts into shade anything produced either in France or here. It is a guide which few people consult without passing a compliment, either internally or aloud, on the satisfactory result. That it contains an account of every, or nearly every, book is at once contradicted by its bulk; yet it is often remarked that no one appeals to it in vain—a specialty which seems to have arisen from the peculiar capacity of its editors to dive, as it were, into the hearts of those likely to seek their aid."

I have completed the quotation from Mr. Hill Burton because it enables me to add that Mr. Swan Sonnenschein also seems to be gifted with the same "peculiar capacity" of divining the needs of the ordinary reader. I have no doubt he will find room in a future edition for mention of Jöcher, as well as for some other omissions of books that are really "best." Mr. Swan Sonnenschein will hardly claim omniscience, though I do not know any branch of human culture in which its utility would be so great as in bibliography.

JOHN OWEN.

Nero and Actea: a Tragedy. By Eric Mackay. (Heinemann.)

THE author of the *Love Letters of a Violinist* and *A Lover's Litanies* is to be congratulated on his new work. To make Nero, whose name has become synonymous with monster, enlist first our interest and finally our sympathy, while he is frankly put before us in all his astounding wickedness, while to the soul of him the Emperor is stript, till the liar and the coward stand out plain—to have done this, and yet to so work upon our patience that in the end we do not turn indignantly from Actea when she falls weeping on the body of dead Caesar, is to have shown oneself a worthy follower of those Elizabethan poets whose morality was so high that to them none that walk the earth were without the saving touch which shows that men, even the worst among them, are not in a world created by God in the likeness of Satan. A lawyer may speak of criminals and a hypocrite of villains; but the quality of mercy, which is not strained in poets, will ever make them see mad men, not bad men, in the world's great wrongdoers.

Mr. Mackay was brave, it may seem to some, to make Nero the subject of his first tragedy. To most of us one Nero is familiar: the nursery Nero who, years ago, rolled his eyes and flourished a dinner-knife. Through all life afterwards that Nero is unforgettable; and we read with a strange interest whatever historians have to tell of the tyrant, the last of the hereditary Caesars, beautiful, gifted, and mad, who for fourteen years made Rome a scene of shame, then died by his own hand. I have in my memory a statue of him which is to be seen in the Louvre. The face of the Roman tyrant is the face of Napoleon, only less patient and less pitiless. The chin is not Napoleon's: not cruelly square like his, but round, like the round mouth that speaks the sensualist.

The brow is not the brow of Napoleon: not unashamed like that, but troubled, emotional, and very full above the eyes—the brow of an excellent musician. A theme this, indeed, for a poet, and the poem of *Nero and Actea* will delight many.

The dialogue in it is blank verse throughout. Some relief is afforded in Act I. by two songs, one of which, the one that "least did weary" Poppaea, is charming. There is no prose. Mr. Mackay, whose method is otherwise Elizabethan, is in this matter no follower of the greatest of our dramatists. There are in this play soldiers, citizens, slaves; but they do not add the offset of their prose to the poetry of the emperor and those surrounding him. Given a poem so beautiful as *Nero and Actea*, it seems ungracious to complain. But in the case of a Roman play which opens, like the too finest Roman plays in our language, in a street, it is with disappointment we find that we are not listening to the talk of commoners, those sullen murmurs swelling to loud anger which preceded the fall of the last of the Caesars no less than they preceded the fall of the first—murmurs, some of them finding expression in words no doubt uncouth enough, but assuredly containing good home-thrusts.

We are given in the first act a picture of Nero as husband and as lover; as husband, courteous to the woman who is betraying him; as lover, ardent but not unkindly. There is humour in the dialogue between Nero and the empress about Actea, the Grecian slave and "new-found masterpiece." In Act II. there is an assignation between Poppaea and Glaucus, after which Glaucus receives with assumed tranquillity the command from Nero to slay the empress. He again meets her; and Nero, who witnesses all unseen, kills his wife, then casts the blame of her death upon the young patrician. Hearts begin to burn very hotly; the clouds which gathered in Act I. grow suddenly dense, and in Act III. the "great conspiracy" is in full swing. I must not further anticipate the reader's pleasure, and will only say that the scene in Act IV., in which Nero permits Actea to be Caesar for an hour, and then bows to the girl-emperor's decrees, is exquisitely conceived, and that the picture which we are given of Nero in the outer shrine of the Temple of Bacchus, for the moment carried away by what is indeed a terror, but a terror of remorse, is truly fine. As regards its dramatic structure, the poem is so admirable and effective that we may reasonably hope to see it soon mounted where Londoners look for the best mounting of what is good.

A word on Mr. Mackay's diction. It is now and again perhaps too plainly modelled on Elizabethan diction, as when to Pyrrhus's remark: "These are sudden news," Lysanias answers: "... they'll soon o'ertop themselves." But far more often the note struck in the poem is one which is altogether the poet's own, though it has been thought not quite unlike the note of Keats. So far I have quoted nothing from the play. We wander—if I may borrow some of Mr. Andrew Lang's happy words, and use them for my own purposes—as in a world full of flowers: we

cannot gather all, nor observe all. The following lines, from speeches given to Nero, may be cited, not as the best contained in the poem, but because they give some notion of Mr. Mackay's Nero. (The woman alluded to is Actea.)

"She hath the light of summer in her eyes,
And in her throat a nest of singing birds.

* * * * *

A golden-haired, sweet syren, welkin-eyed,
And girt about with glory like the sun."

"The setting sun has burnt up half the sky,
And through the far-off windows of the west
I see strange things."

"Ah me! Ah me! How memory finds us out
When we would shirk its thrall!"

"The world's gone wrong. There's no such thing
as peace,
For what we do, when done, will trip us up,
When we least think it."

"Is't, O ye gods! so much to be alive
When we must pay a pang for every smile,
And for the joys we snatch, a world of tears,
And for a moment's gain an annual loss . . ."

ELSA D'ESTERRE KEELING.

NEW NOVELS.

Donald Ross of Heimra. By William Black.
In 3 vols. (Sampson Low.)

Footsteps of Fate. By Louis Couperus.
(Heinemann.)

The Crime of Sylvestre Bonnard. By Anatole
France. (Osgood, McIlvaine & Co.)

A Leading Lady. By Henry Herman.
(Chatto & Windus.)

Jack Skeffington. By Guy Gravenhil. In
2 vols. (Chapman & Hall.)

Only Clärchen. By Isabel Don. In 2 vols.
(Eden, Remington & Co.)

Violette Mérian. By Augustin Filon. (Paris:
Hachette.)

A Romance of the Wire. By M. Betham-
Edwards. (Spencer Blackett.)

MR. WILLIAM BLACK has again served up to us "of his ordinary" in *Donald Ross of Heimra*; and, indeed, we do not quite know why he should not, for the brew is undoubtedly excellent of its kind, and the public likes it. This time we have a *Desdichado* heir, all of whose possessions on the mainland have been sold to the Saxon, while he retains only a barren island a little way off shore, whence he sails forth in a yacht, and (a detail which Mr. Black has not made quite credible in the case of such a person as Donald Ross) smuggles brandy on a great scale for amateur and charitable purposes, and for the benefit of the old clansmen of his house. When the reader is informed, at the very outset of the story, of these facts, and of the further fact that the Saxon intruder has deceased and left the property to his young and charming English niece, there is, of course, no more to be said in point of plot. The vicissitudes interspersed between the beginning and the inevitable end present themselves as the author's sole appeal; and Mr. Black has managed this appeal very well. His wicked factor, Mr. Purdie, the "little red dwarf" of his victims, the tenants, is, perhaps, somewhat overdrawn; for a south-country Scotch

Writer of anything like his shrewdness would have taken the measure of his new mistress pretty soon and have seen that he could hardly gain, and would almost certainly lose, by trying to indulge his old grudge against Ross. But he is human and probable, unlike the astonishing log-roller or gorilla who was Mr. Black's villain in his last novel. And the other figures—Fred Stanley, the heroine's brother, with his youthful impetuosity and full belief in all the stories told to Ross's discredit; the good-natured sheep-farmer, Watson; the smooth-spoken Free Kirk minister; the Highland Land League delegation, and so forth—are very good fun; while the gillies and fishermen, innkeepers and police, are, of course, all right. Mr. Black's stock-cask (to use the language of his country) of that liquor has the tap set high; and however much he draws off or pours in, "ye'll aye get old whusky." We think, indeed, that he has made a mistake in making Mary Stanley fling herself so persistently and so hard at young Donald's head. The reader, we believe, never likes this, on principles explained long ago by the eminent Adam South at great length, but reducible to the simple fact that it is not at the reader's own head that the flinging takes place.

Mr. Gosse has done well to select a specimen of the new Dutch school as a number of Mr. Heinemann's "International Library." The young Dutchmen are, it seems, "Sensitivists" (no young man of letters on the Continent who respects himself but is something in "ist"); and Sensitivism refines on the brutality of Naturalism by adding a good deal of psychology and a little romance proper. 'Tis well; but we own that we care for results more than for recipes in these matters, and that *Footsteps of Fate* seems to us a less interesting result than we gather it does to Mr. Gosse. The story is of two young Dutchmen in London, one of whom acts the part of good Samaritan and more to the other, being repaid by a plot on the part of his guest which breaks off his marriage, the said guest fearing expulsion from his comfortable quarters. When the thing is discovered, poetical justice manifests herself in strange and sanguinary ways, which need not be here revealed. The book appears to be well written—Mrs. Bell's translation certainly is—and the guileless generosity of Frank Westhove, the hero, though somewhat improbable, is managed without making him a mere nincompoop. His English love and her father are things of shreds and patches, and the catastrophe is muddled up with some hypnotism and other cut-and-dried devices *de circonstance* which are very weak. The central point, however, in the book, and that by which it must stand or fall, is, undoubtedly, the villain, Robert van Maeren; and here it is that we fear M. Couperus fails. This Bohemian-Sybarite is not a live man at all; he is only a *pastiche*, after French models chiefly, drawn with less extravagance, but for that very reason with less force, and bearing all over him traces of that fatal substitution of study of books for study of life, which is the curse of most literature and of not a little life itself nowadays.

A very different book, it is hardly necessary to say, is M. Anatole France's exquisite *Crime de Sylvestre Bonnard*, which ought to need no introduction to the readers of the ACADEMY. It is very strange that it should not have been translated before. The present version, by "Lafcadio Hearn," is, we suppose, American, and is not impeccable, but will do fairly well. Nor was it, indeed, in the power of any translator to spoil a story the charm of which lies not merely in the writing (though M. France has not six superiors among his compatriots at that), but in the character, the scheme, and the general substance and canvass of the tale.

Mr. Gravenhil's book, like one which we reviewed not long ago by Sir Randal Roberts, is a revival of the good old sporting novel, but this time of the sporting-undergraduate, not the sporting-Bohemian type. It has thus a double appeal, for we not only get the fine old runs, long or short, hard or sticky, successful or fruitless, and the simple and amiable love-making of the ancient world; but we may wander free in sacred chestnut groves of academic legend, and may muse how first we picked up the shining fruit, while other nuts and wine did warm the heart of youth. There is no thing of beauty that answers to Keats's definition like the Oxford chestnut. We disclaim all intention of insulting "the other shop"; but it is as certain as strange that, as one of their own prophets said, the Cambridge chestnut "makes no figure on paper" compared with the Oxford one.

Mr. Gravenhil is not more uncompromisingly sporting and Oxonian than Mr. Herman is uncompromisingly theatrical, as, indeed, the very title of *A Leading Lady* right honestly suggests. The story is roundly carried off, and not long enough to bore as most special or "shop" novels do. Sybil Collier, a pretty *débutante*, succeeds Miss Northcote, an old stager, as "leading lady" in a theatre where all is going to ruin, is plotted against, but ineffectually, by her rival, and made love to (almost effectually) by the manager. Accident, however, rather than fortitude or real fidelity on her part, keeps her faithful to her lover, a rich young person named Miller, who has helped to run the theatre in return for her engagement. Whence it would appear that it is not wise to encourage the desires of a stage-struck betrothed in this way—a moral which, perhaps, is something musty.

Miss Isabel Don's novel of German and Hungarian life or of English life in Germany and Hungary is a little amateurish, but by no means unpleasant. It would be better without the wicked Count Franz Janacs: your wicked count is so aged a wildfowl as to be gentle and not fearful. But it is, as we have said, a pleasant book on the whole, and a ladylike-word of scoffing to some but not to wise ones.

M. Augustin Filon's *Violette Mérian* begins in England, and the reader of *Amours Anglais* may think that the author is going once more to draw on his English experiences. This, however, is not so, and the action of the book passes abroad. It is well written, as we should expect from M. Filon; and the best passages in it are

those which touch on literature. The young man who in his poems "cursed women, knowing none except his sister" (she had paid for the publication of the said poems), who "descended into the sombre abysses of his interior psychology," and who "completed his poetic cargo with a few blasphemies," is an old friend, but well touched off in this new book. The book has, moreover, the merit of being very much unlike other books, though whether its merits will or will not be too "quiet" for readers we cannot say.

As we expect to meet M. Filon on English ground, so we expect to meet Miss Betham-Edwards on French, and in this case we are not disappointed. It may be that a local critic might pick some holes in her picture of life in the Indre; the wise critic who is not local avoids such hole-picking if he can. And, besides, it is really unnecessary, in the case of *A Romance of the Wire* (telegraph wire, in which M. Ludovic Lanier, the hero, was terribly lavish), a very agreeable story of its kind. Only we are bound as pedants (for every critic is a pedant) to observe that "forceps" is not a plural word: it is unsafe to assume that everything that ends in "s" is.

GEORGE SAINTSBURY.

SOME SEASONABLE BOOKS.

MR. W. MARTIN CONWAY has issued a second part of his *Climbers' Guide to the Pennine Alps* (Fisher Unwin), covering the eastern portion, from the Theodul Pass to the Gamser Joch, and thus including such well-known peaks as the Breithorn, the Lyskamm, Monte Rosa, Cima di Jazzi, the Rimpfischhorn, the Alphubel, the Dom, with all the alternative routes and minor passes upon which our author loves to dwell. The book—it may be as well to insist—is not intended for the ordinary tourist, to whose prejudices Mr. Conway will make no concession. His sole object has been to collect, in a condensed and therefore portable shape, the facts which the genuine climber wants to know, reducing the art of guide-book writing to scientific concision. The public demand for such work, like that for scientific etymology, must always be extremely limited; but we are surprised to learn that Mr. Conway has not received sufficient encouragement from the Alpine Club to continue his series. Guides to the Lepontine and Ticino Alps, which have been already prepared by Mr. Coolidge and himself, will remain in MS. "under present conditions," though we are told that an excellent pocket-book to the Mont Blanc region, in French, may be expected in time for the climbing season of 1892. Meanwhile, the committee of the Alpine Club have undertaken to publish a new edition of the late Mr. John Ball's *Guide*—which will not by any means satisfy Mr. Conway's exacting requirements.

The Stream of Pleasure: being a Month on the Thames. By Joseph and Elizabeth Robins Pennell. Illustrated. (Fisher Unwin.) We are glad to find that the Pennells found their voyage down the Thames more pleasant than their attempted walking-tour in the Highlands. Almost everything is now good in their eyes, except a party of "flannelled record-breakers" at Wallingford, and some boats "marked with monograms repeated on every scull and paddle" near Weybridge. They make no complaint of the river-side inns, and even approve the Sunday crowd in Moulsey

Lock, the brightness of which they compare with a Venetian fête. This continuous enjoyment forms the keynote of the book; for otherwise, it must be admitted that the daily incidents recorded, with some superfluity of detail, are of a commonplace order. If every happy pair were to publish "a narrative of a journey on the Thames from Oxford to London," even the British Museum could hardly contain the volumes that might be written. In the present case, the justification is to be sought in the illustrations, which are of a more varied and elaborate character than in former books by the Pennells. Not only do we have the usual process-cuts, which reproduce so admirably the lines of Mr. Pennell's graceful pencil; but there are also plates, to which photography seems to have lent its aid both before and after, and which simulate most successfully the effects of impressionist landscape. We should like, however, to have been told something about the methods adopted.

Cricket. By W. G. Grace (Bristol: Arrow-smith). This is not the first time that the champion cricketer has written about the game. But he has here brought together into one volume everything that he has of interest to say—his own juvenile reminiscences, and notes upon the matches he has played and the cricketers he has known. A friend has added a full measure of those statistics, which to many are the most interesting columns of figures in the world. There are also numerous illustrations, representing both former and contemporary heroes of the cricket-field, one of whom—George Parr—has passed away almost as we write. A not unpleasant egotism pervades the pages, such as may be pardoned, and even welcomed, in the case of one recording historic events *quorum ipse pars maxima fuit*. Not less agreeable is it to notice the kindly goodwill everywhere expressed towards others; for it is notorious that rivalry in the cricket-field has sometimes led to very different feelings. Altogether, the book will add a fresh leaf—if that be possible—to the wreath worn by the most popular man of our time.

The Naturalist of Cumbræ: being the Life of David Robertson. By the Rev. T. R. R. Stebbing. (Kegan Paul & Co.) No apology was needed, as its author hints, for this short account of a long life happily not finished. Mr. Smiles has made us familiar with the story of Thomas Edward and Robert Dick, and, after his fashion, has made these men famous. David Robertson stands in need of no such biographer, and the plain, uncoloured presentment of his life by Mr. Stebbing is certainly to be preferred to any narrative of the moving kind. If ever there be needed an example of the natural-born gentleman in humble life who, by his own effort, has made himself the cultured and accomplished hero of scientific exploits—of a man in whom singleness of heart has been combined with diligence in business—this shining example may be found in David Robertson. He was born in humble circumstances and reared in privation, so far as education and a "modern standard" of comfort is concerned. His early life was that of many other boys then and now; and without doubt Robertson himself would be the last man to think of it with gloom. He certainly made the best of it. When he entered upon a self-supported medical training he succeeded in it—a man of endless resource, who made light of struggles. After years of scientific training, when (with the choice open to him) he deliberately preferred a business to a professional life, he showed his capacity for the life as a matter of course. He began it with slender resources in the way of capital (fifty-six of the proverbial half-crowns); but in a comparatively short

time diligence, open eyes, and a shrewd head enabled him to acquire a sufficient store of wealth for his own needs. He then retired, and has spent many years of happiness in the pursuit of natural history—not as a mere amateur, a recorder of plants and animals for a district; but a naturalist who can speak with Germans in the gate, the kindly and hospitable friend of all who go down to the deep with dredges. His excellent anatomical and scientific training stood him in good stead, and saved him at the outset from the want of thoroughness so commonly shown by the "retired" amateur. In telling the story of this interesting life, Mr. Stebbing suffers from a lack of knowledge of the surroundings of Robertson's early life, and from the power of duly measuring them: it is ignorance rather than want of sympathy to which the baldness of his narrative is due. The account of trifles takes the place of chapters in his subject's development. Those who know David Robertson will, nevertheless, be grateful for this plain and simple account of his life, though it will hardly impress the public with the lessons of it—surely of many times more value than reminiscent twaddle by the proselytes of literature and art.

A Cruise on the Friesland Broads. By the Hon. Reginald Brougham. (Ward & Downey.) There seems to be no doubt that the author of this book and his companion enjoyed their cruise on the Friesland Broads very much; but one may be an accomplished yachtsman without much power of making one's experience interesting by means of words. Travels in foreign parts, or even at home, generally furnish enough material, if properly used, to make a book of pleasant reading; but there are exceptions, and this is one. Indeed, the writer seems to have carefully avoided seeing or doing anything which he could not as well have seen and done at home; and, but for a few Dutch names of localities, he might as well have taken his cruise on the Norfolk Broads or even the Regent's Canal. A typical, an even more than typical, Englishman, he shut himself up in his boat by night as well as day, avoiding as far as possible all contact with the "natives," of whose habits he has nothing hardly to record except the disagreeable tricks of little Dutch boys. If it had not been for the necessity of buying bread and getting through locks, the cruise would have been even more barren of incident. Nor does "literary merit" disguise the blankness of the narrative, which is relieved here and there only by such valuable reflections as "What hogs some people are to sleep!" The book, however, may be of some use to those who wish to take a similar cruise. The true virtue of it lies in the appendix, which contains a variety of useful information as to boats, cooking apparatus, &c., on which subjects the Hon. Reginald Brougham appears to be an authority.

Buckinghamshire Sketches. By E. S. Roscoe. With illustrations by H. R. Bloomer. (Cassells.) The author has evidently taken pleasure in recording his visits to some of those comparatively little-known spots in the county of Bucks which are associated with literary or historical interest—such as Beaconsfield, Hampden, the Chalfonts, Chenies, Bulstrode, &c. If they encourage any readers to follow in his steps, he will meet with his best reward; for there is little fear that any of these quiet, old-world scenes will readily become vulgarised. We write as one who has preceded Mr. Roscoe in nearly all his pilgrimages, and who can therefore appreciate the fidelity of his simple descriptions. Only on one point do we feel disposed to criticise. Surely the tombstones of Penn and others at Jordans are a very modern addition.

The Rights of Fishing, Shooting, and Sailing on the Norfolk Broads. Considered by Walter Rye. (Jarrold.) Mr. Walter Rye, as a Norfolk antiquary, here places some of his black-letter learning, and also of his local experience, at the service of those who have undertaken to defend the rights of the public over the Broads. It is a big question, and more than one hard battle will have to be fought before it is settled; for difficult questions of law are involved, and the circumstances vary in different cases. Mr. Rye has himself collected a mass of evidence with regard to Wroxham Broad, which is at present the most pressing issue. On the general question, he has come to the following conclusion:—

“That all the visiting outsider may do is to sail to and fro from village to village, staithe to staithe; but that he may not shoot at all, and can only fish ‘as he go.’ As to the right of mooring, I think all, whether on business or pleasure, may make fast and lay alongside anywhere for one tide.”

We may also mention here that the same publishers have brought out an eighteenth edition, revised and enlarged, of Mr. G. Christopher Davies's *Handbook to the Rivers and Broads of Norfolk and Suffolk*.

Philips's Handy-Volume Atlas of London. (George Philip & Son.) This is really what it professes to be—a large-scale street plan of London, subdivided into sections so as to form a convenient volume. The scale is three inches to the mile, just half that of Stanford's Library Map. The number of sections is fifty-five, and the area covered is so extensive that one of them includes no places of more importance than Mottingham and Hither-green. We leave it to the incurious Londoner to find out where these obscure places may be. The map-maker is not infallible; in the district we happen to know best we have noticed several mistakes. The worst of these, and the least defensible, is that the footpath crossing from Kensington to Notting-hill is marked much too wide, and is called “Holland-road,” instead of “Lord Holland's-walk,” leading to the inevitable confusion with the real Holland-road, a little further west. We doubt, also, the name of “Bishop of Bedford's Walk,” attributed to a lane that leads into this footpath. Mr. Loftie, in his *Kensington Picturesque and Historical*, calls it “The Duchess of Bedford's Walk,” though he does not explain the name. Was there a Bishop of Bedford before the present decade? But we should not like to leave the impression that the work is generally inaccurate. Great pains have evidently been expended upon it. At the beginning is a directory of public institutions, and at the end an index of streets, &c. There are also special maps of Richmond and Epping Forest, and plans of the Zoological and Kew Gardens, of Windsor Park, and of the Thames up to Oxford. Finally, the book is clearly printed and stoutly bound.

In order to commemorate the jubilee of their firm, Messrs. Thomas Cook & Son have had compiled (by Mr. W. Fraser Rae) a volume entitled *The Business of Travel*, which presents a readable account of the origin and development of their business—from July 1841, when they first engaged an excursion train for the twelve short miles from Leicester to Loughborough, down to the present year, when their facilities for booking extend over nearly two million miles of railway, road, sea, and river. There is also given a sketch of the lives and labours of the founder of the firm, and of his son, who has been sole managing partner since 1878, as well as a detailed description of the manner in which the business is conducted, both in London and in every quarter of the globe. The book is not published for sale, but is distributed free.

NOTES AND NEWS.

DURING the late Canon Liddon's visit to Egypt and Palestine in 1889, he was accompanied by his sister, Mrs. King, who wrote a series of letters descriptive of the tour. These letters are now in the press, and will be published by Messrs. Longmans during the autumn.

MR. GORE's Bampton Lectures for this year will be published shortly by Mr. John Murray, under the title of *The Incarnation of the Son of God*.

MESSRS. LONGMANS have in the press a new volume of essays, addresses, and reviews, by Prof. Tyndal, to be entitled *Fragments of Science*.

We understand that the collection of Mr. Rudyard Kipling's tales which Messrs. Macmillan will shortly publish is to be entitled *Life's Handicap: Stories of Mine Own People*.

THE New South Wales Government is defraying the cost of republishing Threlkeld's Australian Grammar, with his translation of the Gospel of St. Luke into native Australian. The work, which is of value both to philologists and to students of the lower races of man, will be edited by Dr. John Fraser, of Sydney, who contributes a philological introduction.

THE title of the work which Prof. Duff is preparing for the press is *Old Testament Theology*; or, the History of Hebrew Religion from the Year 800 B.C. Vol. i., which follows the history down to Josiah, 640 B.C., is now complete, and will appear early in autumn. Vol. ii., already in a forward state of preparation, will cover the period ending with the Exile. The third volume will lead up to Alexander, and the fourth to the beginning of the Christian era. The publishers are Messrs. A. & C. Black.

MR. ARTHUR J. JEWERS has in preparation an important work on the monumental inscriptions and heraldry of Wells Cathedral. Every inscription will be given line for line, with genealogical annotations, extracts from wills, registers, &c. The arms will be correctly described, with plates of most, and additional heraldic evidence given from seals, &c. Thus, the tomb of Bishop Droknesford is identified from a seal among the chapter archives; and the arms of Bishops Harewell, Bubwith, and Stillington are recorded for the first time. The book will be published by subscription through Messrs. Mitchell & Hughes.

MESSRS. J. E. GARRATT & Co. announce a new facsimile of the first folio of Shakspeare, reproduced by the Dallastype process of photographic engraving from a copy in the British Museum. The size will be imperial octavo, and the paper has been specially selected to suit the appearance of the letterpress. The mode of publication is to be in fifty-seven parts of sixteen pages each, the whole to be issued within two years. Advantages are offered to early subscribers.

A NEW novel by Mr. Somerville Gibney, entitled *The Trial of Parson Finch*, will shortly be published by Messrs. Ward & Downey. The same publishers also announce, as nearly ready, *England and the English in the Eighteenth Century*, by Mr. W. Connor Sydney.

MESSRS. T. & T. Clark have arranged to publish the Lectures of the late Prof. Duff, of Edinburgh, on the Early Church. The volume will be edited by his son, the Rev. David Duff.

A THIRD edition, with considerable omissions and additions, of *Lapsus Calami*, by J. K. S., will be published next week by Messrs. Macmillan and Bowes, of Cambridge.

MESSRS. GRIFFITH, FARRAN & Co. will issue immediately a fifth edition of Mr. Nye's

Popular Story of the Church of England, with illustrations. This edition contains some fresh matter, and all statistics have been brought up to date.

THE long-delayed Chaucer Concordance has at last reached a possibility of being finished. The work of slip-writing has steadily progressed since it was resumed in 1888; and Dr. Ewald Flügel, of Leipzig (who has now completed the heavy work upon his own German-English Dictionary), has kindly undertaken to edit it.

MANY readers of the ACADEMY will be interested to know that it is proposed to establish a prize for English literature at Trinity College, Dublin, in memory of the late Dr. R. F. Littledale. The movement was started by Prof. Harold Littledale, of Baroda (care of Messrs. H. S. King & Co., Cornhill), who has himself given £150; and subscriptions from others are now invited.

MESSRS. T. & A. CONSTABLE, of the University Press, Edinburgh, ask us to state that the firm of Archibald Constable & Co., lately established in London, is that of a relation of their own, to whom they wish all success, but with whom they are not associated in business.

AFTER an interval of about ten months, a second edition of Prof. Alfred Marshall's *Principles of Economics* has been called for (Macmillans). The author states that the present edition differs from the first only in points of detail and in arrangement:

“The most important alteration is the fusion of the old Books V. and VI., together with some additional matter, into the present Book V. [entitled “The Theory of the Equilibrium of Demand and Supply”], the chief purpose of the change being to throw further light on the position held by the element of time in economics, and to show more clearly how time modifies the reciprocal influences of the earnings of workers and the prices of the goods made by them.”

The other changes are similarly pointed out in a careful preface.

FORTHCOMING MAGAZINES.

THE August number of *Murray's Magazine* will contain an article by Miss Balfour, narrating her experiences on the West Coast of Ireland during the official tours of the Chief Secretary and the Countess of Zetland.

THE next number of *The Library* will contain some verses by Dr. Oliver Wendell Holmes, which were sent to the editor, Mr. MacAlister, together with a presentation copy of “Over the Teacups.”

THE forthcoming number of the *English Historical Review*—now edited by Mr. S. R. Gardiner—will contain the following articles: “The Introduction of Knight Service into England,” by Mr. J. H. Round; “Did Henry VII. Murder the Princes?”—a reply to Mr. Clements Markham—by Mr. James Gairdner; and “Count Lally,” by Mr. Sidney J. Owen, reader in Indian history at Oxford.

A NEW monthly, entitled the *Review of the Churches*, is announced, of which the first number will appear on October 15. The special editors will be—Anglican, Archdeacon Farrar; Presbyterian, the Rev. Dr. Donald Fraser; Baptist, the Rev. Dr. John Clifford; Congregationalist, the Rev. Dr. Alexander Mackennal; Methodist, Mr. Percy Bunting; while the general editor will be the Rev. Dr. H. S. Lunn. The Review will contain, in such brevity as is needful in order to obtain a hearing, a monthly account of what is going on in the leading Churches, both at home and abroad, in the spheres both of thought and of practical activity; and it will not neglect those general movements—political, social, or phil-

osophical—which affect the progress of religion at large. A series of special papers on the future of the principal religions of the world is in preparation.

EARLY in September will be published a new monthly, styled the *Welsh Review*, edited by Mr. Ernest Bowen-Rowlands. Although it will devote special attention to Welsh matters, it will also deal with other questions of interest, literary, political, scientific, &c.

AN interview with Captain Shaw will appear in No. 408 of *Cassell's Saturday Journal*, to be published on July 22, together with an illustration showing him in his official room at the headquarters in Southwark.

UNIVERSITY JOTTINGS.

MR. H. C. GOODHART, fellow of Trinity College, Cambridge, who took his degree in 1881, has been elected to the chair of humanity at Edinburgh, vacant since the death of Prof. Sellar last October. We understand that Mr. Goodhart is engaged upon an edition of the eighth book of Thucydides for Macmillan's Classical Library.

ARCHBISHOP MACLAGAN and Prof. A. W. Ward, principal of Owens College, have been elected to honorary fellowships at Peterhouse.

THE universities committee of the Privy Council, consisting of the Lord President (Viscount Cranbrook), the Earl of Selborne, Lord Monk Bretton, Lord Basing, and Lord Sandford, gave their decision, on Monday last, on the petition of Kings and University Colleges for the grant of a charter for the establishment of a teaching university for London. The Earl of Selborne said that, with regard to the opposition of the existing University of London, some of the objections made might be treated as disallowed. It had been understood by their lordships that a *minimum* course of two years' study at the new university would be required. If that was so, their lordships were satisfied, and would say no more upon the point. The objections put forward by the medical faculty were generally disallowed. The word "London" would have to be omitted from the charter, but the University might be called either "the Albert University" or "the Metropolitan University." With regard to the suggestion that ten members of the faculty of medicine should be elected to the council, their lordships were of opinion that the medical schools should fill five places upon that body, or, if it were preferred, that each school should elect one member for the medical board of study. If the Royal Colleges and the medical schools agreed to come in together, however, the number of members on the council might be raised. Their lordships did not approve of the proposed strength of the council, and thought that four of the places might be accorded to the faculty of law. Teachers in any branch of science, their lordships considered, should be admitted as members of the science faculty, and the six places on the council which it was proposed to give to the Royal Colleges should be supplied according to the 29th paragraph of the Royal Commissioners' report. If the medical schools and colleges declined to come in at first, provision ought to be made to allow them to do so in the future. Their lordships thought that a place upon the council might be given to the Apothecaries' Society, but they were not disposed to insist upon that being done. The view of their lordships upon the question of honorary degrees was that no such degrees should be granted in medicine, and that the holding of an honorary degree should be no qualification for election to the council. The *dix y* degree in medicine should not be

granted until the whole of the prescribed conditions had been fulfilled.

THE Oxford Historical Society has just issued to subscribers a volume for 1890-91, entitled *Oxford City Documents, Financial and Judicial, 1268-1665*, selected and edited by the late Prof. Thorold Rogers. A preface, by the Rev. C. W. Boase, summarises the contents, and adds a brief sketch of the editor's life. We have here a list of the contributors to the historic poll-tax of 1380-1, which led to Wat Tyler's insurrection. The list is limited to lay persons over fifteen years of age; and thus excludes members of the university, and also monks and friars. The total number is about 2,000, from which Prof. Rogers calculates that the whole population of Oxford, academic and civic, amounted to from about 5,000 to 5,500. Passing over intermediate documents, we have a list of those assessed to the hearth-tax of 1665, from which Prof. Rogers infers that the population had risen, in two centuries, to from about 7,000 to 7,500. The names in this list, we may add, ought to be compared with those recorded for the city of Oxford in the new edition of Boyne's *Trade Tokens Issued in the Seventeenth Century*. Another curious set of documents are the records of coroners' inquests from 1297 to 1322. Prof. Rogers points out that a considerable number of the earlier culprits are Irish clerks; while it is noteworthy that a large proportion of the scholars murdered by the townspeople in the fray on Saint Scholastica's Day (February 10, 1354) were also Irishmen. One record will interest schoolboys. A certain Johannes de Neushom, "clericus et doctor puerorum," was found drowned in the "Charewelle." He had gone out to get rods for chastising his boys, and, while climbing a willow for that purpose, had overreached himself and fallen into the water. It remains to mention the index, compiled by Mr. George Parker of the Bodleian, which, with all its various headings, extends to no less than 100 pages.

WE may mention here that the handsome Calendar of *Ely Episcopal Records*, compiled by Mr. E. Gibbons, contains some documents, though, perhaps, not quite so many as might have been expected, relating to the University of Cambridge. There are numerous proceedings on appeal to the Bishop of Ely, as visitor of St. John's, Peterhouse, and Jesus, chiefly relating to disputed elections to fellowships; and an illuminated MS. of the statutes of Trinity, signed by Edward VI. In the transcripts of parish registers from 1599 there are also numerous entries of the burials of members of the university. Thomas Hobson, "caryer," preserved to fame by Milton, was interred in the church of St. Benedict in 1630-1.

DR. MAURICE BLOOMFIELD, hitherto associate-professor, has been raised to the rank of professor of Sanskrit and comparative philology at Johns Hopkins University.

ORIGINAL VERSE.

COR CORDIUM.

WATER, Earth, Fire—each for a little space
Held Shelley dead; each with the other vied,
Marring and wasting, till the fierce embrace
Of all-transforming Fire left purified
For Earth some relics: ashes, and that part
Of all the mortal frame most fit to be
Spared for a peaceful tomb—the unchanged heart—
Which was himself, such full surrender he
Had to its mastery made. A place of rest,
By Nature's kindest influences blest,
His ashes consecrate; but where is now
The impassioned singer? Lives he? Knows he
how
Earth echoes yet his song? Or, while we keep
His memory green, does he oblivious sleep?

SIDNEY T. WHITEFORD.

MAGAZINES AND REVIEWS.

THE *Theologisch Tijdschrift* for July opens with a defence of the unity of the Book of Habakkuk, by Dr. H. Oort, who thinks it not impossible to refer both Ps. lxxxiv. and the ode of Habakkuk to the closing years of the Jewish state. Dr. H. Brandt, author of a very thorough treatise on the Mandaean religion, examines the life and tenets of Priscillianus, Bishop of Avila, who was condemned as a heretic about 385 A.D. Friedrich Paret, a repentant at Tübingen, has lately contributed much to the fair consideration of this subject, and Dr. Brandt to a great extent accepts his conclusions. Another elaborate article, by Dr. W. C. van Manen, is devoted to the Fourth Gospel, the subject-matter of which is still far from having been exhaustively studied. One of the peculiarities of the book is that words which are meant by the speaker in one sense are, quite naturally and with grammatical plausibility, understood in another sense by the hearers; hence much of the fascination and also of the difficulty of this Gospel. Dr. van Manen's essay takes us down to John iv. 31-38. Among the books reviewed we are glad to notice vol. ii. of *Studia Biblica*, which receives an appreciative, though perhaps too exclusively descriptive, notice by Dr. van Manen. The same reviewer finds fault with Holtzmann for what some historical students will reckon one of his chief merits—viz., that in his popular commentary on the Fourth Gospel he recognises an element of genuine personal recollection. Must we, then, really be induced to choose between the old-fashioned view of the strict historical character of the Gospel and the theory that it is a mere *Tendenzschrift*, written about the year 140? It would almost seem as if the Dutch liberal critics had made common cause with our own learned conservative theologians.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ASCHENBERG, H. Sir David Lindsay's Leben u. Werke. 1. Sein Leben. Leipzig: Fock. 80 M.
BAYE, le Baron J. de. Les bronzes émaillés de Mostchina (Russie). Paris: Nilsson. 8 fr.
BROCKHAUS, H. Die Kunst in den Athos-Klöstern. Leipzig: Brockhaus. 20 M.
COLLECTION d'éventails anciens des XVII^e et XVIII^e Siècles. Paris: Ferroud. 125 fr.
FORSGRÜNEN, italienische, zur Kunstgeschichte, hrsg. v. A. Schmarow. Breslau: 8 M. 50 Pf.
FUMI, L. Il duomo di Orvieto e i suoi restauri. Milan: Hoepli. 40 fr.
GOLDBECK-LOEW, A. Zur Geschichte der freien Verse in der deutschen Dichtung. München: Buchholz. 2 M.
GRABRELIEFS, die attischen. Hrsg. v. A. Conze. 2. Lfg. Berlin: Spemann. 60 M.
GURLITT, C. Andreas Schüttler. Berlin: Wasmuth. 8 M.
JENSEN, Ch. Die nordfriesischen Inseln Sylt, Föhr, Amrum u. die Halligen vormals u. jetzt. Hamburg. 12 M.
LOTI, P. Le Livre de la pitié et de la mort. Paris: Calmann Lévy. 3 fr. 50 c.
PARST, A. Kirchen-Möbel d. Mittelalters u. der Neuzeit. 1. Lfg. Frankfurt-a.-M.: Keller. 6 M.
SCHANZ, M. Quer durch Süd-America. Reise-Skizzen aus dem J. 1890. Hamburg: Mauke. 2 M. 50 Pf.

THEOLOGY, ETC.

- SILBERNAGL, J. Der Buddhismus nach seiner Entstehung, Fortbildung u. Verbreitung. München: Stahl. 3 M.
STOLLE, F. Das Martyrium der thebaischen Legion. Breslau: Müller. 1 M. 60 Pf.

HISTORY, LAW, ETC.

- BELLESHEIM, A. Geschichte der katholischen Kirche in Irland. 3. Bd. von 1690-1890. Mainz: Kirchheim. 17 M. 40 Pf.
BESWILLWALD, E., et R. CAGNAT. Timagd: une cité africaine sous l'empire romain. 1^{re} livr. Paris: Leroux. 10 fr.
CORRESPONDANCE du Chancelier Axel Oxenstierna. Paris: Nilsson. 45 fr.
HAMEL, Ernest. Histoire de la seconde République, Février 1848-Décembre 1851. Paris: Jouvet. 10 fr.
HISTOIRE du Gouvernement du Général Légitime, président de la république d'Haïti. Paris: Leroux. 7 fr. 50 c.
KNOEPFLER, A. Die Kelchbewegung in Bayern unter Herzog Albrecht V. Ein Beitrag zur Reformationsgeschichte d. 16. Jahrh. München: Stahl. 6 M.
OETIKER, F. Konkursrechtliche Grundbegriffe. 1. Bd. Die Gläubiger. Stuttgart: Enke. 15 M.
SCHMIDT, K. Staatsanwalt u. Privatkläger. Zur Gesetzgebungskritik. Leipzig: Duncker & Humblot. 3 M. 20 Pf.

- SCHREIBER, W. Geschichte Bayerns in Verbindung m. der deutschen Geschichte. 2. Bd. Vom österreich. Erbfolgekrieg bis auf die Gegenwart. Freiburg-L.B.: Herder. 8 M.
- STEIN, F. Die akademische Gerichtsbarkeit in Deutschland. Leipzig: Hirschfeld. 3 M. 60 Pf.
- STRINDBERG, AUG. Les Relations de la France avec la Suède. Paris: Ollendorff. 6 fr.

PHYSICAL SCIENCE AND PHILOSOPHY.

- HILLEBRAND, F. Die Leuen Theorien der kategorischen Schlüsse. Eine log. Untersuchung. Wien: Hölder. 2 M. 40 Pf.
- KENT, J. Die Lehre Hegels vom Wesen der Erfahrung u. ihre Bedeutung für das Erkennen. Christiania: Dybwad. 1 M. 65 Pf.
- OPPEL, A. Vergleichung d. Entwicklungsgrades der Organe zu verschiedenen Entwicklungszeiten bei Wirbelthieren. Jena: Fischer. 7 M.
- STOCKL, A. Geschichte der christlichen Philosophie zur Zeit der Kirchenväter. Mainz: Kirchheim. 6 M. 40 Pf.
- TROSCHEL, F. H. Das Gebiss der Schnecken, zur Begründung e. natürl. Classification untersucht. 2. Bd. 7. Lfg. Berlin: Nicolai. 20 M.

PHILOLOGY, ETC.

- BARTHÉLEMY-SAINT-HILAIRE, J. Les Problèmes d'Aristote. Paris: Hachette. 20 fr.
- D'ARSSO DE JUBAINVILLE, H. Les Noms gaulois chez César et Hirtius de Bello Gallico. 1^{re} Série. Les composés dont -riz est le dernier terme. Paris: Bouillon. 4 fr.
- HANDSCHRIFTEN-VERZEICHNISSE, die, der k. Bibliothek zu Berlin. 9. Bd. Verzeichniss der arabischen Handschriften v. W. Ahlwardt. 3. Bd. Berlin: Asher. 28 M.
- KLOETZER, R. F. J. Die griechische Erziehung in Homers Ilias u. Odyssee. Leipzig: Fock. 1 M. 25 Pf.
- KUHLMANN, H. Die Konzessivsätze im Nibelungenliede u. in der Gudrun m. Vergleichung der übrigen mittelhochdeutschen Volksepen.

CORRESPONDENCE.

A FEW MORE WORDS ON "THE COURT OF LOVE."

Cambridge: July 11, 1891.

I think it a matter for regret that, in vol. v. of his valuable work on *English Writers*, Prof. Henry Morley has not seen his way to admit, what everyone else must admit who has studied the matter, that the "Court of Love" is no more Chaucer's than it is Sackville's. I say Sackville's because that would be nearer the mark.

It is astonishing that the argument from rhymes has not been apprehended by him. He speaks as if there were only one or two rhymes in this poem unlike Chaucer's. It is quite the other way. The number of rhymes in this poem which vary utterly from Chaucer's practice is at least seventy. This estimate is considerably under the mark, and can be safely made now that the Chaucer Society has published the "Rhyme-Index to the Minor Poems." The idea that Chaucer managed to put seventy or ninety false rhymes into one poem is supremely ridiculous. Some of them are terrible, such as *offencioun, began*, 921; *opinioun, begunne*, 1063; *wys-e, thry-es*, 536; *cke, like*, 561; and so on. Rhymes such as *cke, like*, betray a pronunciation far later than Chaucer's time; we find such in Hawes. So, again, when we find *contrarie* rhymed with *fantasye, gye*, 1251, we see at once that the author said *contrarje*; but Chaucer said *contraire* or *contrarie*. I am ashamed to urge this argument further.

I am, in particular, much surprised by Prof. Morley's argument (vol. v., p. 126) that "a skilful copyist of later times would have no difficulty in making the lines run without a final *e*." This is a sad begging of the question. The fact is, of course, that he would have had a great difficulty in conceiving the notion that the lines needed filling up, except in occasional instances. It is notorious that the old printed editions of Chaucer attempted nothing of the kind. As a rule, they did not care a button about the matter. In the black-letter edition of 1550 I find the essential word *in* dropped in the sixth line of the Canterbury Tales; *for* dropped in l. 14, *that* in l. 18, *go* instead of *wenden* in l. 21, and so on. The scansion of these lines is ruined; but what did our ancestors care for that? Read Dryden's ideas on the scansion of Chaucer's lines.

Moreover, if words, according to this theory, were put in to fill up, they would be unessential, and could easily be detected and struck out again. I find few or none of this character. Take l. 21: "That langage rude my mater not deface." Chaucer makes *langage-e* trisyllabic, *rud-e* dissyllabic, and *matér-e* trisyllabic. How is such a line to be reduced to his standard?

In a note at p. 127 is this unlucky sentence:

"Prof. Skeat suggests that the *Galfrid* in l. 11 is Geoffrey Chaucer, so invoked by a later poet, who, one might think, would be as little likely to call him *Galfrid* as we should now be to call Shakspeare *Gulielmus*."

The answer is that Chaucer is here denoted by *Galfrid*, because *Galfrid* and *Geoffrey* were convertible forms. It is a simple question of fact. Lydgate's evidence is unimpeachable, and here are two of the references:

"Noble *Galfride*, chefe Poete of Brytayne."

(Siege of Troye, bk. ii., ch. xv.; ed. 1557, fol. K2, col. 1.)

The same man is called "My mayster Chaucer" a few lines above."

"My mayster *Galfride*, as for chiefe poete."

(Id., bk. iii., ch. 25; fol. R2, back, col. 2.)

He was so called, in fact, because it was his name.

Still more amazing is the statement that, in spite of non-Chaucerian grammar and rhymes, we must still believe in this dull and stupid poem "on the evidence of its contents." The "contents," to my mind, afford clear evidence in the other direction. The poem constantly refers to Chaucer's works, and imitates them as it can. Its author has not "the craft of *Galfrid*," l. 11, and says he is "not cunning"; and this I allow. It refers to *Alceste* and the *Daisy*, l. 104; *Anelida*, l. 235; the *Death of Pity*, l. 701; *Troilus*, l. 872; the *Legend of Cleopatra*, 873; and it winds up with a poor parody of the *Parliament of Fowles*. If Chaucer wrote it, when did he write it? It must have been later than 1385, by the allusions to the *Legend*; and by that time he really knew better.

WALTER W. SKEAT.

MR. ISAAC TAYLOR ON SICILIAN HISTORY.

Somerset, Wells: July 8, 1891.

When I wrote my letter of June 15, I had no idea that my History of Sicily would have been honoured with a third notice by Mr. Isaac Taylor on June 27. If I had looked for such a thing, I should have waited. As it is, that notice and Mr. Taylor's letter, published on July 4, constrain me to say something more.

In my former letter, among smaller points, I noticed three special things in which Mr. Taylor, in trying to correct me, had fallen into amazing blunders.

First, the well-known history of Hannibal, son of Giskón, the destroyer of Himera at a time when there was no tyrant in Sicily, was changed by Mr. Taylor into a statement that Hannibal was "welcomed to Sicily by the Greeks as their deliverer from the most odious of Syracusan tyrants." For this astonishing statement I asked Mr. Taylor for chapter and verse, giving him the chance of having studied Phœnician authorities of which neither I nor Diodóros knew anything. Mr. Taylor's nearest approach to chapter and verse is to say that "in referring to the second battle of Himera, *memory played me a trick*, and I introduced an allusion to a third battle of Himera, fought at another of the various places of the name." This last puzzled me, as there is only one known town of Himera, unless Mr. Taylor has made something

out of the words of Stephen of Byzantium: *Ἡμέρα· πόλις Σικελίας· ἔστι καὶ Ἀδύνης*. After some thought, I saw that Mr. Taylor's memory must have wandered from Hannibal's destruction of the town of Himera in B.C. 408 to the battle between Agathoklés and Hamilkar by the southern river Himeras—on the other side of Sicily from the town of Himera—in B.C. 311. It is rather a dangerous memory which plays such a trick as this. It is safer to look in one's Diodóros, as I have just done yet again.

If Mr. Taylor will only wait for things till he gets to their date, he will find that the gradual change from such a Punic leader as the Hannibal of 408 B.C. to such a Punic leader as the Hamilkar of 311 B.C. is one of the most remarkable things in the story.

Secondly, Mr. Taylor, in his first notice, said "Mr. Freeman notes that he has come across a river Gela in Caria." As this was meant to prove a good deal, I answered that I had said no such thing, and quoted at length the passage of Stephen of Byzantium, which contains all that we know about the matter. There, instead of Mr. Taylor's imaginary river Gela, was a town called Souagela. All that Mr. Taylor can say is that I "attack him at great length for a careless phrase about the Carian name of Gela." In correcting others, above all things, it is better to avoid "careless phrases," and to copy from the book. Moreover there is no "Carian name of Gela." There is a Karian word which Stephen writes *γέλαρ*, and which Curtius seemingly thinks may have had a hand in the naming of Gela.

Mr. Taylor complains that I "have left unanswered his arguments as to the race and language" of the Sikels. It is perhaps more profitable to deal with Mr. Taylor's statements of fact than with his arguments, and I do not think that the ACADEMY would give me room for another note as long as that on "Sikans and Sikels" at the end of my first volume. To come again to facts, Mr. Taylor says that I "surrender the question by calling the [Sikel] language Opican instead of Latin." I do nothing of the kind; I nowhere call it Opican. I only quote Stephen. Mr. Rhys, if no one else, has taught me to mind my *p's* and *q's*, and to distinguish Latin and Opican. Neither Stephen nor Greek writers much earlier and better than Stephen had gone through that discipline.

Thirdly, Mr. Taylor, master of numismatics, ended his first article with the strange statement that "the legends on the early coins of Segesta are in the Phœnician character." I, "amateur" in numismatics, ventured, on the authority of other masters, to answer that there are no coins of Segesta with Phœnician legends. On this point Mr. Taylor does not confess either to a trick of memory or to a careless phrase.

After this, it is a small matter that Mr. Taylor should allow that it would have been better if he had said that the first battle of Himera gave the Greeks the "supremacy," rather than the "dominion of Sicily." Of course it gave them neither the one nor the other. The Phœnician and Elymian places, and a great part of the Sikans and Sikels, remained independent of any Greek authority. In truth, the three cases that I have quoted are quite enough to teach us what any historic statement made by Mr. Taylor is worth. These wonderful misstatements, it must be remembered, are not casual slips; they are all deliberately made by Mr. Taylor in his self-assumed office of correcting and reproving another. What I have said is perhaps enough; but Mr. Taylor's way of looking at things is such a curious study that I cannot help speaking of a few more things in his third notice and in his letter. I will stick to facts, and not touch matters of taste or opinion. But, as I said at the beginning, I cannot undertake to answer everything. From

such a store as Mr. Taylor offers it is enough to pick a few chief gems.

There is something very amusing in the way in which Mr. Taylor seems unable to throw himself into the position of anybody else, and the way in which he assumes that everybody needs Mr. Taylor as his teacher on every point. In vol. i. p. 251 I made the harmless remark that one whose work lay more among printed books than among carved stones was "startled" at turning from the printed text of Pindar to the inscription on Hieron's helmet. Mr. Taylor seems to infer from this that I had never seen or heard of uncial letters before, and kindly explains that Hieron was not likely to use "minuscules." Yet I had referred to several uncial inscriptions before I came to this of Hieron. And though Mr. Taylor implies that I am "helpless in face of a Greek inscription," he does not charge me with having misread or misapplied a single inscription. Only he despises one who is "startled." And it almost seems that he despises one who, speaking on a subject which he knows that many people understand better than himself, speaks a little modestly. But as to "startled," is it possible that a master of epigraphy may sometimes be startled at "minuscules"? Did Mr. Taylor, in referring to the text of Stephen, where the type of the "minuscules" in the most accessible edition is certainly not very clear, read the puzzling letters Συναγελὰ πόλιν into Γέλα ποταμός? If so, one may let him off on one count.

It is more serious when he twice charges me with having neglected certain Phoenician inscriptions which he holds to be of great importance. This charge is partly untrue, partly off the point. I have noticed one of these inscriptions at vol. i., p. 280. But I ought not to have noticed it, because it does not belong to the time dealt with in my two volumes. Those of the others which are of importance I shall notice when their time comes. Mr. Taylor again is in such a hurry for things. He wants me to talk of an inscription from Lilybaion long before Lilybaion was founded. He wants me to talk of another Phoenician inscription at Eryx before the time when Eryx definitely passed under Phoenician dominion. So he wants me to call Akragas or Agrigentum *Girgenti* ages before any Saracen had cut the name short. I think it better, as other scholars have done, to use each name in its proper turn. Mr. Taylor shall have everything in reason that he can want, if he will only bide a while. But I cannot promise him any pictures, not even of the inscription which proves only that a certain man worshipped Baal, or of the other inscription in which several *alephs* seem to run playfully about among a few other letters. In this last a master of epigraphy may find some deep meaning; an amateur finds it too hard. But I must still think that maps of the Athenian siege of Syracuse and of the dominion of Dionysios will be of more use in illustrating my next volumes than facsimiles even of the Greek inscription from Halaesa and Tauromenion.

The man in the inscription, whom I will not venture to transliterate, was a worshipper of Baal. It is not said that he was a worshipper of Moloch. Let us hope that he did not pass through the fire. Mr. Taylor twice tilts at me for having done the Phoenicians wrong in the matter of Moloch. The last form that the charge takes, in the letter, is a singular one. I "systematically represent Moloch as the name of the Phoenician deity." I had always thought that there were more than one Phoenician deity; I have even spoken in the plural of "Baalim and Ashtaroth." Will the master of Semitic lore here explain to the amateur, as he has explained so many things, whether this was wrong? But all that I have really done in the matter is to point out in more than one place, notably in vol. i. p. 305, that the feature

of Phoenician worship which most struck the Hebrews in one age, and the Greeks in another, was the burning of human victims to the deity whom the Hebrews called Moloch and the Greeks Kronos. Mr. Taylor also calls on me to remember that human sacrifice has been practised by Aryans as well as by Semites. I had remembered it without Mr. Taylor's help in vol. i. p. 367.

About the bow of Hēraklēs, Mr. Taylor and I are both quite wrong. Mr. Taylor says, "The attribution to Heracles of the lion's skin, the club, and the bow originated in the East, rather than in Sicily, as Mr. Freeman suggests." He refers to vol. ii., p. 152; he does not refer to the Appendix, p. 508. I nowhere suggest that the attribution was made in Sicily; I do, on p. 151, suggest that it was made "under barbarian teaching," a statement which, in my language, is really the same as Mr. Taylor's. What Mr. Taylor mistakes (as so often) for my "suggestion" is the statement of Athēnaïos, which I have quoted (in minuscules) at p. 508, that the attribution was made by Stēsichoros, but not necessarily in Sicily. But Athēnaïos is, in some sort, wrong; so therefore am I; only Mr. Taylor is much more wrong in what he says about Peisandros. Peisandros, according to Mr. Taylor, "gives him, doubtless from ancient monuments, the lion's skin, the club, and the bow." Mure (ii. 464) says, much more truly, "of his bow, for expertness in which he was celebrated by Homer, Alcides was deprived by Pisander altogether." The case is this. In the Iliad (v. 393), Hēraklēs has the bow; in the Odyssey (viii. 225; xi. 616-619), he has bow and sword; in the Hesiodic Shield (60, 133-138, *et seqq.*) he has the arms of a Homeric warrior and the bow too; he had also the bow on the chest of Kypselos (Paus. v. 17. 11). It was Peisandros (Strabo xv. 1) who, in *opposition to ancient monuments* (τὰ δ' ἀρχαία ἔδωκε οὐκ οὕτως διεσκευάσται) gave Hēraklēs the club and lion's skin, and (Paus. viii. 22. 4) took away the bow. Stēsichoros, according to Athēnaïos, kept club and skin, but restored the bow. So much for Mr. Taylor's attempts to correct me or anybody else. What Athēnaïos says is literally right; what I say is not literally wrong. But I ought to have said something about the Homeric and Hesiodic use. Anybody therefore that chooses has a right to crow over me, except only Mr. Taylor.

Mr. Taylor says that I have misunderstood Mr. Head—on Holm he does not venture—about the use of Sikel weights and measures by the Sikeliots. As usual, I have not misunderstood Mr. Head, but Mr. Taylor has misunderstood me. Because I did not feel called on to enlarge on Aiginetan and Euboic standards (see vol. i. p. 509), Mr. Taylor thinks I have never heard of them, and again kindly explains the whole matter. Only, as usual, he brings in a mistake or two of his own. He says that the Naxians first used X for Z, and changed the letters when they changed from the Aiginetan to the Euboic or Attic standard. In fact (see Head, *Historia Numorum*, 99, 139, 140), they kept the X a good while after they changed the standard. But all these are matters in which I take very little interest, and they had no great bearing on my subject; I therefore did not enlarge on them. But the adoption of the *uncia*, *litra*, and the rest had everything to do with my subject, and on that I did enlarge. Mr. Taylor, while finding fault with me for not talking about certain other things, does not say one word, good or bad, about this most important point, on which I really did talk.

My way of writing Greek names, or rather, not my way, but the usual way of German scholars, is a point fairly open to controversy. Some approve; some disapprove; Mr. Taylor is the first to misunderstand. What I mean by

writing "Greek fashion" is that I represent each Greek letter as nearly as another alphabet will allow. I write *Thērōn* as representing *Θήρων* in a way which to write *Thero* or *Terone* does not represent it. If I write *Thērōn* and *Hierōn*, anyone who knows Greek can turn the words back into *Θήρων* and *Ἱέρων*. This cannot be so certainly done with *Thero* and *Hiero*, *Terone* and *Gerone*. If I wished to do what Mr. Taylor seems to fancy that I am trying to do, I must write the Greek word *Θήρων* itself and nothing else. Mr. Taylor then goes on, very kindly, to teach me how, "on my principles," I ought to write Phoenician and Persian names. "On my principles" I ought to write them as I do. For the few that I have occasion to use come under the same head as Philip, Athens, and Corinth. They have English forms. If I should ever dive deeper into Phoenician or Persian matters than my present work called for, I shall consult Phoenician and Persian scholars.

Mr. Taylor thinks that I should be the better for a "sound study of orthography and some knowledge of the history of the alphabet." Of the latter Mr. Taylor at least ought to be master. As such, he blames me for writing "Sikels," and says that, if I mean to "write Latin fashion," I ought to write "Sicels." I grant that "Sikel" is not written Latin-fashion: I took it from Grote as the received name. But "Sicel" is no better Latin than "Sikl." It should be "Sicul," if anything. Has Mr. Taylor really never seen the form "Siculi"? And the master of the alphabet goes on to say that "*k* was not a Latin letter." I expect that, notwithstanding Mr. Taylor, I shall go on to the Greek Kalends believing that there were such people as Kaeso Fabius and Kaeso Quinctius and that the earliest Latin form of Carthage was KARTACO.

Most of the numbered points in Mr. Taylor's letters I have dealt with, so far as there is anything in them to deal with. "Ethnic hatreds" sounds grand; if "ethnic" means "national," and not "pagan," one may find a specimen in Mr. Taylor's picture of the "unspeakable Greeks"—a phrase seemingly translated from the "Graeci non dicendi" of the old Southern Lombards. I expressed no "contempt for the ologies." To say that I leave them to Mr. Taylor is surely not contemptuous. And the only two that I spoke of at all I spoke of with the deepest respect.

Lastly, Mr. Taylor, at the end of the third notice, gives me some doubtless good advice, if I could only follow it, as to "literary graces." Only somehow I changed between the first notice and the third. When Mr. Taylor began to write about me, my "style was clear and forcible." When he left off, I lacked "the supreme merit of lucidity." "Lucidity" was Mr. Matthew Arnold's pet word; an American admirer of his improved it into "luminosity," which sounds finer still. But when Mr. Taylor counsels me to cease to be myself and to become somebody else, whether Mr. Taylor himself or any other, I can only say that the laws of nature forbid the change, and that in this case I do not repine against the laws of nature. EDWARD A. FREEMAN.

P.S.—As I had no proof of my former letter, a few misprints crept in; but I think any reader could correct them. Only the change of "arguing" into "crying" in the second paragraph was a little funny.

A LOST BOOK BY MARAT.

Royal College of Surgeons of England: July 14, 1891.

In the ACADEMY of September 23, 1882, Mr. Morse Stephens described the only known copy of a medical tract written by Jean Paul Marat during the time he was in practice in

Church-street, Soho. The tract was published in 1776; in the previous year, however, Marat had published another tract, of which neither Mr. Morse Stephens nor any other writer on Marat has ever been able to find a copy. It may therefore interest readers of the ACADEMY to know that at last the earlier pamphlet, *An Essay on Glets*, has come to light, and is now in the possession of Dr. Payne.

These two pamphlets are so rare that it has been decided, with the kind permission of the present owners, to bring out a reprint of them in one volume by subscription. The volume will be issued by Messrs. Percival & Co. early in the autumn of this year.

JAS. B. BAILEY.

APPOINTMENTS FOR NEXT WEEK.

TUESDAY, July 21, 4 p.m. Ladies Sanitary Association: "Progressive Sanitation," III., by Dr. W. B. Richardson.
SATURDAY, July 25, 3.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

TWO CLASSICAL TEXTS.

The Histories of Tacitus. With Introduction, Notes, and an Index. By W. A. Spooner. (Macmillans.) Oxford may look with no small gratification upon the work bestowed by her sons on Tacitus. Mr. Spooner's edition of the *Histories* is worthy to stand beside Mr. Furneaux's edition of the *Annals* I.-VI. It has clearly been a labour of love; and the result, if not beyond all criticism, is a solid and accurate piece of work. There is a specially full Index, and the editor has followed Tacitus' own precedent in giving us a survey of the condition of the Roman provinces. The text followed is that of Orelli (partly amended by Meiser), and the editor makes but little allusion to the readings of Halm, though these often (as, e.g., in III., 72) point a way out of a difficulty. Nor does he seem to know the useful small edition of Wolff, or the very ingenious commentary of W. H. Simeon. That of Heraeus he has employed often, though not to the exclusion of his own work. Mr. Spooner will, we are sure, value criticism more than mere praise, and so we go on at once to some of the points which have struck us in the perusal of his book. What proof is there that (p. 39) the "Batavian auxiliaries refused to accompany" the fourteenth legion back to Britain? Tacitus does not say so in II. 66. The statement of Galba's names on pp. 64, 103, is inconsistent with that on p. 234. Again, is it certain that the *classarii*, whom Galba cut down, were unarmed (p. 67)? and did the people really shudder at the bloody spectacle? Tacitus' contemporaries were not given to shuddering at any spectacle, and Plutarch contradicts Tacitus by giving the men swords. In II. 54 (where *jam* goes with *adulantis*) why should L. Vitellius have "laid himself out to gain" the flatteries of the senate? They were gained already; and *offerebat se* surely means only that Lucius came forward to accept them in the absence of his brother the emperor. In II. 77, *inter nos non idem prosperarum adversarumque rerum ordo erit*, Mr. Spooner translates, "our relations will not be the same in prosperity and adversity." But we understand that Mucianus meant rather to say that he and Vespasianus will not divide good or bad luck (which ever they get) in the same way; for danger and toil they will share equally, while of honours Mucianus will receive only what Vespasianus likes to grant. In III. 61, *ac reliquum perfidiae certamen*, *ac* seems to us more than "and." It marks a climax (as probably in I. 27, II. 64); "and so all that was left was—" On III. 71, we have the note "*Dextrae* is just as we say 'to the right'"; what then is its construction?

The word *Romano* in III. 60, requires some elucidation; does it belong to *sanguine* or to *populo*? The editor has perhaps missed a point in III. 65, *ut puniri ultro libertum suum Vitellius juberet*. The note is "to secure not only his being disbelieved, but his punishment as well." But did not Tacitus mean to express surprise that any emperor was found actually to punish his own freedman? However, it is no doubt impossible for anyone to see all Tacitus' points. Indeed Tacitus did not see, or did not care to make, all the points of his own stories. He probably did not stop to ask what the *navata militum seditio* (II. 51) was about; at all events he has not told us. He seldom makes his account of military movements precise enough to be useful (and this is a matter on which Mr. Spooner does not give the reader any great aid). He sometimes omits the gist of a story: III. 69, speaking of the movements of Sabinus' party, he leaves out the important fact that they took up arms; luckily we recover it from c. 78. He runs things confusedly together; III. 74 mixes up Domitianus' three means of escape, and II. 91 (*Sed—adfectavit*) fuses two popular measures of Vitellius into one incoherent sentence. The fact is that Tacitus is always a rhetorician; a rhetorician with a passion, if you like, for a certain sort of morality, which saves his rhetoric from utter hollowness; but thinking first of effects of language, not of perfect distinctness and lucid explanation. His wonderful manner was not entirely of his creation, any more than his Latin was. The common original whom he and Plutarch used must, from similarity of phrases, have had something of a like taste or even of a like ability; and new or firsthand evidence too was acceptable to Tacitus, as the Letters of Pliny show us. But, whatever he got, he worked it up and improved it in his own way, into a series of unequalled word-pictures, but not into a clear history, telling fully its own story. And here we come to our greatest disagreement with Mr. Spooner. We cannot admit that Tacitus' "work shows throughout unmistakable signs of a careful and trustworthy investigator." It bears signs of a careful polisher, and not much more. His carelessness on antiquarian matters was, we thought, notorious, and distrust of his authority about more recent facts grows on us with reading. We do not suspect of intentional dishonesty one *in corruptam fidem professus*; but we see in him a determination that his writing shall tell, even at the cost of probability and consistency. Piso's speech (I. 30) contains a matter which Piso could not possibly know, but which, omitted, would have left the speech poorer by one telling antithesis. Tacitus was too, very probably, a genuine pessimist; but at all events he knew well that no point sticks like a cynical phrase: *Facilius de odio creditur*. Nor, with all his taste and genius, did he always remember *manum de tabula tollere*. The speech of Mucianus (II. 76-7) is over-elaborate for its occasion. It is likely that Tacitus would be pleased to see an edition which should take his work to pieces, exhibit its refinements and ingenuities, and show how good (from his point of view) it is. Minute investigation has been bestowed on his Latin, but the use which he made of his Latin has never, so far as we know, been sufficiently analysed. Mr. Spooner has chosen to bestow his labour on other matters. But what he has done he has done well.

Plato Gorgias. Edited on the Basis of Deutsche-Cron's Edition by G. Lodge. (Boston, U.S.A.: Ginn; London: Arnold.) It is curious that a study like rhetoric, so singularly barren of positive rules and results, should have so great a fascination for acute minds. If it really held out a promise of power to the possessor, well and good. But the student must soon discover that an art of

rhetoric can do very little for him. Like the art of conversation, its precepts are chiefly negative: Don't be confused; don't do this, because it is an irritating trick; don't put matters that way for fear of treading on people's toes. All this sort of advice is good and valuable so far as it goes; but it goes such a very little way, and there is a dearth of direct advice as to what you should do. Rhetoric is a warning against blunders, rather than a secret of excellence. Yet it had a wonderful career of old, and we find Gorgias and Polos still brought before us to-day as figures of interest. Interesting they certainly are, if only from the banter of Plato and from the way in which he has shown us all round their doctrine, revealed its seamy side, and indicated its points of dangerous connexion with other theories. Mr. Lodge, in admitting his debt to the fourth edition of Deutsche-Cron, claims at the same time for himself some originality of treatment. The commentary, he says,

"will be found to differ materially from the German, especially in grammatical matters. The editor has not thought it advisable to deviate from the line of literary interpretation adopted by the German editor; but the exact study, which has been bestowed of later years in the United States upon the subject of Greek syntax, has rendered it possible to make this part of the book, to a certain extent, American."

The volume begins with a clear-cut introduction upon the historical beginnings of rhetoric, and upon the life and activity of Gorgias, in which the results of the work of Blass and Volkmann are excellently summarised. It is, however, hardly sufficient to suggest that rhetoric concerns itself with "practical skill in the employment of language" or "the means through which speech might attain its greatest power." Which employment of language? and what kind of speech? Is it speech employed in teaching or in arguing? Certainly not. Then, as it is not all employments of speech, we want a differentia given to tell us which it is. Next comes an analysis of the Dialogue, which is naturally much the same as one may find in Bonitz or in the small edition of A. Th. Christ. The strength of Mr. Lodge's own work lies, therefore, in his notes, which are careful, scholarly, and clear. If they have a fault, it is that they are addressed to two very different strata of students—to those who are advanced enough to care whether *ὅς* or *ὅς* be the proper form, and to those who are backward enough to need telling that with *ἐν* *Ποσειδῶν* they must supply *λεπῶς*. Information meant for the former seems sometimes to have excluded what would have been useful for the latter—e.g., a note on the full force of *παλιν* in 482 V, and a hint to distinguish *ὀλίγους* in 501 A. from *ἀτεχνούς*.

SCIENCE NOTES.

MM. J.-B. BAILLIÈRE ET FILS, of Paris, have added to their "Bibliothèque Scientifique Contemporaine" a volume of essays, by Prof. T. H. Huxley—not Th. H., as both on title-page and at end of preface—entitled *Les Sciences Naturelles et l'Éducation*. As the title implies, this is a collection of essays, &c., published in different quarters, dealing generally with the place that science ought to occupy in education. Three of them come from the volume of *Critiques and Addresses* (1873); one, at least, from *American Addresses* (1877); and others from *Science and Culture* (1882). But it is interesting to note that the first place has been given to two magazine articles, in which Prof. Huxley discusses the respective claims of the two French philosophers, Descartes and Comte. Since these two articles were written, he says in his Preface,

"la réflexion n'a pas modifié ma conviction, que

si Auguste Comte a exercé une influence négative ou même facheuse sur les sciences physiques, René Descartes est le père véritable de la pensée moderne."

We may add that translations of three other works by Prof. Huxley appear in the same series.

PHILOLOGY NOTES.

THE July number of the *Classical Review* (David Nutt) again devotes a good deal of space to the newly discovered treatise on the Athenian Constitution. F. G. K. himself notices several foreign articles on the subject, remarking that

"by a curious inversion of traditional tendencies, the sceptical view, which refuses to attribute the work to Aristotle, has found most favour with the English scholars who have as yet expressed themselves in print, while the leading scholars of the Continent have declared themselves in favour of Aristotelian authorship."

He further states that the British Museum is now issuing a new edition of the facsimile, the first issue having been insufficient to meet the demand. Several of the plates have been re-photographed, in the hopes of obtaining more satisfactory results, and in some cases with success. Moreover, the fragments on plates 19 and 20 are now arranged, as nearly as may be, in their true order. Mr. Herbert Richards and Mr. W. Wyse continue their critical comments upon particular passages; while the former also contributes a rejoinder to a paper by Prof. Gomperz, in the Proceedings of the Vienna Academy, which was itself a reply to English criticism on the un-Aristotelian character of the style and language. Among the other articles, we may specially mention some *Adversaria Orthographica*, by Mr. A. E. Housman, which are exceedingly ingenious, if not convincing; an elaborate theory of the origin of the Latin *gerund* and *gerundive*, by Mr. R. Seymour Conway; and two sets of Greek elegiacs, translated and original, by Prof. Lewis Campbell. The next number of the *Classical Review* will not be issued until October.

MEETINGS OF SOCIETIES.

THE BRITISH SCHOOL AT ATHENS.—(*Annual Meeting, Friday, July 3.*)

LORD JUSTICE BOWEN in the chair.—Mr. G. A. Macmillan, hon. secretary, read the annual report, which, after referring to the excavation of the theatre at Megalopolis, gave the names of the students admitted or re-admitted in the School in the course of the session, and stated that Miss Eugenie Sellers, who was well known in London as a lecturer on archaeology, had been admitted as the first lady student. Messrs. Schultz and Barnsley, who had returned to England in December, had continued during the past session their valuable work on Byzantine architecture. They might possibly return to Greece in the autumn. The report concluded by referring to the finances of the School, and recommending a large increase in the number of annual subscribers, as there was no adequate endowment. The chairman, in moving the adoption of the report, said: We may venture, I think, this afternoon to indulge in the belief that the fortunes of the British School at Athens are steadily, although slowly, progressing. I recollect that when, some few years ago, that distinguished representative of English scholarship, Prof. Jebb, first brought before the world the plan of such an institution, he indicated two sources from which its friends might reasonably expect support. One was the kindness of our universities. It cannot be unnatural to hope that they will extend confidence and sympathy to this work. The colleges of the United States have done much for their American institution; and the universities of Great Britain and Ireland will, I am sure, sooner or later feel themselves directly concerned in the welfare of the English Athenian School. Till a somewhat late

period it was on the side of archaeology and local investigation that Greek scholarship among us was weakest. And it seems to be generally conceded that the teaching of our universities and public schools still requires much strengthening in this direction. To the educational bodies of the future it will seem an essential qualification for a Greek professor or lecturer that he should have studied the language, literature, history, and art of Greece by the light of modern archaeology. The best context by which to read a national literature is that furnished by the skies under which it flourished and the soil from which it sprang. To the absence of accurate acquaintance with this natural context may be attributed something of the narrowness of the grooves in which Greek scholarship amongst us seemed fated, some little time ago, to run. But the borders of English scholarship have been broadening. The Hellenic Society and the British School at Athens are two welcome products of the new movement. And the spade is revolutionising the classical curriculum as completely as, thirty or forty years ago, under Todleben, it revolutionized the science of war. Out of the funds of our English universities one can readily understand that it is difficult to ask for much aid. But though the hands of the University authorities at Oxford and Cambridge are somewhat tied, the individual colleges and their governing bodies have ample power of encouraging and assisting the British School at Athens. Among the academical events of the last year there is one which deserves special mention this afternoon, as affording an instalment of generous sympathy from the side of one of our universities which we may hail as an auspicious omen. In order to enable Mr. Ernest Gardner to continue his services to the cause of archaeology and of classical study as director of the Athens School in the chair first filled by Mr. Penrose, Caius College has re-elected Mr. Gardner to a fellowship for a renewed term of three years. Is it too much to trust that other colleges at Oxford and at Cambridge will come to the rescue also by treating work done or to be done at Athens for the British School as worthy of special encouragement and privileges? Among those present to-day there must be several who have the means of securing that this point of view shall be seriously considered and weighed by the common rooms of Oxford and of Cambridge. But there is another source from which succour might reasonably be expected—namely, the generous sympathy and assistance of some of those lovers of learning and of art of whom in England there are so many. Possibly those who are always ready to further a good cause will accept the assurance of English scholars, such as some of those I see around me, that the British School at Athens is an object well deserving of their attention and their goodwill. France, Germany, and America are even ahead of us in what they have done. Their schools at Athens started in front of yours and rest on a more solid pecuniary foundation; yet it is this year a pleasure to be able confidently to say that the English work at Athens has begun to make itself felt, and is likely to continue to do so. The completion of the excavations at Megalopolis, in particular, furnishes us with a matter for just congratulation. If fortune is propitious, we may regard these explorations as the first of a series of happy enterprises over which your director will, I hope, be called upon to preside. To all whose personal tastes lead them in the direction of similar adventures the British School at Athens offers an invaluable basis of operations. To have the assistance, upon the spot, of the wisest advice, of the best local experience, and the best books is an advantage not to be despised. I hoped to see this afternoon Sir Charles Newton among us, with whom all such enterprises as ours are so intimately connected. I trust that his absence is not due to any failure in his restoration to health and strength. I am sure his name will never be forgotten by the friends of such an undertaking as this. I will not detain you by further observations, but will conclude what I have to say by at once moving the adoption of the report.—Lord Lingen seconded the adoption of the report, and observed that a new and living interest would be given to the old classical studies by more intimate acquaintance with the birthplaces of the noble literatures of Greece and Rome. He hoped that

as a British School had been established at Athens, other Schools would be set up at the great centres of antiquity in the way in which the French had established a school of painting at Rome.—The report was unanimously adopted.—Mr. Ernest Gardner then read the report of his work during the last year, and expressed his gratitude to Mr. Penrose for so kindly taking his place at Athens during his absence last year at Cambridge, and to his college for re-electing him to a fellowship. He then gave an account of the lectures and the work of excavation which had been going on. They had been able to continue the work at the theatre at Megalopolis, and the decision of the committee to continue the excavations had produced very satisfactory results. After giving a detailed account of the work accomplished, Mr. Gardner expressed the belief that there still remained valuable discoveries to be made; and he was glad to say that any misunderstanding which might have existed between Dr. Dörpfeld and himself and colleagues had been removed, and that they were now all working together in harmony. As to the difference of opinion on matters of detail between Dr. Dörpfeld and the British School, he would ask for a suspension of judgment until a later date.—Mr. Penrose then gave a short account of his work at Athens, which was mainly devoted to the site of Megalopolis.—Prof. Lewis Campbell, in moving the election of officers of the School, said that he had visited Athens this spring, and was glad to bear testimony, not only to the good work done by the School to its own students, but also to the kindness which Mr. Gardner and the members of the School extended to all visitors who had any interest in classical studies. He had also realised the admirable work which was being done at Megalopolis. For himself, he could not dig, but for such a cause he should not be ashamed to beg.—Dr. Perry, in seconding the motion, expressed regret that this country should be so far behind continental countries in the maintenance of such work as was now being carried on by the British School.—Prof. Jebb, in moving a vote of thanks to Lord Justice Bowen, said that, notwithstanding the duties of his high office, they felt sure that Lord Justice Bowen would accede to their request that he should preside on that occasion if he could possibly do so. The invitation was, in fact, most readily and gracefully accepted. Sir C. Bowen had worthily continued the tradition of which this country was justly proud—of the union of high professional eminence with distinction in the pursuits of literature. The Lord Justice had recently, by his translation, added fresh charms to the old Roman poet; and if they would turn to Conington's edition of *Virgil* they would find a brilliant passage cited from the Arnold Prize Essay on "The Oracles at Delphi," which came from the pen of their chairman.—Sir George Bowen seconded the vote to his distinguished namesake, and said that when he was a scholar of Trinity, in the generation before the Lord Justice was a scholar of Balliol, the well-known tutor familiarly known as Tommy Short used to call him *Βοήν ἀγαθός*. He was sure they might with truth say their chairman was *Βοήν ἀμείνων*.—Lord Justice Bowen, in acknowledging the compliment, said that he must take all the kind things which had been said of him with a grain of Attic salt.

FINE ART.

THE EDINBURGH HERALDIC EXHIBITION.

THOUGH various extremely rich exhibitions illustrative of Heraldry in its antiquarian and artistic aspects have been held on the continent—notably the Berlin Exhibition of 1882 and the Ghent Exhibition of 1889—that now open in Edinburgh may claim to be the first general heraldic exhibition held in Britain; for the collection brought together by the Society of Antiquaries in 1862 concerned itself exclusively with documents and manuscripts.

The exhibition now open in the Scottish National Portrait Gallery has been organised

by an Edinburgh committee, under the chairmanship of the Lyon King of Arms, aided by an influential London committee, greatly in view of the visit of the Royal Archaeological Institute, next month, to the city. It may be remembered that, on the occasion of the last meetings of the Institute in Edinburgh, in 1856, an especially interesting archaeological loan museum was brought together, the catalogue of which still forms a standard work of reference on the subject with which it deals; and the present collection will also doubtless add materially to the attractions of the city for its antiquarian visitors. The nobility and gentry of Scotland have contributed liberally to the display; many interesting exhibits are the property of English and Irish collectors; and from abroad there come a few items, among which may be named, as especially interesting to Scottish students, the letters patent by Philip IV. of Spain, conferring the order of the Golden Fleece upon Archibald, seventh earl of Argyll. It seems doubtful, however, whether this nobleman was ever installed a knight of the order, as in later lists of its members his name is wanting. It has been suggested that he may have been excluded as a Protestant; but there is every reason to believe that he joined the Church of Rome at the instigation of Anne Cornwall, his second countess.

The collection of Scottish armorials is particularly complete and interesting, ranging from the famous MS. of Lord Lyon, Sir David Lindsay of the Mount, completed in 1542, and approved by the Lords of Privy Council in 1630. The series includes various armorials hitherto unknown to heraldic students, notably one of Queen Mary's time, lent by Mr. and Mrs. Hamilton Ogilvy of Briel, remarkable for the curiously varied metals and tinctures employed in the mantlings of its shields, and for the divergence in its series of full-length effigies of Scottish monarchs and their queens from the commonly accepted type, which is visible in such works as the Workman MSS. of the Lyon Office and of the Advocates' Library, and in the Scottish armorial of the Lambeth Library, all of which are now exhibited. Many other interesting MSS., illuminated with heraldic decorations, are also shown, some fine examples being contributed by the Advocates' Library and from the Laing Collection in the Edinburgh University Library; while Lord Bute sends his thirteenth-century Murthly Book of Hours, including miniatures of the previous century, in one of which—the "Watching at the Sepulchre"—the shields of the Roman guards display heraldic charges, probably the first appearance of definitely heraldic bearings in Scottish art.

Scottish patents of arms are far rarer than English documents of the like nature; and the earliest that have been secured for the exhibition are the grants of arms to Sir James Balfour of Pittendrich, so well known for his connexion with the murder of Darnley and other tragic deeds of Queen Mary's days, and to John Maxwell, Lord Herries, the devoted adherent of the same queen—the former dated 1566, the latter in the next year. These are followed by various seventeenth-century grants and confirmations, most of them by the Lyon King, Sir Charles Areskine of Cambo, including the confirmation of the arms of Sir James Dalrymple, afterwards Viscount Stair, and author of the *Institutes*. The English grants open with one of the very earliest and most beautiful of known examples, the grant to the Tallow Chandlers' Company of London, dated 1454, supplemented by their grant of supporters, issued in 1602; and a particularly fine series of eight grants, ranging from the sixteenth to the beginning of the eighteenth century, is lent by Mr. F. A. Crisp.

Two important Scottish family-trees figure

prominently in the exhibition—the very elaborate Douglas tree, lent by Lord Home, and the "Glenorchy" tree of the Campbells, a signed work by Jamesone of Aberdeen, lent by the Marquess of Breadalbane.

A typical and representative collection of casts of Scottish seals has been selected by Dr. Dickson, of the Register House, and a similar series of English seals is lent by the Society of Antiquaries, London. Among original impressions may be named those of the exquisite thirteenth century seals of the Count of Gueldre and his wife, the widow of a son of Alexander III. of Scotland; and the original protest of the Bohemian nobles against the burning of Huss and Jerome of Prague, 1415, with nearly a hundred seals appended, lent by the Edinburgh university; while the metal matrices include the gold seal of Joan Beaufort, queen of James I. of Scotland, the bronze seal of William, Lord of Douglas, son of "the good Sir James," and that of William, Bishop of Kildare, 1432.

The few surviving examples of early Scottish heraldic glass are well represented in the exhibition, in some cases by the actual examples, but more commonly by coloured drawings, among which may be specified admirable full-sized copies, by Mr. W. Graham Boss, of the heraldic windows in the Magdalene Chapel, Edinburgh, almost a unique example of pre-Reformation glass in Scotland. The shields that appear in the Trinity College altar-piece, now in Holyrood—probably the work of Hugo Vander Goes, who designed the heraldic decorations for the wedding of Charles of Burgundy and Margaret of York at Bruges in 1468, and among the most decorative examples of heraldic art in Scotland—are also represented in particularly faithful and spirited full-sized copies in oils. The exterior heraldic sculptures of old Scottish mansions and castles are recorded in an extensive series of drawings by Mr. T. Ross, Mr. R. Brydall, and others. Mr. T. Bonnar sends a series of water-colours of interior panel decorations of a similar nature; and some fine wood-carvings of arms are contributed by the University of Aberdeen, Sir Noel Paton, and Mr. A. Heiton. The Lord Chamberlain exhibits a series of the jewels and decorations of the various English orders. South Kensington has lent delicate examples of mediæval heraldic embroidery; and from the Museum of Science and Art come several noble pieces of Hispano-Moresque ware with arms, and also an interesting series of rubbings from brasses, mainly English, while similar transcripts of the few heraldic brasses that still exist in Scotland are lent by local contributors.

The smaller of the rooms devoted to the exhibition contains a series of coloured reproductions from the armorials of Zürich, the armorial de Gelre, the Grunenberg armorial of Constance, and the equestrian armorial in the Arsenal Library in Paris; a series of about a hundred engraved portraits of heralds from the collection of Mr. Vicars, of Dublin, a liberal contributor to the exhibition; a curious collection of heraldic playing cards, of various European nationalities, lent by Mr. G. Clulow; and several interesting cases of heraldic bindings, lent by Lord Stair, the Lord Justice General, Sir John Stirling Maxwell, Sir William Fettes Douglas, and others. J. M. GRAY.

THE SEASON'S WORK OF THE EGYPT EXPLORATION FUND.

1.

THE TOMBS OF BENI HASAN.

THE following is Mr. Newberry's summary of the work done under his superintendence at Beni Hasan, and of the results obtained:

"Copies of all the inscriptions in the twelve in-

scribed tombs have been made. The wall-paintings in the tombs numbered 2, 14, 15, 17, 21, and 23 have been traced in outline; and facsimile drawings in colour have been executed by our special artist, Mr. M. W. Blackden, of some of the most interesting scenes, hieroglyphs, musical instruments, implements, &c. A large number of unpublished and hitherto unknown inscriptions have been brought to light. Among these are several of particular historical interest. One records that a certain Khnumhotep was installed as prince of Menat-Khufu by Amenemhat I.; this prince was undoubtedly the maternal grandfather of the celebrated Khnumhotep, the son of Nehera, whose magnificent tomb is the chief feature of interest at Beni Hasan. Another inscription gives the name and remarkable titles of the elder Khnumhotep's wife and the name of his mother. Several other inscriptions relating to the same powerful family have also been discovered; so that we can now trace its history through no less than five generations, from the time of Amenemhat I., through the reigns of Usertesen I. and Amenemhat II., to the sixth year of the reign of Usertesen II. The group of Semites in the tomb of Khnumhotep II. finds a parallel in that of his grandfather of the same name. The scene here represents seven persons being led by an Egyptian officer. Three of the seven figures are warriors with yellow skin, blue eyes (now turned to green), and thick and matted red hair, in which are stuck five or six ostrich feathers. They are clothed with red garments fringed at the bottom; in the right hand they carry ostrich feathers; in the left a curved club. The remaining four figures of the group represent women. They also are fair-skinned and blue-eyed, and have light brown or red hair. Two of them carry children in a basket slung over their shoulders, and two carry a red coloured monkey on their backs. These peculiarities point to their being Libyans. A facsimile of the group has been made by Mr. Blackden.

"I may add that I have found evidence which proves that the majority of the tombs in the Southern group (namely, the tombs of Baq', Kheti, Remushenta, Baqta I. and Baqta II.) date from the XIth and not the end of the XIIth Dynasty, as has been before generally supposed."

The harvest of small unpublished inscriptions is a very abundant one, and several corrections of the first importance have been made in the great inscriptions that have been already published many times. From every point of view Mr. Newberry is to be warmly congratulated on the results of his first venture in the field of exploration. His determination of the age of the Southern group at length makes it possible to trace the development of tomb architecture during the Middle Kingdom, from the Heracleopolite tombs at Siut down to those of the XIIIth dynasty at El Kab.

Mr. Fraser, who has been engaged in clearing and planning the tombs, has not yet arrived in England. He has obtained a large quantity of stone chisels, found scattered among the debris formed by the original excavation of the tombs.

Mr. Newberry is now preparing a complete publication of the scenes and texts accompanied by a full explanation. This letter will include transcriptions into Roman characters and translations. The examination of the Southern group will be completed next season.

F. LL. GRIFFITH.

NOTES ON ART AND ARCHAEOLOGY.

THE annual meeting of the Royal Archaeological Institute will take place at Edinburgh in the week between Tuesday, August 11, and Tuesday, August 18. Earl Percy is the president of the Institution; but the president of the meeting will be Sir Herbert Maxwell, and the members of the council of the Society of Antiquaries of Scotland will act as a local committee. Among the vice-presidents are the Hon. Hew H. Dalrymple, Archbishop Eyre, Gen. Sir Murdoch Smith, Dr. Cameron Lees,

and Mr. J. Balfour Paul, Lyon King of Arms. Mr. John Evans, president of the Society of Antiquaries, will preside over the antiquarian section; the Bishop of Carlisle over the architectural section; and Dr. T. Hodgkin over the historical section. The sectional evening meetings, at which papers will be read and discussion invited, are to be held in the rooms of the National Portrait Gallery. Among the places to be visited during the week are the Royal Palace of Holyrood, the Castle of Edinburgh, Stirling Castle, Dunblane Cathedral, Linlithgow Palace, St. Andrews, Dunfermline, Rosslyn Chapel and Castle, Borthwick Tower, Crichton, and Hawthornden; a day will be devoted to the caves of Fife, and another to the Roman wall, near Glasgow.

ON Wednesday the Mayor of Nottingham formally opened the collection of antiquities which were discovered by Lord Savile in the course of his excavation of the temple of Diana at Nemi, and which have now been presented by him to the public museum in Nottingham Castle. Probably such a representative collection, from a single site, does not exist elsewhere in England, apart from the British Museum. One of its special features is the large number of votive offerings, many of them of a very crude character, but some highly artistic. There are also numerous sculptured fragments, personal ornaments, domestic and sacrificial utensils, inscriptions, and a long series of coins, from the *æs rude* upwards. An excellent Catalogue has been compiled by Mr. G. Harry Wallis, curator of the museum, to which Lord Savile has himself prefixed an introduction, giving an account of his excavations and of the archaeological importance of the results. With reference to a certain archaic inscription with the name "Diana," we would suggest that "Greek" (on p. 9, l. 9) is a misprint for "Latin" (see p. 45).

THE weekly review, *L'Art dans les Deux Mondes*, which was founded last November as the organ of the Impressionist school, has somewhat suddenly ceased to appear. The freshness of its articles, and the excellence of some of its illustrations, have apparently failed to keep it alive in the face of the fierce competition that exists in Paris.

THE municipal council at Paris has authorised the erection of a statue to Balzac in the Place du Palais Royal.

THE STAGE.

"HUSBANDS AND WIVES."

NOTWITHSTANDING the disadvantage of a second act—of a middle act—not so strong, dramatically speaking, as it ought to be, the play of "Husbands and Wives," by Mr. F. C. Philips and Mr. Percy Fendall, at the Comedy Theatre, is, frankly, a success; which is perhaps the more remarkable since, in saying that it has a not quite adequate second act, we really have not mentioned the only disadvantage under which it labours. And having made the charge, we must, in some sense, prove it. Well, then, "Husbands and Wives" is one of those farcical comedies which are denied the fascination of the *à propos*. It is no large movement of the moment—no very widespread fad—that is satirised in its scenes. What is satirised is the attitude of mind of the wholly unattractive and the unconvincing, of those who need not be seriously considered, of visionary prudes and emas-

culate philanthropists—it is their attitude of mind on the marriage question, on what is narrowly called "morality," on the relations of men and women in fine, which is the subject of the two hours' traffic of the stage at the Comedy Theatre. This attitude of mind exists, but it is not important. There will, of course, always be some people who will be willing to hold that the wisdom of the world is somehow concentrated upon angular and self-assertive women—women whose noisy inexperience suffers them to dictate where they may, but can never permit them to charm. But to the end of time, fortunately, the number of people will be very limited who are prepared to believe in the plenary inspiration of the ungainly. The sagacity of the excessively ill-informed—of those who, for the most part, only skirt life—will not long or much impose upon the world. Hence "Husbands and Wives"—with its association of silly women bent upon asserting their sex's power of government and the inferiority of men—has, in truth, no great subject. Nevertheless, it manages, thanks to the humour of its writers and the vivacity of its actors, to entertain greatly. A career at the worst only a little less prosperous than that of "Jane," at the same playhouse, is in store for it.

Yes, it is acted happily and briskly, with a certain English directness and obviousness—not at all with the subtlety, with the delicate, the just-perceived intention, which distinguishes a French performance of a piece of this sort. Compare Miss Lottie Venne with Mme. Chaumont, for instance. The art of Mme. Chaumont is by no means infinite; the quickly reached limits of her physique forbid it to be so; but it has a variety which Miss Venne's is without—Miss Venne whom we admire for her cheerfulness and good humour, for the pleasant acidulation which she puts into all her words. She plays to her audience in what is called the "English" fashion; but, gracious goodness! does not Mme. Chaumont do so too! Miss Venne, at all events, holds the stage. She plays with authority, and people are merrier when she is before the footlights. The lady, we ought to add, is not herself a representative of the austere association of womankind which the piece satirises. She is a youthful widow—a very temporary widow—sunny and tolerant. Mr. George Giddens and Mr. W. F. Hawtreys—especially perhaps the former, who has the better part—give a great deal of character, and all the naturalness of which farcical comedy is capable, to the *rôles* of two gentlemen who, in time past, have been a little hen-pecked—nay, are hen-pecked still in the first act of the piece, but who, with more or less courage, prepare to assert themselves, and do effectually assert themselves as the piece proceeds. The comedy of both these gentlemen is kept within bounds—as much the unctuous comedy of Mr. Giddens as the drier comedy of Mr. Hawtreys. The men are all good: even the players of the smallest parts—the waiters, for instance, never so subdued of manner as when a high old time is in prospect for their betters; never so solemn and so meditative as when they lay upon the supper-table the just

opened bottles of a festive amber drink. From their faces, they might be engaged, at the moment, with the *Pensées* of Pascal. But the only remaining actor who needs to be specially mentioned is Mr. Charles Brookfield, whose comedy as Sir George Muddle—a metropolitan police magistrate of most humane temperament, richly endowed with the capacity to appreciate attractive witnesses—is altogether excellent. On Miss Venne we have pronounced already. No small part of the success of the piece belongs to her, and something of the success is due too to the well-devised severity of Miss Vane Featherston—who, like Miss Ada Murray, exemplifies a *rigidité de mœurs* which almost passes belief—and to Miss Kenward and Miss Ethel Matthews, each, in her own way, engaging and helpful to a piece which will run into next year—next year, unquestionably, so merry and acceptable is it and its interpretation, whatever be its faults.

FREDERICK WEDMORE.

MUSIC.

MUSIC OF THE WEEK.

ON Tuesday Verdi's "Aida" was produced at Covent Garden with Mme. Nordica in the title *rôle*; and she gave a good, though not ideal, rendering of her part. Mlle. Guercia (Amneris) has a fine voice, and considerable dramatic power. Signor Ravelli was an earnest Radamès, and M. Devoyod an excellent Amonasro. The *mise en scène* was good, but the trumpets on the stage in the triumphal entry were much out of tune. Signor Bevignani was the conductor. Wednesday evening was again devoted to the Italian composer. After one or two unavoidable postponements, Mr. Augustus Harris was at last able to produce "Otello." The performance was a brilliant one. Mme. Albani was in excellent voice, and, as is her wont, threw herself thoroughly into her part (Desdemona). M. J. de Reszke, as Otello, sang exceedingly well, but his impersonation of the Moor lacked the fierce earnestness displayed by Signor Tamagno two years ago at the Lyceum Theatre. M. Maurel was again the Iago, and again proved the most striking personage of the drama. "Iago," indeed, would be a more suitable name for the opera. We wrote at length about the work in 1889. It is full of interest, and undeniably a wonderful achievement for the veteran composer who wrote his first opera more than half a century ago. There are fine dramatic moments in it, effective contrasts, and striking orchestration. The work is conceived in a Wagnerian spirit, although the character of the music is purely Veridian. It was a pity that neither M. Maurel nor M. J. de Reszke was able to resist the encore. As great artists, they might have followed the composer in his serious attempt to give a music-drama rather than an Italian opera; for in the former encores are insufferable. The chorus sang exceedingly well. Signor Mancinelli conducted with much ability.

Miss Liza Lehmann gave a vocal recital last Friday week at Princes' Hall, when the programme was one of great interest and variety. On this artist's singing there is no need to dwell; she not only sings with charm and refinement, but shows much discretion in the choice of her songs. She obtained her chief success in a pleasing old English melody set to Moore's "When love is kind." Mr. Plunket Greene sang with much effect Lully's quaint and expressive "Bois épais"; but still more

interesting was his rendering of three old Hungarian melodies arranged by F. Corbay. The music is fresh and characteristic, and the pianoforte accompaniments are exceedingly clever. The third, "Shepherd, see thy horse's foaming mane," was vociferously encored. Herr Von zur Mühlen sang the "Liebeslied" from the "Walküre" with intelligence and passion, but a trifle with too much sentiment; and he was here to advantage in Massenet's "Le sais-tu?" There were also some vocal duets, and altogether the concert proved successful.

M. Paderewski gave a Chopin recital at St. James's Hall on Saturday afternoon. Since the Rubinstein recitals no pianist has ever drawn such a large audience. The programme was a long one, and included the grand Sonata in B flat minor. Of the first movement the pianist gave a really imposing rendering. The Scherzo was good, but less striking; and the lovely melody of the "Piu Lento" had not the true ring about it. The same thing was noticeable in the Trio of the Funeral March. The "Finale" was taken at a prodigious rate; the technique was very fine, yet M. Paderewski does not produce the weird-like effect which Rubinstein obtains by a skilful use of both pedals. In the Ballade in A flat there was a tendency to emphasise the sentimental side of Chopin's music. That is, indeed, the fault which we find in most of the pianist's readings. There are exceptions, but he often makes us feel that he is more occupied with the manner than with the matter. We are, of course, judging him by the highest standard; for the simple reason that he is an artist of immense ability. But with regard to Chopin's music the interpretations of Bülow, Rubinstein, and Pachmann have made one somewhat exacting. M. Paderewski's renderings are clever, brilliant, effective, but not in every case ideal. He was much applauded, and gave some encores.

At the eighth Richter concert on Monday evening, the "Charfreitags-Zauber," from "Parsifal," was performed; and only by this one excerpt was Wagner represented in the programme. Beethoven's "Coriolan" Overture was splendidly played, but the same master's "Ah! Perfido" suffered somewhat from the hard and rough singing of Mme. Katherine van Arnhem. Grieg's "Peer Gynt" Suite was indeed a novelty at these concerts; and it was curious to see the conductor, whose name is specially associated with the mighty music of Beethoven and Wagner, wielding his baton to the delicate and fantastic strains of the Scandinavian composer. The first three movements were well rendered, but one missed the peculiarly romantic effects of tone and time which Grieg knows so well how to produce from his orchestra with his own music. The finale of the Suite was given with extraordinary spirit, and was loudly applauded, but Dr. Richter wisely declined the encore. The concert concluded with Schumann's Symphony in E flat, but the performance was not of the best: the Scherzo, however, was rendered with finish and charm.

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IT may be held an impertinence, if not an arrogance, on the part of a writer, that he should dream of reviewing a book of special and recondite learning, unless he be versed in its particular kind of study. Here is a book, written by the Oxford professor of Celtic: thoroughly to estimate it, a critic must be a student, if not a master, of many sciences—of philology, anthropology, archaeology, palaeography, history; he must be learned in the Celtic tongues, and in all forms of tradition, myth, and folk lore; he requires a familiarity with the early language and literature of France, with mediæval Latin, with Anglo-Saxon; if he be something of a numismatologist and epigraphist, so much the better. And, since many of these sciences and studies are of comparatively recent growth, he must keep in contact with the numerous theories of the day. If you are not such a man, so certain people say, confine yourself to talking about Shelley's first wife, and Mr. Austin Dobson's last ballade. So there appears, and daily deepens, a division between learning and literature, disastrous to both. And yet it would seem that there is a middle way between these two extremes. Let us illustrate it by two examples: M. Renan is not a Celtic specialist; Matthew Arnold was a specialist in nothing; yet the essays and lectures of those two men, upon things Celtic, have done an immense service to the cause of Celtic scholarship. Any Celtic scholar can detect mistakes in their work; but nothing has more impressed upon the general mind the importance of Celtic studies than these graceful and enchanting reflections. It must always be the specialist who decides questions of actual fact; but there should always be the accomplished scholar, who, without special knowledge, may be trusted to speak upon the ascertained results of the specialist, and so to set difficult and recondite studies in living relation to general literature and culture. A man, who has been well educated according to the general standard, need not be frightened away from such a book as this, nor even from books far less attractive, far more intricate; if his mind be well disciplined, his intellectual interests vigorous, his love of knowledge sincere, he can do more than tell us, in an affected jargon, that this poet is exquisite, and that poet is supreme. No one wishes him to set up pretensions to great learning; but he should recognise that from learning and from knowledge

comes that power of appreciation which gives its value to a lettered life. To be shut out from all scientific knowledge, and to exist upon a thin diet of impressions, appears to be the choice of most young "men of letters" at the present time. But such is the power upon the mind of discipline and of education, that no true knowledge can remain in the mind as so much barren stuff: it must influence the mind in a thousand ways. You will write your triolets with greater beauty of form and charm of manner, when you have made your own something from all that vast treasure of knowledge open to you.

Taking Prof. Rhys's book from this point of view, not criticising its assertions, but appreciating its general value, a very labyrinth confronts us. But Prof. Rhys has the rare virtue of lucidity: he leads us straight to the goal, through a profusion of obscure passages and ways, never tiring us, and never confusing us. Yet he has no weak condescension to the general reader; it is a book full of special erudition and research. This is as it should be. In any professor we look for rigorous and scientific accuracy, but in a Celtic professor we look for other virtues also. Those who miss the charm of his work, who find in it merely the terrors of abstruse science, can have little imagination and no humour. Scientific it is; dull and repellent it certainly is not. Reading it, we experience all the excitement and ardour of the chase, as we follow these dim heroes of romance, and ghosts of mythology, and shadows of legend. Thoroughly to comprehend Prof. Rhys, in his Arthurian studies, a knowledge of his Hilbert Lectures is indispensable, together with that general idea of Celtic British history, furnished by his small book upon the subject. There are certain variations between them: for example, the treatment of Conchobar; but the main positions are the same in all these works. Naturally, the person of Arthur himself interests us most; and, before approaching Prof. Rhys's conclusions, let us consider a little the traditional ideas of the great king. What was held concerning him when Justice Shallow "was Sir Dagonet in Arthur's show"; or when Skelton read "of Arthur's round table, with his knights commendable, and Dame Gaynour hys quene, was somewhat wanton I wene"; or when Hawes said of him and his knights, that "in royall bokes and gestes historiall, their fame is knownen, right hye tryumphall"; or when Carew, in that gorgeous masque of Inigo's invention, addressed Charles and Henrietta with "we bring Prince Arthur, or the brave St. George himself, great Queen, to you; you'll soon discern him; and we have a guy, a beavis, or some true round-table knight, as ever fought for lady, to each beauty brought"; or when Blount, in that rare seventeenth century *Glossographia*, defines "Arthur" thus:

"a Latin name in *Juvenal*, drawn from the goodly fixed star *Arcturus*, and that from *Arctus*, is the Bear, as *Ursicinus* among the *Romans*. The famous *Arthur* made this name renowned among the *Britains*. *Cam*. But why may not *Arthure* be rather a *British* word composed of *Arth*, which signifies a *Bear*; and *gwr*, signifying a man, *Vir*? So *Arthur*, quasi

a man that for his strength and terror may be called, or is like, a *Bear*."

This last passage shows a commendable desire to get at the truth philological, as does a passage of Daniel on behalf of truth historical. That "well-languaged" favourite of Wordsworth tells the traditional story of "that huge dumb heap" brought from Africa to Ireland, by the devil, in one night, and thence "from giants' hands redeemed by Merlin's slight" and set up "near Ambri" in memory of the British massacre by Hengist. And he pathetically asks, "but is antiquity so great a liar?" concluding rightly enough, that not antiquity, but credulity, is responsible for traditional fictions. It would be interesting to compile an account of the beliefs held by learned men, upon early British history, from Chaucer to Dryden; to know what was Milton's view of the matter, more clearly than his brief sketch shows it us; to know what King James really thought, when he warned Prince Henry not to "leave the seed of division among his posterity; as befell to this Ile, by the division and assignment thereof, to the three sonnes of *Brutus*, *Loerine*, *Albanact*, and *Camber*."

Prof. Rhys holds, as historically probable, that Arthur was *Comes Britanniae*, the highest officer in the island, after the departure of the Romans, so that in "the Emperor Arthur," his usual title in Welsh literature, "we have a remnant of our insular history." Mythologically, Arthur is a culture hero of the familiar type. But here we see the complexity of these investigations; of those necessary processes, identification, equation, localisation. How much of a given story is distorted history? What does it owe to early Latin chronicles and their prepossessions? How far is it tinged with romantic colours from France? How far does it represent, or misrepresent, a primitive Celtic myth? How can that myth be grouped, compared, correlated, with other myths of other mythologies? And what does it lead us to infer, far back among the obscure places of anthropology? No light task, this; but in each of Prof. Rhys's sixteen chapters we advance towards solutions of these questions. Only the specialist may venture, as I have said, to criticise; but an "outsider" may be allowed to make a few remarks illustrating the general interest of the book.

In his most fascinating chapter upon the Isles of the Dead, Prof. Rhys does not quote those strange lines of Claudian *In Rufinum*, I., 123-128 — a passage discussed by Addison:

"Est locus, extremum qua pauidit Gallia littus
Oceanî prætentus aquis, ubi fertur Ulysses
Sanguine libato populum movisse silentem.
Illic umbrarum tenui stridore volantum
Flebilis auditur questus: simulacra colunt
Pallida defunctasque vident migrare figuras."

Upon this passage, Gesner has a long note in which he quotes the "fabula de litoris Gallici incolis piscatoribus Francorum imperio subjectis, trajicere animas e Gallia in Britanniam consuetis, quam refert Tzetzes ad Lycophr. 1200." He gives the Greek at length, adding that the account is "omnibus prope verbis contractam ex narratione Procopii." And he concludes by suggesting that the purgatories of St. Patrick and of

St. Brandan were hence derived. Hettenger gives a list of some nine such visions of hell, mostly earlier in date than Dante, and many of them clearly derived from or suggested by heathen legend. Mr. Keary, in his recent book upon the Viking Age, draws out the likeness in feature of all such Christian stories to those of heathen mythology. The same writer, speaking of the "Elysian Fields of the North," by their name of the Glittering Fields, *Glaesirveilir*, remarks that "this name answers, more or less, to the glass mountain of our fairy tales. It was a Celtic belief also." This helps to force upon us the belief that in "Glastonbury" we have, as so many scholars have thought, the same idea. It is curious to see that Prof. Rhys quotes a passage of Plutarch, *De Defectu Oraculorum*, to illustrate the ancient belief in Western Isles of the Dead, sometimes represented by our islands; since the same passage was quoted, two centuries ago, by Dr. Henry More, the Platonist and Cartesian, in his *Immortality of the Soul*, to prove that after death the soul of man either rose from its "aerial vehicle" to an aetherial, or fell from it to a terrestrial. What will the passage be quoted to prove two centuries hence? Another attractive question is the character of Urien, Lord of the Evening. Whence was derived the fantastic mediæval conception of Sir Urien, the Devil in his most lecherous and vulgar form? We all remember him in the *Walpurgisnacht*: "Dort sammelt sich der grosse Hauf, Herr Urien sitzt oben auf." It is possible that Blake, whose knowledge of Celtic things was rather strange, derived from some stray hint of Urogen or Urien the idea of his Urizen, whose attributes are precisely those assigned to Urien in Welsh mythology. How far back, again, can be traced that story of Guinevere, alluded to in the *Paradiso*, where Beatrice, "Ridendo, parve quella che tossio Al primo fallo scritto di Ginevra"? Is there any reference to the story, discoverable in Welsh, and earlier than the French and Malory versions?

But we might go on in this desultory way for ever, to the just irritation of scholars. I have but set down these rough notes to show that this kind of book may be partially enjoyed by one entirely without special scholarship. M. Gaston Paris and Dr. Zimmer, to name but two abroad; some six or eight scholars at home; these will give to this book a proper consideration. Dr. Gaster, also, will have to reckon with it in establishing his strange Arthurian theory. But there is no "man of letters" who may not read it with profit and delight. "There is human nature," says Mr. George Meredith, "and there is Welsh nature;" but Prof. Rhys writes in no spirit of carping patriotism. He will not allow much weight to Teutonic influence in English literature. How we rejoice! How Matthew Arnold would have rejoiced to hear it! But, "whatever preponderancy may be found in this work to the side of the Welsh," to quote Warrington's preface to his "History of Wales," it is a fair and estimable preference. "There can be no greater entertainment than to compare the rude Celtic simplicity with modern refinement." Had Goldsmith

read this book he might have modified that comparison.

We cannot conclude without expressing a wish that Prof. Rhys, or some other Celtic scholar of equal power, would give us a *Corpus Poeticum Occidentale*. At present, ordinary readers are somewhat at a loss. Then, to quote Blake's slightly grotesque eloquence, we should see

"those naked heroes in the Welsh mountains—they are there now. Gray saw them in the person of his Bard on Snowdon; there they dwell in naked simplicity; happy is he who can see and converse with them above the shadows of generation and death."

We cannot all be mystics; but we can all be reverent lovers of antiquity and of beauty. And scientific knowledge cannot destroy the poetry of the past; rather it increases our true sense of that poetry, to study such books as this by the Oxford professor of Celtic. Prose writer, philologist, man of science, though he be, we may apply to him, as to the best among his colleagues on Celtic scholarship, that great apostrophe of Lander:

"Lord of the Celtic dells!
Where Clwyd listens, as his minstrel tells
Of Arthur, or Pendragon."

It is but the ignorant who will laugh; certainly not the poets.

LIONEL JOHNSON.

Life of Jane Welsh Carlyle. By Mrs. Alexander Ireland. (Chatto & Windus.)

FROM one point of view this book is unquestionably disappointing. It supplies no fresh information of the first importance relating to the married life of the Carlyles; and, of course, it may be argued that no addition should be made to the overflowing and embittered literature of this subject, unless it contains such information. At the same time no formal memoir of Mrs. Carlyle has, up till now, been published; and she certainly deserved to have such a tribute paid to her memory, even although she has been portrayed in a host of attitudes, in the *Reminiscences*, in Mr. Froude's biography of her husband, and in the various volumes of her Correspondence which have been published, and of which Mr. Ritchie's *Early Letters* are the pleasantest reading. Besides, Mrs. Ireland has a special object in view:

"to echo from my heart the opinions of those who were privileged to know Jane Welsh Carlyle—those whose eyes were open to her deep isolated nature, her shining gifts, her unique charm, and her life of pain."

A new study of a tolerably familiar subject is always justified by success.

Ample justification is supplied in the present instance. Mrs. Ireland does not disguise the weaknesses of her heroine—"when provoked, she showed a thoroughly unamiable side of her nature, and her words cut like knives"—and, unlike the majority of Mrs. Carlyle's champions, she does not think it necessary to dilate upon the "selfishness" or even the bearishness of Mrs. Carlyle's husband. She puts in a nutshell, indeed, the whole story of the temporary difference between the two when she says—

"Had he but shown sign of recognition, had

he manifested some of the 'small sweet courtesies of life,' all had been well,"

and

"his sensitive and highly strung wife, who passionately longed for notice with that inborn longing which is the very root of some women's nature was left constantly unsatisfied."

In plain words, Mrs. Carlyle—who, with her eyes wide open, entered into a union with a man who declared that he must be master in his own house, and of whom she herself said before marriage that he had "a towering intellect to command me, and a spirit of fire to be the guiding star of my life"—fretted and sought the refuge of silent, if not sullen, discontent, because her husband did not show her some of those small "attentions" which pass for chivalries in What-is-called-Society. One cannot but be grateful to Mrs. Ireland for reducing the mountain of Carlyle's ill-treatment of his wife to his neglect of the "small sweet courtesies of life." At the same time, would not Mrs. Carlyle have acted more wisely, more nobly, and more in accordance with the views she held when she ventured on marriage, had she remonstrated with Carlyle himself on his unconscious unkindness, instead of nursing her wrath to keep it warm for such female correspondents as Mrs. Russell, of Thornhill? On reading once more the story of the estrangement between the Carlyles in connexion with the first Lady Ashburton, one thinks of nothing but the almost grotesque unreality of that estrangement. Mrs. Ireland not only takes a moderate and sensible view of this and other differences between the Carlyles, but she disposes of a great deal of the nonsense which has been written, for which Mr. Froude is largely responsible, about the enormous sacrifice made by the daughter of a doctor in a small Scotch town in marrying a man of letters, who happened to be the son of a small Scotch farmer.

"We must always remember," she says, "that although, in one sense, Miss Welsh belonged to a superior class, and was accustomed to refinement and elegance of which the Carlyle family never dreamed, she yet received a certain promotion in marrying Thomas Carlyle, since his literary powers opened to her a far higher sphere of society than she could have entered as the wife of a man in such a position as her father had occupied—higher, indeed, than could easily have fallen to her lot through the acceptance of any suitor she had, or was likely to have had. And though her grace and brilliant gifts made her an addition to the best society, it must be doubted whether, save as Mrs. Carlyle, she would have had the opportunity of meeting constantly with the most intellectual and cultivated people in London."

Mrs. Ireland's volume is chiefly valuable because it is the best balanced and most authoritative study of Mrs. Carlyle that has yet been published. Some of its minor excellences may be noticed. Nothing could be more elaborate than the account Mrs. Ireland gives of the Welsh ancestry. She calculates to a nicety—if not to a fault—how much there was of Knox, of Wallace, and of gipsy, blood in Mrs. Carlyle's veins. Then no more detailed description has ever before been

given of Mrs. Carlyle's pre-nuptial love affairs. Mrs. Ireland publishes some letters of Mrs. Carlyle to Mrs. Dinning (the "Grace Ronnie" of the old Haddington days), Miss Jewsbury, and Mr. Henry Larkin, that have never before appeared. The letters to Mrs. Dinning show their author at her best and kindest, but are not otherwise remarkable. Finally, Mrs. Ireland writes brightly, carefully, and sympathetically. She is too effusive, however—too fond of bursting out into adjectives like "brilliant," "dainty," and "gifted"—when speaking of her favourite. No doubt her enthusiasm is excusable; she writes as a woman of a woman. None the less is the gushing and redundant expression of that enthusiasm a blot on an otherwise good book.

WILLIAM WALLACE.

War. By Col. F. Maurice. (Maemillans.)

THIS is a republication, with some additions, of the article on "War" in the *Encyclopædia Britannica*. Every competent judge will agree with Lord Wolseley that the volume deserves very high praise, for it is a philosophic essay and an excellent handbook. Col. Maurice, indeed, has not had space to illustrate the important lessons he teaches by the examination of memorable campaigns—the best way to learn the facts of war; and his style is somewhat involved and obscure. But he has admirably described the characteristics and the evolution of the military art; he has shown that, while it embodies permanent truths and retains features that never vary, it is usually in a state of progressive change; and he has pointed out how it constantly tends to come under new and little-known conditions, which it is absolutely necessary to understand and master, especially in this age of material invention. From these considerations he deduces precepts of the gravest practical and present moment, and illustrated by examples necessarily few, but always apposite and deserving study, which require the careful attention of chiefs of armies, and, indeed, of every thoughtful and earnest officer. This philosophy of the art, to use the expression, is followed by a dissertation, of real value, on the strategy and tactics of modern war, dealing chiefly on the experiences of 1870, but with a reference to what has occurred since, and to the probabilities of the coming time; and the work ends with a useful chapter, not so profound as it might have been, on military history and its teaching, and with a good selection of historical works on war.

The keynote of Colonel Maurice's book is that war is essentially a progressive art, at least while the estate of man improves. Like all arts, it depends on human genius and power; and these determine its products in their higher aspects. The exploits of Hannibal shine out, like monuments of grandeur, through the night of time; the campaigns of Napoleon are as distinctive as the masterpieces of Shakspeare or Raphael. But the poet has to deal with scarcely changing words; the painter and sculptor with colours and marble; it is the

peculiarity of the warrior that he must adapt his efforts to material conditions which vary immensely. Moltke was not a Hannibal or a Napoleon; but the army of Hannibal could not contend with an army of the days of Napoleon; the army which won the great fight of Austerlitz would have been annihilated by the army which won at Gravelotte. In considering the art, therefore, we must bear in mind that it may be transformed by new conditions of a material kind, which constantly change; and this is a cardinal fact to be grasped by the soldier. Colonel Maurice, we think, might have dwelt on the circumstance that this phenomenon is by no means novel; and that in all ages it has been one of the secrets of the success in war of illustrious chiefs that they have understood how new material conditions may affect their work and determine its character. It is believed that Hannibal would not have crossed the Alps had he not possessed an explosive akin to dynamite. The discovery of gunpowder, as everyone knows, transformed the whole warfare of the Middle Ages. So, too, the growing numbers and power of infantry enabled Turenne to make his wars of marches, as distinguished from previous wars of sieges—a revolution of extreme importance; so the progress of husbandry and the multiplication of roads, which had taken place since the days of Frederick, appreciated by Napoleon with perfect insight, were among the causes of the great victories of his youth. In the same way the sagacious and full perception of the changes wrought in the nature of war by the material inventions of the last half century explains a great deal of the success of Moltke, and of the German armies in 1870-1.

So long, therefore, as civilisation is growing, war will certainly be a progressive art, largely affected by changing material conditions. How greatly these conditions, as they are due to the inventions of the last fifty years and to other causes of a material kind, have influenced tactics, is fully recognised: they have wrought a revolution in this sphere of the art, on which we shall say a word afterwards. It has been said, however, that they have had no effect on strategy—that is, on the great combinations, on the theatre of war, which guide armies and lead up to battles; and it is undoubtedly true that these will always mainly depend on the faculties of the chiefs in command. But it is not the less certain that material facts have, in all ages, affected strategy, and have specially affected it of late years; and the military student should keep this fully in view. Colonel Maurice's argument on this head is one of the most valuable parts of his work; and we would select it for special praise, if we differ from him in some particulars. We can only refer to a few of the instances in which recent material conditions have told on strategy. The growth of population and conscription have trebled and quadrupled the size of armies; and as no single general can lead a great modern army, there must be more independence of separate commands than ever has been the case formerly. Again,

railways have made the whole system of supplies and transport infinitely more effective than was thought possible, say, in the Crimean war; and military operations have become more rapid, more ample, and even, perhaps, more decisive than was usual in the days of Napoleon. So, too, material conditions have told on strategy even in its manoeuvres and peculiar methods; the strategic movements of a preceding age may have different results, in some respects, if copied and undertaken in our own. For example, the telegraph and the communication it may establish between converging armies made the invasion of Bohemia in 1866 less perilous than it was in 1756-7, though Moltke's strategy cannot be deemed admirable. Again, the value of interior lines, as was seen even in the campaign of 1813, in operating against divided enemies may be less important than it was of old. An army of 300,000 men will be less formidable in this position to two armies of 150,000 each, than an army of 60,000 to two of 30,000. So too, railways, we think, would make a sudden invasion like that of Napoleon in 1815 most difficult against superior forces; and the telegraph, as Colonel Maurice observes, has rendered stratagems and surprises in war much less easy than in the first part of the century. We can hardly conceive how a chief of our time could conduct a campaign like that of Maréngo.

We can only glance at the account, in this work, of the strategy and tactics of modern war; it is well considered and really practical. If strategy has undergone changes, it does not vary in its essential principles. These are in accord with the nature of things, and spring out of the faculties of man; and whatever the conditions, they will always apply. The chief of these principles is that you should always bring superior force to the decisive point; but the means to accomplish this end are of many kinds. You can aim at crushing your enemy in pitched battles; or you can attempt to gather on his flank and rear, or to compel him to fight in a bad position; or you can strike at his communications, and thus deprive his army of military power and efficiency. How to accomplish these and other results has always been a general's object; and probably, in the case of the huge armies of our day, blows at the communications will be most destructive. We pass to the sphere of modern tactics; and here we have to consider many new facts, and to search for principles to be deduced from them. The range and efficacy of rifled guns and small arms have made the infantry formations of the past obsolete; you will never again see attacks in close columns or lines. But infantry tactics are not the less an art; and these depend upon the twofold circumstance, that the footman of our time is more intelligent and self-reliant than his predecessors, and that extended order is the only chance of avoiding the frightful effects of the firearms of our day. Discipline that will make the soldier ready and bold but as obedient to command as of old, and not mechanical drill, is what is now required; and the best formations for attack seem to be small

groups of men, continually supported by groups in reserve, that can move in rapid order, and make the best use of their arms. As for cavalry, its power may have perhaps increased. Certainly, it cannot attack unbroken foot, given time to fire and to see the horsemen; but, in the case of the great armies of the time, it may have grand opportunities to fall on an enemy, from under cover or from folds in the ground; and mounted infantry, though a different arm, is also one that may be very effective. The arm of artillery should be more than ever trained to throw a collected and accurate fire, and to prepare the battle for the attacking force, or in retreat to cover the infantry; but Napoleon's reserves of guns are things of the past, and as many batteries as possible should be pushed to the front. As to the combined action of the three arms, we can only refer to Col. Maurice's work for excellent and judicious remarks.

Col. Maurice, in concluding, has given us a chapter on military history and its use to the soldier. This is, we think, the least valuable part of his book. He has scarcely gone into the depths of the subject. Military history is, in a special way, a philosophy teaching by examples; and the art of war is not to be set out in a series of *a priori* rules, but is to be gathered from the exploits of great captains. Whatever may be the material conditions of warfare at any given period, there are certain controlling truths which transcend them; and as mind rules matter, and the faculties of man must always play an immense part in war, the achievements of the past are of supreme importance in the study of the noble profession of arms. We shall illustrate what we mean by two or three examples out of hundreds written on the face of history. The command of the sea may be decisive in war, whether its instruments be rude and weak, or perfect: it gave Rome her triumph in the Second Punic War, after Hannibal had brought her to the verge of ruin; it secured the allies success in the siege of Sebastopol. Again, many of the higher operations of war must remain precedents for all ages: certain methods of strategy may, perhaps, be more or less effective as time brings its changes; but the conflict on the Metaurus, some of the marches of Turenne, the manoeuvres that led to Marengo and Ulm, teach lessons of equal importance, at least, as those of the campaign of 1870-1. War, too, in its grandest facts, in its "divine side," to use Napoleon's expressive phrase, is essentially a contest between opposing leaders which brings out their moral and intellectual powers; and the play and action of these has, in most contests, had decisive effects on the ultimate issue. The campaigns of Moltke form no exception to a truth which has only seemed obscured because the German armies had an overwhelming superiority of force in 1870, and even in 1866, beyond mere numbers. For instance, had Turenne stood in the place of Benedek, we should scarcely have witnessed the day of Sadowa; had Napoleon held the staff of Bazaine, the army of the Rhine would not have been shut up ignominiously in Metz as if in a trap. The

history of war, therefore, as it illustrates truths universally applicable in every age, is of the very highest practical value; it is most significant that Napoleon recommends the soldier who seeks to master his art to study the campaigns of seven commanders, none of whom, excepting Frederick the Great, can be said to have led a modern army.

WILLIAM O'CONNOR MORRIS.

Lays of Country Home and Friends. By Ellen O'Leary. (Dublin: Sealy, Bryers & Walker.)

THIS unpretending little volume charms by its absolute simplicity and absence of literary artifice. Its author was Irish of the Irish; and these unstudied songs, coming straight from her heart, go straight to the heart of those to whom Ireland is more than a name. They are homely songs, sung with tears in the voice, artless in the best sense of the word, full of feeling, tender and deep, which seems to tremble into expression on the lips of the singer without a self-conscious phrase. The best of them should come to her countrymen and countrywomen scattered in strange lands as things rare of the soil, Irish shamrocks with the dew on them. The worst of them are at least unpretending verses, genuine of their kind. There is nothing here of the ornate simplicity of the cultured versemaker, or of that studied pathos which makes the reader feel a little after-taste of shame when he has been moved by it. There is rather something of that almost stern reticence of feeling which is characteristic of the best kind of Irish character. There are also quaint old-fashioned turns of expression, which would seem stiff and affected in any English writer, but which still live a belated life in Irish national poetry.

Miss O'Leary lived in the midst of that Fenian movement which failed in 1865; and many of her poems are the outcome of the emotions of this period of struggle, so full of hope and yet so hopeless. In these poems there are none of those rhetorical flourishes which we find in many of the patriotic effusions of her countrymen. There is little or nothing that a critic could take exception to on the score of bad taste. Whatever one may think of the movement itself, there can be now doubt as to Miss O'Leary's deep love of her country, and of the friends with whom she worked and suffered. At worst, the reader can but regret that she has the defects of her merits, that in some of her poems there are lines which make him wish that she had studied the art of versification a little more closely.

A few extracts will suffice to recommend the little book to those capable of feeling its simple charm.

Here is a little song on the death of a political prisoner in Millbank gaol.

"TO GOD AND IRELAND TRUE.

"I sit beside my darling's grave,
Who in the prison died,
And tho' my tears fall thick and fast,
I think of him with pride:
Ay, softly fall my tears like dew,
For one to God and Ireland true.

" 'I love my God o'er all,' he said,
'And then I love my land,
And next I love my Lily sweet,
Who pledged me her white hand;
To each—to all—I'm ever true,
To God—to Ireland, and to you.'

"No tender nurse his hard bed smoothed,
Or softly raised his head;
He fell asleep and woke in heaven,
Ere I knew that he was dead;
Yet why should I my darling rue?
He was to God and Ireland true.

"Oh! 'tis a glorious memory,
I'm prouder than a queen
To sit beside my hero's grave,
And think on what has been:
And oh, my darling, I am true
To God—to Ireland—and to you."

"A LEGEND OF TYRONE.

(The first and last stanzas are omitted.)

"Crouched round a bare hearth in hard, frosty weather,
Three lone helpless weans cling closely together;
Tangled those gold locks once bonnie and bright,
There's no one to fondle the baby to-night.

" 'My mammie I want; oh! my mammie I want!'—
The big tears stream down with a low wailing chaunt.

Sweet Eily's slight arms enfold the gold head;
'Poor weeny Willie, sure mammie is dead.'

" 'And daddie is crazy from drinking all day,
Come down, holy angels, and take us away!'—
Eily and Eddie keep kissing and crying—
Outside, the weird winds are sobbing and sighing.

"All in a moment the children are still,
Only a quick coo of gladness from Will.
The sheeling no longer seems empty or bare,
For, clothed in soft raiment, the mother stands there.

"They gather around her, they cling to her dress;
She rains down soft kisses for each shy caress;
Her light, loving touches, smooth out tangled locks,
And pressed to her bosom the baby she rocks.

"He lies in his cot, there's a fire on the hearth;
To Eily and Eddie 'tis heaven upon earth,
For mother's deft fingers have been everywhere,
She lulls them to rest in the low *suggan* chair.

"They gaze open-eyed, then the eyes gently close,
As petals fold into the heart of a rose,
But open soon again in awe, love, but not fear,
And fondly they murmur, 'Our mammie is here.'

"She lays them down softly, she wraps them around,
They lie in sweet slumbers, she starts at a sound!
The cock loudly crows, and the spirit's away—
The drunkard steals in at the dawning of day."

"A Mother's Lament," the song "Oh, I'm watching, oh, I'm watching," "My Dead," "Home to Carriglea," "Ireland's Dead," "God bless the Little Children," are all genuine poems of their kind, but too long to quote.

A photograph of Miss O'Leary fronts the title page; and there is an interesting introduction by Mr. T. W. Rolleston, giving some account of the Fenian movement in which she played her part.

J. TODHUNTER.

TWO COURTIER POETS OF HENRY VIII.

Deux Gentilshommes-Poètes de la Cour de Henry VIII. Par Edmond Bapst, Secrétaire d'Ambassade. (Paris: Plon.)

THIS is an important contribution to the literary history of England, and deserves all the more consideration at our hands as being the work of an industrious foreigner who has examined our old MSS. and state papers with a care and fulness not often

found in the researches of our own countrymen. M. Bapst, however, is anything but a mere Dryasdust. He is a most genuine lover of literature, and appears to take special delight in early English verse, of which he has culled and translated into his own language several exquisite specimens in the book before us. It is true these selections are almost all made with a biographical rather than with a literary purpose; but they are all the more enjoyable, because in this way their true significance becomes apparent. Thus, the double result of M. Bapst's labours is to exhibit some phases of court life in the days of Henry VIII., and to give additional relish to the poetry of the time.

But who are the two "gentilshommes poètes" here treated of? The two court poets of the period always named together are Wyatt and Surrey; they are supposed, though quite erroneously, to have been intimate friends; and, as no other two are so well known, the reader will probably suppose that they are the pair treated of in this volume. This, however, is not the case. Surrey is, indeed, the second of the two; but the first is Lord Rochford, the unhappy brother of Anne Boleyn, of whom, though he is included in Walpole's Royal and Noble Authors, very few Englishmen are aware that he was a poet at all.

It is a fact, however, as we know from good authorities, that he did write verses; only what verses he wrote it is not possible now to say. One poem, first printed in Tottel's Miscellany and commonly attributed to Wyatt, might fairly be ascribed to him on the testimony of Sir John Harington, but that Dr. Nott informs us he had seen the original of it signed by Sir T. Wyatt himself. M. Bapst, however, does not attach much credit to Dr. Nott's testimony in the matter; which is surely a little strange, seeing that the latter has actually given in his book a facsimile of Wyatt's handwriting from the MS. in which this poem occurs, and there are many other specimens with which it can be compared. So that, unless we suppose Wyatt to have put his signature to another man's composition, it is hard to doubt the authorship. Indeed, if we did so, we should almost be driven to the very bold supposition that Rochford was a greater master of lyric verse than Wyatt; for the poem in question, beginning

"My lute, awake, perform the last
Labour that thou and I must waste,"

is really superior in its melody to the great majority of Wyatt's compositions.

Such an hypothesis would require better evidence to support it than Sir John Harington's testimony. But whatever his practical merits may have been, it is certain that Rochford was a man of very considerable ability; and his life is so closely connected with the story of his unfortunate sister, that all that may be known of it has special interest in relation to one of the most striking passages in English history. Here M. Bapst has done very good service indeed, showing how very ably he acquitted himself in various foreign embassies, every one of them connected with the interests of

his sister, which required very delicate handling.

Yet, painstaking and valuable as this work certainly is, I cannot help expressing some surprise at one or two incidental opinions expressed by the author, which really go far to prevent a just appreciation of the facts he has himself brought to light. I mean especially opinions touching Anne Boleyn. That he should agree with Mr. Friedmann and Mr. Round in believing Anne to have been older than her sister Mary is a point on which I might perhaps refrain from criticism, though, to my mind, I confess, the weight of evidence is entirely the other way; but that he thinks her seniority established beyond a doubt is really somewhat amazing. He is also equally certain that Anne was Wyatt's mistress before she married the king; but here he has at least the distinct testimony of Harpsfield, and there is no doubt whatever that a good deal of flirtation went on between them, as there did also between her and Percy. But if this particular scandal was not due to prejudice at a later date, how does M. Bapst explain the fact that, when so many other victims were immolated, quite unjustly, to the rage of Henry VIII. on Anne Boleyn's fall, the one man against whom there was real matter of offence escaped merely with a few days' imprisonment? Or, again, is it conceivable that the mistress of Sir Thomas Wyatt should for a long time have resisted the advances of the king? For M. Bapst admits that she did so; and indeed, it is hardly possible to suppose otherwise, seeing that it was only by not yielding too soon that she at length succeeded in sharing Henry's throne.

Anne was no saint, and it would have been strange if she had been; but to do her justice we must think of her as one who, in a court full of free love and amorous minstrelsy, evinced some degree of self-control. Her coquetry constituted at least half her charms (for of her beauty there was more than one opinion), and imposed a certain limit upon familiarity. After reading Sir William Kingston's letters about her conversation when she was in the Tower, I think it hard to believe that anyone but the king ever shared her bed; but the monstrous charge brought against her and her own brother could not even have been made plausible if their general behaviour had been superior to that of the court in which they moved.

Surrey is the poet of the later part of Henry's reign. At the death of Anne Boleyn and Lord Rochford he was only eighteen. But the moral atmosphere in which he continually moved, from boyhood to his death at the early age of twenty-nine, was little better than that of his cousin Anne Boleyn's court; and I rather fear M. Bapst takes somewhat too high a view of his character. He was, indeed, frank and outspoken; but it is evident that he was wild and wilful, and M. Bapst himself shows in its true light the mock Puritanism with which in his address to the city of London he laughs over his own rowdiness. That the infamous advice he was charged with giving to his own sister was really, as M. Bapst very plausibly points out, only a

piece of bitter sarcasm, may be true; but the case is by no means free from ambiguity. And when we consider the sort of house in which he was brought up, and the frightful charges (even if they were somewhat overdrawn) brought by his own mother against his father, we cannot say that there was anything in his domestic training to make the darker view altogether improbable.

He was, in fact, simply a young aristocrat who loved the company of a king's son, and despised the humble citizens of London; whose fiery temper got him at one time into very serious danger; who shared with his family the ups and downs of court life, all the Howards being more or less involved in the disgrace of two of Henry's queens; who, when his cousin, Katharine Howard, was in the ascendant, was made a Knight of the Garter at the early age of twenty-three; who, a few months later, saw that cousin put to death; who soon afterwards found himself a prisoner in the Fleet, and again, somewhat later, in the Tower, but whose services being by-and-by wanted for the war in France, he was made a general at twenty-seven; who, finally, with his father, incurred the jealousy of Henry VIII., and became the last victim of that monster's tyranny.

His poetry reflects pretty faithfully the general character of his life—chivalrous, passionate, and changeful; and his life, thanks to M. Bapst, may now be read in detail as it has not been hitherto. Among other results of M. Bapst's investigations, it may be mentioned—though the fact will be no surprise to critical students—that the legend of Surrey having met the fair Geraldine in Tuscany is shown to be impossible, as there is no room for a visit to Italy in any part of his brief career.

JAMES GAIRDNER.

NEW NOVELS.

The Alderman's Children. By J. Brinsley Richards. In 3 vols. (Bentley.)

Helen's Vow. By the Earl of Desart. In 2 vols. (Sonnenschein.)

A Harvest of Tares. By Vere Clavering. In 2 vols. (Hurst & Blackett.)

The Undergraduate. By R. G. Dering. In 2 vols. (Bentley.)

What's Bred in the Bone. By Grant Allen. (Offices of *Tit-Bits*.)

Treachery. By F. W. Bain. (Percival.)

Jerry. By S. B. Elliott. (Osgood, McIlvaine & Co.)

In *The Alderman's Children* we have an account of a merchant who from very humble surroundings has risen to enormous wealth, and endeavours to bind down his son and two daughters to the primitive simplicity of life that characterised his own early years. The mischief begins when, having now amassed over a million of money, he announces to his astonished family, who had previously been kept in ignorance of their father's pecuniary means, the brilliant patrimony in store for them, without, however, making anything more than an insignificant increase in their allowances.

Charlie Harrowell, the son, falls into the hands of a scheming adventurer, which leads to a rupture with his father; and the old man being murdered soon after, suspicion falls upon the son. This is throughout a sensible and well-executed story. There is nothing, indeed, particularly original in any part of the book, and some of the characters—Mr. Chalvey, for instance, the detective—are rather hackneyed. But the author is a deft hand both in construction of plot and in descriptive narrative, whether the subject of the latter be town life, or country life, or family politics, or domestic arrangements, or upholstery, or popular manners and customs, or, in short, anything in ordinary everyday matters that lends itself to graphic treatment. His book is thoroughly enjoyable.

The Earl of Desart shows to much better advantage in his latest book, *Helen's Vow*, than in his earlier productions. For one thing, he has on this occasion managed to get hold of a really subtle and moving plot, sufficient of itself to place the novel in a high rank of excellence. That a woman, bound by a great oath to seek out and take vengeance on the seducer of her own sister, should in after years marry unwittingly the very man who committed the act, and only learn the truth on her wedding day, after the performance of the ceremony, is an ingenious conception, and affords room for some fine situations. There is, as in *Herne Lodge*, by the same writer, a prologue, but better managed than in the latter book, where, if we remember rightly, the prologue was devoted to present day history and filled half the book, while the second half was a history of events that had occurred twenty years previously. The present work is not so humorous as its predecessors; it contains less persiflage and fewer club jokes, and a tragic vein is maintained throughout; but this is none the less an improvement. On the whole this may be considered the writer's best novel. He is good in his butterfly touches, but better far in his serious moods.

If we were not inundated already with narratives of old county families, mediæval mansions with secret chambers and a ghost, alliances with British nobility, and the like, *A Harvest of Tares* might pass muster as a fair novel. Cecil and Norah Beverley have been brought up with their uncle, Thomas Holden, a country landowner, and are presumably his heirs, until the wife of the latter's younger son, Edward, arrives upon the scene with her boy, Walter, and contrives to supplant them in their uncle's affections to such good purpose that on his death they are left in absolute poverty. One has read so many scores of exactly similar tales, involving nefarious and temporarily successful schemes for diverting the succession to property from the right people in favour of some astute adventurer, that at least a portion of the interest is lost from the outset. As for the plot, though of the tritest sort, as already stated, it is well sustained and worked out with commendable mediocrity. There is not much further fault to be found, beyond the suggestion

that an author who indulges in classical phrases and quotations might well take the trouble to verify them. Thus, "felix mas" is not the Latin for a male form; and we have a well-known hexameter line quoted thus, "gutta cavat lapidem non vi sed semper cadendo," and obligingly construed for us at the bottom of the page.

It is exceedingly difficult—as proved by many failures—to write a good novel about university life, but *The Undergraduate* is certainly a success. That an aged professor's youthful wife should fall in love with an undergraduate, turn his head, and make him think himself desperately in love in return is not by any means an unreasonable possibility; and the story is worked out with much humour and effect. There is also a well-drawn portrait of the Congregationalist minister, the Rev. Robert Miller, a superior man, and above all petty quarrels and bickerings, but no match for the cunning and malice of certain members of his flock. In this, as in his previous work, *Giraldi, or the Curse of Love*, Mr. Dering seems to be at his best in describing incidents connected with theological and sectarian squabbles; and the provisions of the trust deed of the Queen-street Congregational Chapel, Seaborough, which compelled its pastor to preach the inspiration of Scripture down to "every word, letter, jot, and tittle," together with other equally effete doctrines, afford him capital opportunity for working his favourite subject. In some other departments of his work, as, for instance, when he details the conversation of Miss Hypatia Crewe, a learned lady, and of some university professors, his satire is little else than burlesque. No doubt he will improve in this respect when he is as conversant with the subject as he is with the differences of opinion between Churchmen and Non-conformists.

Mr. Grant Allen is an author who is always entitled to respectful notice. He possesses a powerful descriptive vein, and has written novels of undoubted merit. For this very reason it is impossible to congratulate him on having entered for, and won, the prize of £1000 offered by a well-known weekly for the best serial tale of a certain length submitted to them. There is a proverbial mediocrity attaching to prize compositions, and in the present instance the conditions ensuring mediocrity were only too apparent. If you write purely for the million, you are almost bound, in transatlantic phrase, to "write pretty low down"; and this, it is to be feared, is what Mr. Allen deliberately set himself to do. *What's Bred in the Bone* has its merits, no doubt, but they are not the merits which have won for the writer his reputation. Anybody fresh from perusal of, say, *The Tents of Shem*, could scarcely fail to be struck with the inferiority of the present work. There are no gorgeous descriptions of scenery, no delightful portraits of Girton girls or Arab beauties: the million do not care much about these things. They care for what they find in this book: railway smashes, forgery, blackmail, murder, criminal trials, in short all the stock-in-trade of the professed sensational writer. In keeping

with the above, there is in the book a plentiful element of English provincial aristocracy; and the twin brothers, of unknown parentage, who form the central figures, turn out to be heirs to large landed property. That the plot is ingeniously constructed, the dialogue brisk, and the whole narrative thrilling, may be taken for granted. It will probably be a popular book, but only in the sense in which a highly-coloured picture of Tel-el-Kebir or Abu Klea attracts more sightseers than Raphael's Madonnas. For Mr. Grant Allen's own sake, it is no unkindness to express a wish that somebody else had won the big prize.

The past generation has witnessed the whitewashing and canonisation of so many well-known historical monsters, that no one need be surprised at the appearance of another candidate for our favourable consideration. In *Treachery*, Mr. Bain holds a brief for the infamous Don Pedro, King of Castile, whose life appears to have been passed in a continual struggle with turbulent nobles, and whose severity earned for him the title of "The Cruel." Not much is remembered of this monarch, beyond the fact that our Edward, the Black Prince, espoused his cause, and assisted him to win an important victory, but speedily quarrelled with him and returned home. Whether Mr. Bain has successfully vindicated his hero's character is, perhaps, a little open to doubt. He quotes, in an appendix, some apparently rather random remarks of Froissart and others; and he complains that Don Pedro, like Wallenstein, had the misfortune to offend the order which afterwards had the writing of his history; but he has scarcely any positive evidence in support of his own view. At all events, the story—which is rather a biographical notice, or series of dramatic incidents, than a novel—has much to commend it in point of style, and possesses the interest inseparable from historical romance.

Jerry is one of those quaint mixtures of humour and pathos which come to us every now and then from the New World. The character who gives his name to the book is a motherless child with a brutal father, who runs away from home heartbroken, and whose subsequent fortunes constitute the entire story. Though interesting, the narrative is often of a rather depressing nature. The ending is sad; and the book would be easier to read if it were less abundantly stocked with specimens of the dialect of the American lower classes.

J. BARROW ALLEN.

RECENT THEOLOGY.

The Apostolic Fathers. By the late Bishop Lightfoot. Edited and completed by J. R. Harmer. (Macmillans.) We have here, published by the trustees of the Lightfoot Fund, the condensed result of the life-long years of study which the great Bishop of Durham devoted to those documents of primitive Christianity known to theologians as the Apostolic Fathers. The book is apparently intended for the lay public, who may wish to have these documents before them, both in the original Greek and in translation, with just so much of introduction as may explain their

historical position. All controversial matter is scrupulously avoided. For such the student must continue to refer to the five large volumes (under the same title) in which Bishop Lightfoot dealt at length with Clement and Ignatius and Polycarp. Of these three Fathers, both text and translation are derived from the larger work; the other translations, and the introductions throughout, are substantially the work of the bishop; but the revision of the text of the Epistle of Barnabas and of the Shepherd of Hermas has been contributed by Mr. Harmer, the Bishop's chaplain, whose name he wished to stand upon the title-page, side by side with his own. Dr. Lightfoot wrote upon the Didache in the *Expositor*, shortly after its first publication by Bryennios; but in view of the exceptional interest of the subject, we may quote from his introduction to it here:

"The work is obviously of very early date, as is shown by the internal evidence of language and subject-matter. Thus, for instance, the itinerant prophetic order has not yet been displaced by the permanent localised ministry, but exists side by side with it as in the lifetime of St. Paul (Eph. iv. 11, 1 Cor. xii. 28). Secondly, episcopacy has apparently not yet become universal; the word 'bishop' is still used as synonymous with 'Presbyter,' and the writer therefore couples 'bishops' with 'deacons' as St. Paul does (1 Tim. iii. 1-8, Phil. i. 1) under similar circumstances. Thirdly, from the expression 'after ye have been filled,' it appears that the agape still formed part of the Lord's Supper. Lastly, the archaic simplicity of its practical suggestions is only consistent with the early infancy of a church. These indications point to the first or the beginning of the second century as the date of the work in its present form."

It remains to say that the book is printed on exceptionally good paper, with the handsome fount of Greek type adopted by the Cambridge University Press for quotations.

La Doctrine des Douze Apôtres et ses Enseignements. Par l'Abbe E. Jacquier. (Paris: Lethielleux). This is a thesis for the degree of Doctor in Theology, submitted to the Catholic faculty at Lyons and approved by the dean and rector. It consists of three parts: (1) an historical and critical study of the Didache, dealing elaborately with the questions of its sources, its authenticity, its date, and its authorship; (2) the Greek text, with a French translation and notes; and (3) the information to be derived from it with reference to the history of the primitive Church, especially as regards the sacraments and the ministry. Our author is disposed to assign the date of the Didache to between 50 and 70 A.D., certainly not later than 80; and he believes that it reproduces the actual teaching of the Apostles. He admits that it contains numerous traces of Judaism and of Rabbinical phraseology, which he explains by attributing it to a Jewish convert. With regard to the disputed question of its relation to the Epistle of Barnabas, he concludes that the two works are derived independently of each other from some common source. He thinks it doubtful whether the writer was acquainted with the Fourth Gospel, but probable that he was acquainted with Luke. Finally, he gives a bibliography of eleven pages, which includes the more important articles in German, English, and American reviews, and also publications in Danish, Hungarian, and Greek.

THE Rev. C. H. Hoole, student of Christ Church, has published a little pamphlet on the Codex Alexandrinus (Oxford: University Press). He does not deal with palaeography or textual criticism, but confines himself to two questions: (1) what may be learned about the history of the MS. from internal evidence; and (2) the list of contents prefixed to it. The Codex Alexandrinus, now in the British Museum, was

presented to Charles I. in 1626 by Cyril Lucaris, patriarch of Constantinople, apparently through the intervention of Archbishop Abbott and Sir Thomas Roe. Various memoranda in later hands are written upon it. One, in Arabic, of about 1310 A.D., is to the following effect:

"Made an inalienable gift to the Patriarchal cell in the city of Alexandria. Whosoever shall remove it thence shall be accursed and cut off. Written by Athanasius the Humble."

Another, also in Arabic, states that the book was believed to be written by the hand of Thecla the Martyr. Cyril Lucaris, who had formerly been patriarch of Alexandria, himself signs a Latin note:

"The following volume . . . was written, as we have received from tradition, by the hand of Thecla, an Egyptian lady of noble birth, about 1300 years from the present date [1626], and shortly after the Nicene Council [325]. The name of Thecla was originally written at the end of the volume, but was lost when Christianity was suppressed in Egypt by the Muhammadans . . ."

As is well known, the last pages of the MS., which ought to contain the conclusion of the second Epistle of Clement and the Psalms of Solomon, are missing. Putting these testimonies together, Mr. Hoole is disposed to believe that the MS. may have been written as early as the middle of the fourth century—the majority of editors assign it to the middle of the fifth century; and that it may have been copied at the expense of an Egyptian lady—not, of course, St. Thecla of Iconium, whose legendary story is attached to the first century. Mr. Hoole comes to more solid ground when he prints the list of contents prefixed to the codex, which he has deciphered with the aid of photography and a powerful magnifier. By the side he prints a corresponding list from the Codex Claromontanus, also of the fifth century; and thus we are enabled to compare the books accepted as canonical by the Eastern with those accepted by the Western Church at about the same date.

Introduction to the Johannine Writings. By Paton J. Gloag, D.D. (Nisbet.) Modestly enough, but perhaps not with an excess of modesty, Dr. Gloag, in his preface to this work, confesses that he has not added much to the solution of the still unsettled problem of the authenticity of John's Gospel. It was not to be expected that he would. The question has been so thoroughly investigated from every point of view that it is not easy to see where new light can be looked for; and meantime all that remains is to arrange the facts and arguments on either side in the most intelligible order, and strike the balance between them. It is, however, to Dr. Gloag's credit that he has put forward no merely one-sided statement, but has endeavoured, on the whole with success, to do justice to both sides of the question. Thus, he candidly admits that the omission of the raising of Lazarus in the Synoptic Gospels "is a difficulty of which we have failed to find a completely satisfactory solution"; while in regard to the difference as to the day of our Lord's death, on which he has a special dissertation, after stating and rejecting one after another the various hypotheses that have been suggested, he concludes that "the correct solution has not yet been discovered." The most conspicuous difference, however, between John and the Synoptics, in their strongly-contrasted delineations of Christ's person and mode of action—His showing forth of His glory in the one case, and anxiety to be concealed in the other—he quite fails to appreciate; and his treatment of this subject is therefore far from adequate. As to the other Johannine writings, Dr. Gloag holds conserva-

tive views. The differences between the Gospel and the Apocalypse are admitted, but they are not regarded as so great as to be inconsistent with identity of authorship. Dr. Gloag declines even to have recourse to the usual explanation of these differences, by assuming that the two works were separated by a long interval of time. For the date of the Apocalypse he adopts the traditional view; and the Neronian hypothesis, which is now so widely accepted as the true key to the enigmas of this book, is pronounced to rest on no foundation. Dr. Gloag examines impartially the different systems of interpretation, but rejects them all, and wisely abstains from proposing any of his own. His book is not a brilliant one; but, as based on sound scholarship and written in a judicial spirit, it deserves commendation.

"THE EXPOSITOR'S BIBLE."—*The Gospel of St. John.* By Marcus Dods, D.D., Professor of Exegetical Theology, New College, Edinburgh. In 2 vols. Vol. I. (Hodder & Stoughton.) This is the latest addition to "The Expositor's Bible"; and as Dr. Dods, besides having caused some stir in Scotland by his advanced views, is well known as a pleasing and graceful writer on Scripture, his name will no doubt recommend it to a wide circle of readers. Dr. Dods shows in every line he writes how carefully and with what sympathetic insight he has studied the Fourth Gospel; and accordingly, his work while throwing no new light on questions of criticism, which of course it is not its object to do, will be acceptable to all who are content to accept the Gospel as a genuine record of Christ's life and words, and who desire to have its deeper meanings drawn out and brought home to them, in their bearing on the life and thought of to-day. The Gospel of John, he shows, naturally falls into two nearly equal parts, and the first of these, ending with xii. 36, is the subject of the present volume.

A Plain Commentary on the First Gospel. By an Agnostic. (Williams & Norgate.) The character and aim of this book will be best indicated in the words of its anonymous author. He says:

"All the many commentaries on the Christian Gospels known to us are the work of Christian believers—believers, it is true, of very varying types, but still believers of some type or other. The present work is not. It is the work of a non-believer in Christianity."

"The subject therefore is here approached from a standpoint entirely different from that of Christian commentators. The one sole object of the present work is to give to readers a faithful record of the impressions, favourable or unfavourable, which have been left upon us by a long study of this Gospel narrative. Our one purpose in this book has been to write down our plain thoughts, unexaggerated and untinted down, upon each section of this Gospel matter. And it cannot we think, he without some service even to Christians themselves to record the thoughts and impressions produced in the mind of a non-believer by a detailed study of the Gospel narrative."

To judge the Gospel of Matthew and the discourses of Christ which it contains from the point of view of modern political economy and modern social life, with an entire disregard of the Oriental colouring of the thought and the figurative language in which it is generally expressed is, it need scarcely be said, to misjudge and misinterpret it. This, however, is very much what the Agnostic does. That his book shows considerable cleverness need not be denied; but whether his procedure is consistent with good taste, with good sense, or with a reasonable respect for a venerable document which, where it is not deemed absolutely sacred is still highly valued as the record of a spotless life, is another matter.

NOTES AND NEWS.

SIR W. W. HUNTER has been nominated a member of the governing body of the Imperial Institute, on behalf of the British India Association, which represents the Hindu landowners of Bengal; and also a delegate to the International Congress of Hygiene and Demography, on behalf of the Mahomedan Literary Association of Calcutta.

ON September 30, Prof. Max Müller will unveil the monument to his father, Wilhelm Müller, the poet, which is being erected by a general subscription at his native town of Dessau. The Pentelic marble for the monument was voted by the Greek government, in recognition of the poet's enthusiasm for the cause of Hellenic independence.

MESSRS. LUZAC & Co., of 46, Great Russell-street, have been appointed agents and publishers to the India Office, in the place of Messrs. W. H. Allen & Co.

SUBSCRIBERS to the series of early Irish texts, which Mr. Standish H. O'Grady has undertaken to edit, under the title of *Silva Gadelica*, will be glad to hear that the work went to press some little time ago, and that the printing is proceeding rapidly.

THE next volume in the series of "Rulers of India," published by the Clarendon Press, will be *Clyde and Strathnairn: and the Suppression of the Great Revolt*. The author is Sir Owen Tudor Burne, who himself served through the Mutiny, and was afterwards military secretary to Lord Strathnairn when commander-in-chief. A subsequent volume, written by Sir Henry S. Cunningham, will deal with Lord Canning and the transfer of India from the Company to the Crown.

MESSRS. GRIFFITH, FARRAN, & Co. have in the press a work called *General Craufurd and his Light Division*. It is written by the general's grandson, the Rev. A. H. Craufurd, and has been put together with the twofold object of serving as a trustworthy memoir of one of the most brilliant of Wellington's generals of division, and of gathering together the many anecdotes and stories of heroism which the Light Division gave rise to during its glorious career. The work will also contain some new matter in the form of letters from Sir John Moore, the Right Hon. W. Windham, the Duke of Wellington, &c.; and a long unpublished paper on changes in the army, written by Sir John Moore to General Craufurd.

MR. T. FISHER UNWIN has sent to press a new edition of Mr. William Watson's little volume of verse, entitled *Wordsworth's Grave*, which was fortunate enough to win the warm commendation of Mr. W. D. Howells in *Harper's Magazine*, and of Mr. Walter Besant in the *Author*. We understand, also, that Mr. Grant Allen has written an article upon it, which will appear in an early number of the *Fortnightly Review*. The new edition will contain a few additional poems, while one or two of those in the first edition will be omitted.

THE work entitled *The Last Great Naval War*, which Messrs. Cassell & Co. will publish in a few days, not only narrates the events which might happen, but assigns position of command to living personages. The author is understood to be a man of the highest authority in naval and military matters.

MESSRS. J. B. LIPPINCOTT & Co., of Philadelphia, announce a Supplement to Allibone's Critical Dictionary of English Literature and British and American Authors, compiled by Mr. John Foster Kirk. It will be in two volumes, containing more than 37,000 authorities, and more than 93,000 subject-titles.

MESSRS. LONGMANS have nearly ready an English translation of Prof. Georges Ville's

book, *La Propriétaire devant sa Ferme Délaissée*. The translator is Mr. William Crookes, F.R.S.

THE next volume of the Whitefriars Library of Wit and Humour will be *In a Canadian Canoe*, by Mr. Barry Pain, hitherto known chiefly for his contributions to newspapers and magazines, which evidence a distinct gift of humour.

MESSRS. MACMILLAN will publish shortly two more novels by Ralph Boldrewood—*Nevermore*, and *A Sidney Side Saxon*.

MR. H. C. BUNNER's new volume of short stories will be shortly issued by Messrs. Gay & Bird, under the title of *Zadoc Pine, and Other Stories*.

A VOLUME of biography, by Mr. John J. Poole, entitled *Woman's Influence in the East*, is announced for early publication by Mr. Elliot Stock. The work will contain the lives of many noble queens and princesses of India in former days.

THE next volume of the Camelot Series will be *The Handbook of Swindling, and Other Papers*, by Douglas Jerrold, edited, with an Introduction, by Mr. Walter Jerrold.

THE Rev. W. A. Griffiths, of Sketty, has a work in the press in Welsh on the Welsh Hymnwriters, which is said to be the first attempt on the subject. The publisher is Mr. Gwenlyn Evans, of Carnarvon, and the book will be ready early in August.

MESSRS. OLIPHANT, ANDERSON, & FERRIER announce a cheap edition of *The Sandeliff Mystery*, by Mr. Scott Graham, which will be published in the beginning of August.

THE council of the Selden Society have decided that the volume to follow the *Mirror of Justices*, now in preparation, shall be *The Lect Jurisdiction in the City of Norwich during the Thirteenth and Fourteenth Centuries*, edited, from rolls in the possession of the corporation, by the Rev. W. H. Hudson. The value of this volume will consist in the early character of its evidence on the working of the frankpledge system, and on municipal development in a chartered borough.

THE Hakluyt Society has just issued its two volumes for 1890, consisting of *The Voyage of François Leguat to Rodriguez, Mauritius, &c.*, edited by Capt. Pasfield Oliver. With regard to future arrangements, the Report states that the Letters from India of Pietro della Valle, transcribed from the English version of 1665, are now in the printer's hands; Dr. Robert Brown promises very shortly his edition of the Travels of Leo Africanus; Mr. Miller Christy's Voyages of Foxe and James to Hudson's Bay are nearly ready; Lieut. Cecil Dampier, R.N., is engaged upon an edition of Dampier's Voyages; and Mr. E. im Thurn writes that he is collecting material for a second edition of Raleigh's *Discoverie of the Empire of Guiana*, which was edited for the Society by Sir Robert Schomburgk in 1850. In addition, Mr. Theodore Bent has in hand two seventeenth-century MSS., illustrating the early intercourse of the English with the Levant; these are the journals of Master Dallam, who visited Constantinople in the early part of that century for purposes connected with the trade of an organ-builder, and of Doctor Covel, who was for six years chaplain to the Levant Company.

MESSRS. KEGAN PAUL, TRENCH, TRÜBNER, & Co. have published a new edition—the eighteenth since its first appearance in 1872—of Mr. W. R. Greg's *Enigmas of Life*. Prefixed is a brief memoir by his widow, together with a few letters addressed to the Countess of Derby, and some estimates of the man by others. Of these last the most interesting is the contribution of Sir Mountstuart E. Grant Duff, who takes the opportunity, while sketch-

ing the attitude of his friend towards modern Liberalism, to define his own position. On the whole, these personal reminiscences confirm the impression that the pessimism so often attributed to Greg was not the result of a philosophic temperament (as was certainly the case with Schopenhauer), but rather of certain incidents in his life.

A RECENT number of the *Theologische Literaturzeitung* devotes no less than three out of seven reviews to English books. It happens that all three books are by Cambridge men, and published at the Cambridge Press. All three, also, are praised. They are Prof. Swete's Septuagint, Prof. Ryle's Psalms of Solomon, and Mr. Armitage Robinson's Apology of Aristides. The review of the last runs into two articles.

FORTHCOMING MAGAZINES.

"A PLEA for the Triple Alliance," by Dr. Karl Blind, will appear in the August number of the *National Review*. In contradiction to those in Italy who, under the name of Mazzinians and Cavourians, at present oppose that alliance, the essay will show that both the Republican apostle of Italian freedom and unity and the constitutionalist Piedmontese statesmen over and over again expressed views which strongly make for the alliance in question, and for a friendly understanding with England. The article will also contain utterances of Garibaldi and Aurelio Saffi, with whom, as with Mazzini, the writer was connected by long friendship.

THE *English Illustrated Magazine* will have for frontispiece an engraving, by Mr. W. Biscoombe Gardner, after a picture by the late George Wilson, entitled "Asia." Dr. John Todhunter contributes an article upon this little-known artist, who died last year at the age of forty-one. Among the other contents are: "Tewkesbury Abbey," by Dean Spence; "Dickens and Punch," by Mr. F. G. Kitton; and "The Russo-Jewish Movement," by the Rev. S. Singer. All these articles will be abundantly illustrated.

THE August number of *Harper's Magazine* will contain an article by Prof. W. G. Blaikie, of Edinburgh, giving some new information about Byron's early school-days at Aberdeen, where the writer's father was his contemporary; and a short humorous story by Mark Twain, entitled "Luck."

THE *Century* for August will contain an illustrated article by Mr. Joseph Pennell, entitled "Play in Provence," describing the arrival of the bulls for the Sunday bull-fight and the "Ferrade" itself. Specimens of Provençal music are also given.

To the August number of *Good Words*, Mr. Andrew Lang contributes an article entitled "Life in Homer's Time"; while Canon Fremantle will describe the historical associations of Canterbury Cathedral.

THE August number of the *Antiquary* will contain an article by Mr. W. Roberts on "The Elizabethan Grub-street," to which is prefixed a note from Mr. Gladstone.

IN the August number of *Cassell's Magazine* will be commenced a new serial story by Ida J. Lemon, entitled "The Little Woman."

"THE Oyster and the Oyster Shell," a story by the Rev. P. B. Power, will be commenced in the August number of the *Quiver*, which will also contain contributions by Rev. Dr. Hugh Macmillan, Prebendary Gordon Calthorpe, &c.

THE August issue of *Men and Women of the Day* will contain a new portrait of the Emperor of Germany, together with a biography. The other portraits will be those of Lady Aberdeen and Sir Graham Berry.

UNIVERSITY JOTTINGS.

THE Rev. W. D. Macray—author of *Annals of the Bodleian*, and for more than fifty years connected with that library—has been elected to a fellowship at Magdalen College, Oxford, under the clause in the statutes authorising the election of "persons qualified by their attainments in literature, science, or art."

THE Rede Lecture delivered at Cambridge last month, by Sir Alfred Lyall, on "Natural Religion in India," has been published as a pamphlet by the Cambridge Press.

THE following appointments have been made at Bedford College, London: Mr. Talfourd Ely to the professorship of Greek; Mr. J. W. Allen, of Balliol College, Oxford, to the professorship of modern history; and Miss Mabel M. Taylor, of Girton, to the professorship of ancient history.

PROF. MAYOR has published as a pamphlet, with the title *Mutato Nomine* (Cambridge: Macmillan & Bowes), his protest against the proposal to exclude Greek from the Previous Examination. As those who know the author will not need telling, the character and the erudition of the man stand revealed in every sentence.

THE Edinburgh Vacation Courses, which meet at University Hall on August 3, for the fifth annual session of four weeks, are this year considerably developed, chiefly through help from continental universities. The course introductory to the social sciences is divided among Dr. Grosse, conservator of the Archaeological Museum at Freiburg; Prof. A. C. Haddon, of Dublin; and Prof. Patrick Geddes; while the associated practical class will be conducted by Dr. Jankovich, of Buda-Pesth, and Mr. A. J. Herbertson. A studio has also been arranged in which Dr. Grosse's anthropological designs will be worked out by art-students, under the direction of Miss Hill Burton and Miss Alice Gray. A series of paintings of typical landscapes and vegetation (somewhat analogous to the well-known North Collection at Kew Gardens) is also in progress. The course of general biology will be opened by a series of lectures by Dr. Henri de Varigny, of the Paris Museum, who is charged by the French government with the mission of reporting on the university extension movement.

THE introductory lecture delivered by Prof. Edward Caird, as Gifford Lecturer at St. Andrews, on "The Modern Conception of the Science of Religion," is published in the July number of the *International Journal of Ethics* (London: Fisher Unwin). The same number also contains the programme of a School of Applied Ethics, which was to be held at Plymouth, Massachusetts, for six weeks, beginning on July 1. There are three departments—economics, under the direction of Prof. H. C. Adams, of Michigan, who was to deliver a course of seventeen lectures on "The History of Industrial Society and Economic Doctrine in England and America"; history of religions, under Prof. Crawford H. Toy, of Harvard, with Prof. M. Bloomfield and Prof. M. Jastrow among his assistants; and ethics, under Prof. Felix Adler, of New York.

AT Johns Hopkins University, the degree of B.A. has been conferred this year upon 50 students, as compared with 36 in each of the two previous years. Of these, 32 were residents in Baltimore. The average age was 21 years and 7 months, as compared with an average of more than 23 years for the graduating class at Harvard.

JOHNS HOPKINS University and the Academy of Lausanne have been added to the official list of those with which the French faculties interchange theses. The total number of such

foreign universities is now thirty-seven, of which twenty-one are German, five are Swiss, and three are Dutch. The only English university is Oxford.

ORIGINAL VERSE.

TO MISS L. M. LITTLE.

(See ACADEMY, July 11, 1891.)

THANKS for your answer, friend, unseen, unknown.

It was an Echo, in my voice you heard,
Of many children's voices, the sad tone
Of those who crave what others cast aside,
The crutch, the couch, the all too easy chair,
With health's returning vigour, or Death's kiss
That cures for ever all our bodies care.
I plead for these, nor shall I plead amiss
If one sweet mother, glad with answered prayer,
Will say, "This wrought my child some comfort still,

These pillows eased his head, and so I will
Another mother shall my pleasure share,
And see maimed limbs enjoy a moment's ease
And sad eyes smile: we would give life to please."

E. N. P.

The Invalid Children's Aid Association, 18 Buckingham-street, Strand, visits permanently invalid children, and, so far as their limited funds will permit, affords surgical appliances and perambulators, &c. These last, when disused, are welcome.

MAGAZINES AND REVIEWS.

AMONG the contents of a singularly good number of the *Jewish Quarterly Review* may be mentioned S. Schechter's collection of the quotations from Ecclesiasticus in Rabbinic literature, the most complete and critically accurate one as yet made. Various readings are carefully given. The order of the quotations is, first, those in the Babylonian Talmud; next, those in the Talmud of Jerusalem; lastly, those in the Midrashim and in the later literature. Other parallels to Sirach will form the subject-matter of a subsequent article. No stops are provided, but a metrical division should seem to be implied. Prof. J. Freudenthal examines the theory of Prof. D. S. Margoliouth (*Journal of the Royal Asiatic Society*, April 1890)—that the Book of Wisdom was originally written in Hebrew. The discussion is in a high degree instructive.

IN the *Antiquary* for July (Elliot Stock), Mr. R. C. Hope continues his useful series of papers on Holy Wells. He is at present dealing with Yorkshire, where sacred fountains seem once to have been common. We wonder whether there is good ground for tracing any of them back to pre-Christian times. At Gargrave and at Eshton there are wells dedicated to Saint Helen. There are several saints of this name in the Calendar, but there cannot be any doubt that the Helen invoked in Yorkshire was the mother of Constantine the Great. The legends tell us that she was a British princess born at York. The Rev. E. Maule Cole also continues his papers on "Archæology in Provincial Museums." The museum at Driffield is the subject of this month's paper. It is at present in private hands; but if we understand Mr. Cole aright, there is hope that it may, at no far-off date, become the property of the town. We gather from what Mr. Cole tells us that this collection is remarkably rich in pre-historic remains. Mrs. Baldwin Childe contributes an account of the building of a barge and making of a pool in the park at Kyre, Worcestershire, when "good Queen Bess" was on the throne. It gives an interesting picture of the pleasures of rural life three hundred years ago. Mr. C. F. R. Palmer continues his account of the burials in the priories of the Black Friars. His papers on this subject will be of service to the editors of the

new *Monasticon*—a work which we trust cannot be much longer delayed. Mr. Peacock writes a letter on "Hand and Foot-prints on Stones and Rocks," in which he draws attention to John Wesley's footprints which are believed to be impressed on his father's grave-slab in Epworth churchyard.

THE July number of the *London and Middlesex Notebooks* (Elliot Stock) contains the first instalment of an important contribution to genealogy, edited by G. E. C. It is an account of the lord mayors and sheriffs during the reign of James I., giving, so far as practicable, the dates of their election, their arms, parentage, marriages, children, deaths, &c. Among other articles may be mentioned—a catalogue of the forty-one monumental brasses that are still to be found in the city churches; the beginning of a list of Middlesex and London geutry, compiled by Blome about the year 1673; the place-names of Chiswick; and a description of a palæolithic implement found in excavations in Oxford-street.

CIVIL LIST PENSIONS.

THE following are the pensions upon the Civil List granted during the year ended June 20, 1891, so far as regards literature, science, or art:—Mrs. Annzella Maria Whittier-Page: in recognition of the services rendered to literature and geological science by her late husband, Prof. D. Page, of Durham, £100; Mrs. Ellen Davies: in recognition of the services of her late husband, Prof. James F. Davies, to classical literature, £100; Mrs. Eliza Mary Schmitz: in recognition of the services of her late husband, Dr. Leonhard Schmitz, to classical education and learning, £75; Lady Isabella Burton: in recognition of the services of her late husband, Sir Richard F. Burton, K.C.M.G., as an explorer in the eastern portion of Central Africa, and of his services to science and literature, £150; Miss Kate Sullivan and Miss Finola Sullivan: in recognition of the services of their late father, Dr. Sullivan, president of Queen's College, Cork, to literature, and of his labours in developing the industrial resources of Ireland, £25 each; Mrs. Clara Margaret Redfern: in consideration of the services of her late husband, Mr. James Redfern, sculptor, to art, £100; Mr. George Barnett Smith: in consideration of his services to literature, £80; Dr. Richard Francis Weymouth: in recognition of his services to literature, and his merits as a scholar, £100; Miss Iza Duffus Hardy: in recognition of the long and valuable services of her late father, Sir Thomas Duffus Hardy, £100; Mr. Harrison Weir: in recognition of his merits as an artist, £100; Mrs. Eliza Bristow: in recognition of the long services of her husband, the late Mr. H. W. Bristow, on the geological survey, £45.

Each pension is further stated to be granted, "in consideration of the inadequate means of support of the recipient." In addition, three pensions were granted for military or other services.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BACHMANN, F. Die beiden Versionen d. me. Canticum de creatione. Untersuch. üb. Sprache, Dialekt, Metrik u. Verhältnis der beiden Versionen zu Einander u. zu ihrer Quelle. Hamburg: Kleessen. 2 M. 60 Pf.
CANTON'S, W., *Infantia Salvatoris*. Hrsg. v. F. Holthausen. Halle: Neuman. 60 Pf.
CHOIX de lettres d'Eugène Burnouf (1825—1852). Paris: Champion. 10 fr.
COQUARD, A. De la Musique en France depuis Rameau. Paris: Calmann Lévy. 3 fr. 50 c.
DELABORDE, le Comte H. L'Académie des Beaux-Arts, depuis la fondation de l'Institut de France. Paris: Plon. 6 fr.
DELAUNAY, P. Etude sur le libraire parisien du 13^e au 15^e siècle. Paris: Delalain. 5 fr.
ETTLINGER, J. Christian Hofman v. Hofmanswaldau. Beitrag zur Litteraturgeschichte d. 17. Jahrh. Halle: Niemeyer. 2 M. 80 Pf.

FORNALDARSÖGUR, zwei, nach Cod. Holm. 7, 4to. Hrs. F. Dett. Halle: Niemeyer. 4 M.
 GIANNAZZO DI TAMPARATO, V. E. Il Principe Cardinale Maurizio di Savoia, Mecenate dei letterati e degli artisti. Turin: Loescher. 25 fr.
 GRAP, E. Rhythmus u. Metrum. Maiburg: Elwert. 2 M. 40 Pf.
 MARY, François. da. Autour de l'île Bourbon et de Madagascar. Paris: Lemerre. 3 fr. 60 c.
 MENNÉS, Catulle. Pour dire devant le Monde: monologues et poésies. Paris: Ollendorff. 3 fr. 60 c.
 ODINGA, Th. Benedikt Gletting. Ein Berner Volks-Dichter d. 16. Jahrh. Bern: Wyss. 1 M. 80 Pf.
 POIRÉ, P. A travers l'industrie française. Paris: Hachette. 12 fr.
 TEUTSCHLANDER, W. S. Geschichte der evangelischen Gemeinden in Rumänien, mit besond. Berücksicht. d. Deutschthums. Leipzig: Kessler. 4 M.

THEOLOGY.

CORPUS scriptorum ecclesiasticorum latinorum. Vol. XXI. et vol. XXV. pars 1. Leipzig: Freytag. 36 M. 40 Pf.

HISTORY, ETC.

DUTOY, E. Médecine et mœurs de l'ancienne Rome d'après les poètes latins. Paris: Baillière. 3 fr. 60 c.
 HILGERT, B. Die Wahl Pius V. zum Papste. Leipzig: Fock. 3 M. 50 Pf.
 MATRIKEL, die, d. akademischen Gymnasiums in Hamburg 1613—1883. Eingeleitet u. erläutert v. C. H. W. Silem. Hamburg: Gräfe. 10 M.
 MONUMENTA Vaticana historiam regni Hungariae illustrantia. Series I. T. VI. Würzburg: Woerl. 10 M.
 PETIET, R. Du pouvoir législatif en France depuis l'avènement de Philippe le Bel jusqu'en 1789. Paris: Rousseau. 8 fr.
 PIMODAN, le Marquis de. La 1^{re} remière étape de Jeanne d'Arc. Paris: Champion. 2 fr. 60 c.
 RUOEN, C. Die ältere Topographie der Stadt Aachen. Aachen: Cremer. 2 M.
 SACHSSE, E. Bernardus Guidonis Inquisitor u. die Apostelbrüder. Rostock: Leopold. 2 M.
 SOUVENIRS du général marquis de Pimodan (1847—1849). Paris: Champion. 10 fr.
 SPITZER, R. Französische Kulturstudien. I. Beiträge zur Geschichte d. Spieles in Alt-Frankreich. Heidelberg: Winter. 1 M. 60 Pf.
 STAEHN, G. Ueb. Ursprung, Geschichte, Wesen u. Bedeutung d. russischen Artels. II. Geschichtliches. Dorpat: Karow. 4 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

BENDER, H. Ueb. das Wesen der Sittlichkeit u. den natürlichen Entwicklungsprozess d. sittlichen Oedakens. Halle: Pfeffer. 2 M. 20 Pf.
 HUSSEB, E. G. Philosophie der Arithmetik. I. Bd. Halle: Pfeffer. 6 M. 50 Pf.
 LORIOT, P. de. Notes pour servir à l'étude des Echinodermes. Basel: Georg. 4 M.
 RACKWITZ, M. Hegels Ansicht üb. die Apriorität v. Zeit u. Raum u. die Kanteschen Kategorien. Halle: Pfeffer. 1 M. 50 Pf.
 VAARNBUD, Th. v. Der Organismus der Allernunft u. das Leben der Menschheit in ihm. Leipzig: Freytag. 20 M.
 WÄELICH, E. Zur Infinitesimalgeometrie der Strahlencongruenzen u. Flächen. Leipzig: Freytag. 1 M. 20 Pf.

PHILOLOGY, ETC.

BARTHOLOMAE, Ch. Studien zur indogermanischen Sprachgeschichte. II. Halle: Niemeyer. 7 M.
 DISSERTATIONES philologiae Vindobonenses. Vol. III. Leipzig: Freytag. 10 M.
 GALLES, J. H. Altchiesische Grammatik. 1. Hälfte. Laut- u. Flexionslehre. Halle: Niemeyer. 2 M.
 JARDON, A. Grammatik der Aecher Mundart. 1. Th. Aachen: Cremer. 1 M. 50 Pf.
 MITTHEILUNGEN, archäologisch-epigraphische, aus Oesterreich-Ungarn. 14. Jahrg. Leipzig: Freytag. 10 M.
 RISP, A. Studien zur Geschichte der französischen Konjugation auf -ir. Halle: Niemeyer. 2 M. 80 Pf.
 TACHUET, J. J. v. Culturhistorische u. sprachliche Beiträge zur Kenntniss d. alten Peru. Leipzig: Freytag. 11 M. 30 Pf.

CORRESPONDENCE.

MR. FREEMAN'S SICILY.

Settrington Rectory, York: July 20, 1891.

Mr. Freeman's letter being partly a *réchauffé* of what he has already urged at great length, and partly mere unprofitable logomachy, I should have left it unnoticed had it not contained an apt illustration of my remark, which has given such dire offence, as to the difference between the touch of the master and of the amateur. He pronounces the writing on Hieron's helmet to be "uncial," a term which no specialist would have used, as it exhibits no uncial forms. But as Mr. Freeman, who so "kindly explains" things to other people, objects to having anything explained to himself, it may suffice to refer him to any elementary treatise on palaeography for the meaning of the term. Nor will I occupy several columns in denouncing, as an "amazing blunder," an error which though natural and excusable in Mr. Freeman's case, would be either impossible

or disgraceful to one who, like myself, has devoted as many years to palaeography as Mr. Freeman has to the history of Sicily. The phrase merely shows that Regius Professors, although, like General Councils, they be called by the Commandment and Will of Princes, are not infallible, but may err, and sometimes have erred, when they venture beyond their own domain.

ISAAC TAYLOR.

"PEARL."

Dedham, Essex: July 16, 1891.

Mr. Gollancz's lengthy reply to the short notice of his *Pearl* in the ACADEMY of June 27, 1891, does not call for any very "minute criticism" from the reviewer. I shall, therefore, as briefly as possible, consider some of his objections to my statements.

1. Mr. Gollancz invents a Middle-English idiom "to dare to," and admires it very much as a fine specimen of his author's "true poetical acumen"! But, inasmuch as he regards a "quotation" as "more valuable than an argument," he cites the Old-English *ondredan*; and because that verb is followed by *from*, he jumps to the conclusion that Middle-English *daren* follows the same construction, and is sometimes employed with *from* and sometimes with *to*! He has quite overlooked the fact that the Middle-English verbs *adredan* and *dredan* are followed by *of*, and not by *from*. We need not make a guess at the construction of *dare*; good authority can be produced for the phrase "to dare at."

The meaning that Mr. Gollancz at first assigned to *dare* may or may not turn out to be right; but he now shifts his ground, and explains the phrase "that ever darde to hym" by "he that hath ever been humble by reason of his fear towards Him," whereas he originally rendered it by "when he hath feared him." It is difficult in his cumbersome paraphrase to find out what meaning *darde* really has. As Mr. Gollancz has failed to prove his point with reference to *darde* to, the rendering of 51. 8-12 cannot stand without some alteration.

The quotation from Cardinal Newman's *Dream of Gerontius* with reference to the use of *rescoghe* by the author of the *Pearl* is very much like trying to put new wine into old bottles.

2. The next point to be noticed is *cleme*. I attempted to show that *cleme* could not stand for *cleime* in 69. 9-10, rhyming as it does with *drem*, *ben*, and *Iherusalem*; besides, the usual form of *claim* in the "alliterative poems" is *clayme*. But Mr. Gollancz produces, from an East-Midland poem, a form *cleme*=*cleime* that rhymes not with the words already quoted but with *bapteme*; this, however, was not the point in dispute, and has nothing whatever to do with the use of *cleme* in the *Pearl*. So anxious is he to maintain his interpretation of the word that he actually asserts that the "sinless Saviour" "claimed (all sin) as His right." His author, we believe, held no such strange views. It may safely be asserted that "whether on hymself he con al clem(e)" cannot mean "though he laid claim to all," but must have some other sense more in accordance with the original signification of Middle-English *cleme*.

The verb *cleme* means (1) to smear or besmear, (2) to smear a thing over or on a person or thing; to lay (on), put (on). The author of the *Pearl* employs a phrase that is perfectly intelligible; and we may compare this *cleme* with use of Sanskrit *līmpāti*, "to smear," which is also employed with reference to *sin*.

3. As to the verb *toez*, Mr. Gollancz thinks he has discovered its infinitive *ton*, which he regards as a variant of *ten*, from A.S. *téon*; but he fails to quote any authorities in support of such an infinitive. The line from "Gawain

and the Green Knight" is too doubtful an instance to establish such an unusual form; besides, A.S. *téon* becomes *ten*, just as *béon* and *seon* become in Middle English *ben* and *sen*. With regard to the phrase "go to Time," which Mr. Gollancz is good enough to ascribe to me, I need hardly say that nowhere have I made use of such an expression.

"For hit was negh at the terme that he to schude"—"for the term was close at hand to which he was bound"; or, more literally, "for it was nigh to the term at which he was bound (to go)." Compare "that . . . on" (Piers Pl. c. xxii. 324), "that . . . of" (Altenglische Dicht. xiii. 31. p. 217). The phrase "negh at" is quite idiomatic in Middle-English, and "to" often has the meaning of "at."

4. "*Hondtynges harme that dyt not ille*" (57.3) = Servants whose hands did never ill.

My remarks on this line have induced the editor of *Pearl* to reconsider his interpretation, and he declares that the meaning of it is: "He that with-his-own-hands did no injury through evil intent." But this so-called "literal" rendering needs confirmation by the citation of parallel passages.

Dyt can hardly stand for *dyd* (did), with a present tense in the co-ordinate sentence following.

5. *Myrthez*. Here again Mr. Gollancz abandons his former interpretation. By an ingenious alteration in the grammar and order of the words in stanza 12, ll. 7, 8, he makes *myrthe* to be the Sir Myrthe in Chaucer's *Romaunt of the Rose*; but were this so, should we not expect to find the Lord of the Garden a more prominent figure in *Pearl*, deserving of more than a mere passing allusion?

6. In the phrase "when *strothe* men slepe" we do not believe that the author of *Pearl* intended to suggest any such unsavoury notion as that hinted at by Mr. Gollancz. The word *strothe* still remains a *crux*. Can it be an adverb meaning *soundly*?

7. "*Deme dryghten ever hym adyte*."—30. 1.

Mr. Gollancz seems to be quite certain of his rendering of this line; Mactzner, however, takes a different view of it, and looks upon *adyten* as equivalent to *enditen*, "anklagen, verurtheilen."

8. It is not a vital point whether *brede* (35. 7) be related to A.S. *brédan* or *brādan*; but the authorities cited by Mactzner favour the etymology adopted in the New English Dictionary, and seem to tell altogether against Mr. Gollancz's theory of a connexion with *brādan*.

R. MORRIS.

"PUDHA-YAWAN."

Berlin: June 20, 1891.

Prof. A. H. Sayce has stated that Pudha-Yawan, the town on the sea which is mentioned in a cuneiform inscription of Nebukadrezar, edited by Mr. Pinches, may perhaps be identified with Pelusium; and Prof. Krall, of Vienna, believes that this town must be Cyrene. I venture to think that neither Prof. Sayce nor Prof. Krall is right. The close connexion in which Pudha is brought in the inscription with Yawan leads me to believe that it must be searched for in the neighbourhood of the Greek colonies in Arabia, which were, as much as the Egyptians, the enemies of the Babylonian conqueror. Indeed, Pliny gives us in Western Arabia the name of a town Foda, just where I placed Greek colonies in my *Skizze der Geschichte und Geographie Arabiens*. In the same tract I located the Puta of the Behistun inscription, which in this text also is mentioned in connexion with Greeks in Arabia and other Arabian peoples: Skuduru (= Sokotrá), other Yawans, with a singular coiffure on the head, identified by me with the Ma'afir in South-Western Arabia,

Skizze ii. 432), Puta (Western Arabia), Kusu, Maciya (= Mash = eastern part of Hidjâz up to Djebel Sharar). Pliny's Foda is in the modern province of 'Asyr. It is evidently the same as the Puta of the Darius inscription, and the Pudha-Yawan of the Nebukadrezar inscription. That the Greeks had colonies in Western Arabia is witnessed by the classical authors as well as by the Bible. Pliny states that the Milesians had colonies in Arabia; Diodorus mentions connexions between the Debai in 'Asyr and the Greeks; in Ezekiel (xxvii. 19) the Yawan is a Greek colony in Arabia (*cf. Skizze* ii. 431 ff.). All this induces me to believe that the town of Pudha-Yawan in the Nebukadrezar inscription is to be placed in Western Arabia. This country was, like Egypt, menaced by Nebukadrezar. Even the former kings of Assyria had penetrated far into Western Arabia; and it is difficult to believe that the Babylonian king should advance into the Cyrenaica, where there is no land-road except the desert.

At the same time I would rectify the error of Prof. Krall, who places Pun-t or Puna in the country between Massawa and Sawâkin. All the evidence shows that Punt is in the eastern part of the Somali peninsula, as I proved in my *Skizze* and also in the *Ausland* (1890, No. 27), where I stated that Punt is no other than the gold-land Sasu of Cosmas Indicopleustes.

EDUARD GLASER.

P.S.—The Foda or Foth of Pliny can be determined with a certain degree of exactness by the Geography of El Hasan ben Ahmed el Hamdâni.

On p. 125 this ancient Arabian geographer gives the names of some watering-places of the Beled Khaulân: Fût, 'Arâmi, Ghurâbik, ed-Dabr, Jebel er Rîâ, Yebel el Aswaf or Dalâni, Ghurâs (not Urâsh), 'Anmal, Bedr, El Medrâ, Kharr, 'Arw, &c. These names, especially Arâmi and Ghurâbik, prove that we are in the Serât mountains, called Serât Khaulan or Kadd, in the country of Sa'da, north-west from this town near the sea-coast. Therefore Fût seems to have been a town on the coast of the Red Sea near (north-west of) the modern town Sa'da. In our days there is in this region a district called Bilâd 'Oraima between Jebel Râzih and Khaulân. Since Jebel Râzih is a three days' journey westward from Sa'da towards the Red Sea, and since there is no doubt that Bilâd 'Oraima is identical with 'Arâmi or 'Urâmi of Hamdâni, I feel certain that Fût, the neighbouring place of 'Arâmi, must be somewhere in the country of Sabyâ, or a little north of it; that is, in the southern part of the modern province of 'Asyr. Pliny gives the names of the tribes of 'Asyr in the following manner: the town of Badanatha (= Bisha Ba'tân), the Carrheans (identified by me—*Skizze* ii. 128—with El Kar'â, south-west of Kbbâ, the modern metropolis of 'Asyr), Cariati Aehoali (so I read), which I place in about the 19th degree of latitude North, the town of Foda (our Fût in El Hamdâni), the Mineans with the Carnicans, the town of Maribba Palmalacum, which I identify with a town in the modern Wâdi Maraba, likewise in 'Asyr. As may be seen, there is no essential difference, especially if we consider that Pliny had no exact information.

The name of the Biblical Fût or Pût, which seems to be not older than the seventh or eighth century B.C., designated in the time of Nebukadrezar a town, and this designation was maintained until the time of Hamdâni (fourth century of the Hijra). In the Bible the name seems to designate a people. The same is the case in the inscriptions of the Achæmenite Darius. Therefore we shall be right if we believe that, from the formation of the Biblical genealogies until the fourth century

B.C., there was in Western Arabia (in 'Asyr) a people and their largest town both named Fût. Afterwards the tribe disappeared, and only the name of the city remained; perhaps the name (without the town) has remained until our own days.

E. G.

ANOLO-INDIAN "ELK" AND "ENTERTAIN."

London: July 18, 1891.

There is one usage of the word "elk" not to be found in Part I. of Volume III. of the *New English Dictionary*.

In the quotation from a statute of Henry VIII., Mr. Bradley observes that "the name seems to be applied to some English species of deer." He also mentions, as a secondary use, the extinct Irish elk and the Canadian wapiti, though for the latter he quotes no example. Still more curious is it to find the word used in the last century for the Cape eland, which is, of course, an antelope. An earlier quotation than any here given may be supplied from Leguat's *Voyage to Rodriguez*, &c. (1708), which has just been reprinted for the Hakluyt Society; he mentions *elks* among the Fauna of the Cape (ii., 298).

But the most familiar mis-usage of the word "elk" is omitted altogether—its application by Anglo-Indian sportsmen to the *sâmbar* deer (*Cervus vel Rusa Aristotelis*). For this it is sufficient to refer to Yule and Burnell's *Glossary of Anglo-Indian Words* (a mistake *s.v.* being corrected in the supplement); but I may add two examples from recent books of sport. Gen. Rice, in his *Indian Game* (1884, p. 95), writes "*sâmbar* deer, beautiful animals one sometimes hears miscalled the *elk*"; and Sir Samuel Baker, in his *Wild Beasts and their Ways* (second ed. 1891, p. 414) writes "*sâmbar* deer, miscalled *elk* in Ceylon." For the wapiti, I can only refer to a plate facing p. 108 of *City Boys in the Woods*; or, A Trapping Adventure in Maine, by Henry P. Wells (1890), which is entitled "a group of *elk*."

The Indian bison (*Bos gaurus*) has been similarly ignored in Part III. of Volume I.

I may also mention that "entertain," in the sense of keeping a person in one's service, which Mr. Bradley describes as obsolete, his latest date being 1786, was commonly used in India well into the present century. Yule does not give it; but here is a quotation from Elphinstone's *Cambul* (2nd ed., 1839, ii. 266), "volunteers are *entertained* in actual war."

J. S. C.

"TENSERIE."

Stratford Tony, Salisbury: July 21, 1891.

There can be no doubt that Mr. Round and Mr. Paget Toynbee are right, and that the latter errs on the side of charity in calling my suggestion "rather fanciful." It is another instance of the way in which an editor, by assuming a difficulty where none exists, throws obstacles in the way of those who come after him.

I wonder if Mr. Round, from his special studies in early taxation, can throw any light on the famous "Ship-money annal," as one might call it, 1008 A.D. in the Saxon Chronicle, which occurs with such puzzling varieties of reading in MSS. C. D. E., leading one to suppose that the scribes themselves did not understand it. Prof. Earle rightly calls it "this tantalising annal." Any light on the subject would be most welcome to students of the Chronicle, and indeed to all who are interested in early English history.

CHARLES PLUMMER.

"ONDEMOT."

London: July 18, 1891.

Referring to the phrase "Noutegeld et Ondemot," Prof. Maitland writes:

"What *ondemot* may be I cannot guess, though it must be a moot of some kind; is it simply the hundred-meet?" (*English Historical Review*, v., 631 note.)

There is an entry on the "Pipe Roll" of 3 John (Ref. 18, Memb. 2), relating to the same district (Cumberland) as the above phrase, which throws light on the question:

"Johannes de Reinni debet
II. marcas et tenet II. carrucatas
terre in Newintone per sectam
Comitatus et de *Ondemot* unde
Scutagium dari non debet."

The two words are clearly identical, and suggest a derivation from the A.S. *hund* (hundred). To hold by suit to the county and hundred (if this explanation be accepted) would be a tenure familiar enough, and the instance would be valuable for its early date. It is a pity that in the *Testa John de Reinni* is entered as holding this estate by serjeantry, bound to accompany the king on his Scottish campaigns.

J. H. ROUND.

SCIENCE.

The Eton Latin Grammar. For Use in the Higher Forms. Second Edition. (John Murray.)

WHEN the first edition of this work was reviewed in the columns of the ACADEMY, just three years ago (July 7, 1888), the reviewer found much to criticise. It was pointed out that the philological sections were excessive in quantity and inferior in quality, that the Syntax, as a whole, was too short, and the Accidence too ample, and that various details were not satisfactorily handled. The second edition is, on the whole, a different book. The whole Grammar has been revised and many peccant details corrected; the Accidence is a trifle shorter and the Syntax longer; and — *τὴν ἐλλα καλλίνικον* — the philology has vanished. The volume, so far as I can presume to judge, is a more creditable piece of work, and more nearly is what it professes to be—"suitable for scholars and students generally."

The great gain, of course, is the disappearance of the philology. There is probably no subject so utterly unfit for educational purposes as philology, unless it be textual criticism. The older philology of Bopp and Schleicher was bad enough, but it had some merits. It did not take long to master; and, like the German poems we used to learn at Winchester, about "maidens with blue eyes and blue hair," it was not without its attractive absurdities. But the "new views" are another thing. They have a sort of philosophy which, so far as it goes, is stimulating and suggestive. But they are extremely difficult to learn; a complex literature, ornamented by a hundred controversies, has grown up around them, and it is not untrue to say that philology has now become a special study. The results of philology will, of course, be always useful and interesting. The classical student will always want etymologies, and often demand explanations of peculiar words

or particular idioms. But, in his books or his teaching, he will deal only with results, as he deals only with the results of astronomy or metallurgy when he has to consider

"What time the Pleiads set in autumn skies,"

or how swords were tempered in Sophoclean Greece. This, obviously, is an ideal, from which we are yet far off. Accident—for it was nothing else—made philology popular in Oxford years ago; its popularity soon hardened into custom, and the cake of custom, as Bagehot called it, has even yet not wholly broken up. If the fashion, forty or fifty years ago, had set in favour of (say) epigraphy, no harm would have been done. No one would have wanted to teach epigraphy to students and schoolboys; it is a science which one does not expect even the editor of a weekly journal to understand. Philology unfortunately was taught, and still, to some degree, is taught. Its exclusion by the Eton grammarians is, therefore, a matter for sincere congratulation and a long step in the right direction.

There are a good many other improvements in the new edition which deserve praise. The cases no longer monopolise all the space; the oratio obliqua is given breathing room, and the rules for the sequence of tenses in it are put much more clearly than in the previous edition, or indeed, in several current Grammars. On the other hand, I do not see why the sequence of final and consecutive clause should have been separated from those clauses, and the whole oratio obliqua shoved in between. Boys often find a difficulty in mastering the consecutive sequence, just as they often find a difficulty in distinguishing final and consecutive clauses at all when they first come to learn them. It would, therefore, seem wiser in a school book, even for "Higher Forms," to treat the final clause and its sequence together, and so also with the consecutive clause.

There are still not a few errors to be corrected in the book. Those, however, which I have noted are not all serious, and the following will serve as specimens. On p. 7 the letters M and N are wholly omitted. On p. 15 the rules for the affinity of vowels to consonants are not quite satisfactory; certainly the examples given are not all unimpeachable. The vowel-change in *pello*, *pepuli*, for instance, is generally assigned to *Vocal-abstufung*, not to any affinity of *u* to *l*. The form *Prosepnais*, quoted ten pages later, is no doubt taken from the *Corpus* (I. 57), but it now appears to be a mis-reading for *Prosepnai* (*Rheinisches Museum*, xlii. 486), and must therefore vanish. I cannot think, indeed, that it was ever worth mention in a book like this. If correct, it could only be a dialectism; and a unique form on a unique inscription seems to me hardly suited to "scholars and students generally," much less to schoolboys. On p. 75 there is an odd remark about the gender of *sal*, and in several places there are allusions to Plautine grammar which should have been ended or mended. I am sorry, also, still to see, especially on p. 52, various enumerations which I cannot call either clear or useful.

F. HAVERFIELD.

TIBETAN LEXICOGRAPHY.

WE quote from the Annual Address delivered to the Bengal Asiatic Society by the president, Mr. H. Beveridge, the following note on Tibetan lexicography, contributed by the well-known Bengali Tibetan scholar, Babu Sarat Chandra Das:

"The first traveller in Tibet who acquired a mastery over the Tibetan language was a Roman Catholic missionary, who compiled a dictionary in Tibetan and Italian. His name has unfortunately been lost, but Rev. — Schröter obtained his MSS., which he translated into English. The work, under the name of 'Bhotanta Dictionary,' was published by Carey at Serampur in 1826. Afterwards, Csoma de Korös explored the field of Tibetan learning. He studied classical and modern literature, though he never visited Tibet proper, or acquired a colloquial knowledge of its language. He compiled an excellent dictionary of Tibetan, after the method of Prof. H. H. Wilson. In 1882, the Secretary of State published another Tibetan dictionary, compiled by the late Rev. Jäschke, of the Moravian Mission at Lahul. Jäschke drew his materials chiefly from Csoma's dictionary, though here and there he has borrowed words and expressions from the Serampur work. In fact, Jäschke's dictionary may be viewed as an edition of Csoma's dictionary, after Monier-Williams's method, with that scientific finish without which no dictionary can be acceptable to scholars of the present day. But beyond this, and the fact of its being handy and useful to philologists, it does not take the student one step further in the acquisition of Tibetan than Csoma's dictionary. In studying Tibetan since my return from Tibet in 1883, I have derived much help from Jäschke's dictionary; but I must at the same time remark that in carrying one's study deeper into the classical as well as the modern literature of Tibet, neither Csoma's nor Jäschke's work affords the necessary help. Here the student's way to scholarship is blocked by unseen obstacles, which can be removed only by the erudite Lamas of Tibet; but such help is not easily obtainable.

"I keenly felt this difficulty in 1880, when I conceived the idea of collecting additional material for a Tibetan dictionary in Tibet. My residence in the Grand Lama's Library in Tibet afforded me ample opportunities for the realisation of my hope of being able to explore the entire literature of Tibet, with the help of the learned Lamas of Lhasa and Tashilampo; but unfortunately politics intervened, and all my expectations vanished.

"The sacred works of Tibet are divided into two classes: called the *Kahgyur*, or the translation of the Word of Buddha; and the *Tanggyur*, or the translation of Epistles of the Buddhist ministers and sages, the former consisting of 108 volumes, and the latter of 225 volumes. It does not appear to me that a systematic endeavour to examine these works has ever been made by any Orientalist, with the exception of Csoma de Korös, who had the advantage of studying on the confines of Tibet under a scholarly Lama. Had it been possible to explore this vast literature with the help of the existing dictionaries, scholars like Wassilew, Foucoux, Léon Feer, Manzel, Rockhill, surely would not have allowed our knowledge of the Tibetan literature to remain at a standstill. Without meaning to give offence to scholars who have already ventured to work in this field of scientific research, I must point out that the numerous erroneous renderings of Tibetan texts, which they have unconsciously permitted to appear in their contributions, owe their origin to the want of an exhaustive dictionary of the Tibetan language. Several sets of the *Kahgyur* and the *Tanggyur* exist in the great libraries of London, Paris, Berlin, and Petersburg; in consequence of which it is not too much to say that the scholars of Europe have been in possession of sufficient materials to work with, but then to do so satisfactorily they require the help of a complete dictionary or a scholarly Lama. They have not the former, and it is not possible to have the latter.

"During the last two years, with the help of Lama Sherak, I have examined a large portion of the *Kahgyur* collection of 108 volumes contained in the Society's library. With a view to obtaining a set of the *Tanggyur* collection of 225 volumes for the Society, I applied to the President, the late

Mr. Atkinson; but the Government, on financial grounds, declined to purchase the work. I see from Dr. Huth's Contribution to Tibetan Literature that there are several sets of the *Tanggyur* collection in London (India Office), Paris, Berlin, and Petersburg. If the Asiatic Society can procure me the loan of a set of the *Tanggyur* collection of 225 volumes, I may be able to make my Tibetan dictionary an exhaustive lexicon of classical and modern Tibetan."

CORRESPONDENCE.

MATHEMATICAL NOMENCLATURE.

July 15, 1891.

In his notice of my *Geometry of Position*, in the ACADEMY of July 11, the reviewer raises a few interesting philological and historical points, which, as they affect a new science, merit further consideration.

1. The term *Nullpunkt* would be improperly translated by "nullpoint," *null* in German having two significations, in English only one. Compare *null und nichtig* (null and void) with *Nullpunkt* (nought point).

2. The right translation of *kern* or *noyau* is "kernel," not "core." The core of an apple is, I think, *Apfelhäuschen*, and has rather a kitchen flavour about it; while "kern" is not more German in derivation than "kernel."

3. From the preface to Bresse's *Résistance des Matériaux* (ed. 1880), one would naturally infer that the matter on the *noyau central* was then added. Levy had previously discussed the subject in §162 of his *Statics* (1874); but Culmann's work was published in 1864. The question of priority is, however, perfectly immaterial, as I entirely demur to the notion that a new invention must always pass under the name given to it by its discoverer. Newton, for instance, discovered Fluxions; but who calls them "fluxions" now?

In this letter I deal exclusively with the question of nomenclature; for the rest, I will not trench on the sacred privileges of your critic.

R. H. GRAHAM.

Mr. Graham answers himself to the careful reader; but for those who pass by philological and historical points hastily, it may be as well to briefly indicate that he is wanting in accuracy. In the first place, be it noted that we are not talking here about a "new invention," but about terms which have been used for a long time by English mathematicians of reputation in print as well as in the lecture room; and established usage ought to count for something.

1. I did not object to the *null*, but to the *punkt* in an English work, and should personally be contented if Mr. Graham had used the word "nought-point." At the same time, *null* has certainly been used in the sense of "nought" in English. Compare Bacon's "nulls and ciphers." Dr. Routh does not hesitate to use "nullpoint" and "nullplane," and Clifford speaks of the "null-conic."

2. "The right translation of *kern* or *noyau* is 'kernel' and not 'core.'" That depends entirely on the sentence in which the words happen to stand. "Cassez le noyau, si vous voulez l'amande," "le noyau d'une statue," sufficiently demonstrate that *noyau* cannot always be rendered by "kernel." But to "kernel" again I have no objection, *a priori*. It is, at least, English, and *kern* is not. What Mr. Graham means by stating that "kernel" is as German in derivation as *kern* surpasses my imagination. Major Clarke and he have taken *kern* directly from the German, while "kernel" has an excellent Middle English and Anglo-Saxon ancestry. The word "core," however, has been used by several English writers, notably by Clifford, who first introduced

the theory of the *noyau central* to English readers. Hence, while I prefer "kernel" to *kern*, "core" is superior to both as a term having high mathematical authority in its favour.

3. I need only remark that Bresse did discuss the *noyau central* in his lectures of 1842-3, and that these lectures were at once issued in a lithographed form. He published his theory in print in 1854, in his classical work on arched ribs, a work widely studied by engineers. Culmann wrote in 1864. The question of priority is not immaterial when we are giving a German name to a French discovery. Finally Mr. Graham asks who calls Fluxions "fluxions" now? I reply—most mathematicians when they use the notation of fluxions, and not a few on other occasions as a briefer and more expressive term than differential co-efficient.

THE REVIEWER.

SCIENCE NOTES.

THE programme is now ready of the long excursion of the Geologists' Association this year, which is fixed for the week beginning on Monday, August 3. The scene is the Yorkshire coast; and the directors are the Rev. Prof. J. F. Blake (president for the year), Mr. J. W. Woodall, and Mr. G. W. Lamplugh. Driffield is the headquarters on the first day, when Flamborough Head and Bridlington are to be visited. Thenceforth the headquarters will be at Scarborough, trips being arranged to Speeton, Filey Brig, Peak, Cloughton, Hackness, Robin Hood's Bay, and Whitby. On Wednesday, the greater part of the day will be devoted to a cruise along the coast, which will afford an excellent opportunity of tracing the succession of strata with their faults. The programme is illustrated with several sections, ground-plans, &c.

THE following are some of the excursions that have already been arranged for Saturday, August 22, during the meeting of the British Association at Cardiff: to Penarth and Lavernock, where the finest section of Rhaetic beds in England is exposed; to the interesting dolmens at St. Nicholas and St. Lythan's; to Llantwit-major, where a year or two ago the remains of a Roman villa were unearthed, and where a college is said to have existed in the fourth century; to Tintern Abbey and Raglan Castle, the Forest of Dean, Merthyr, Brecon, and to some of the numerous collieries and iron-works in the South Wales coal-field. A practical natural history excursion is also being organised by the Cardiff Naturalists' Society to the Vale of Neath.

A SUM of £500, in addition to the annual grant of £500, has been placed upon the Civil Service estimates of this year for the Marine Biological Association at Plymouth. During the past year, eleven persons visited the laboratory for the purpose of research, some of them on more than one occasion.

THE International Geographical Congress, which will be held at Berne from August 10 to 14, will be attended by representatives of all the different countries interested in the science of geography. Among the subjects to be dealt with will be the elaboration of a map of the earth on the scale of 1—1,000,000, the questions of prime meridian, a universal hour, and the rules to be observed in the spelling of geographical names. The elaboration of the proposed map on a large scale is regarded as important, in order to destroy the illusion that the non-European countries are sufficiently known, and to show that explorers have still a great deal to do. There will also be a geographical exhibition in connexion with the congress.

PHILOLOGY NOTES.

WE understand that the volume entitled *Classical Texts from Papyri in the British Museum* will be published in a few days, through Mr. Quaritch. It will be illustrated with several autotype facsimiles.

THE July number of the *Asiatic Quarterly Review* (Sonnenschein) contains an article on "The Races and Languages of the Hindu-Kush," by Dr. G. W. Leitner, supplemented by contributions from natives of the country, giving vocabularies, a list of halting-places on the road to the Punjab, &c. Special interest attaches to the dialogue about Pola (*bold*), which is here played even more energetically than in Manipur. The number of players is nine a side, and the game is won by the side that first gets nine goals. Bets are made, and music plays the while. This article is illustrated by several photographs, taken in 1881 and 1886, the anthropological value of which is considerable. We may also mention another illustration in this number—a page of the Korán, phot zincographed from an illuminated MS. written by Hafiz Osman in 1094, A.H.

THE last number of the *Babylonian and Oriental Record* (David Nutt) opens with an article by Prof. Terrien de Lacouperie on the first introduction of Buddhism into China. This has commonly been assigned to uncertain dates in the third century B.C.; but the author is able to fix it in the year 219, when the emperor is recorded in the Shê Ki to have sent for the holy men—Sien-men and his companions. Sien-men is, no doubt, a transcription of Sramana, the familiar name for a Buddhist priest. It is further suggested that the route by which these missionaries entered China was through the modern province of Sze-tchuen. The other articles consist of further notes on the Lycian inscriptions, by M. J. Imbert, of Paris; and "Southern Palestine and the Tel-el-Amarna Tablets," by Mr. W. St. Chad Boscawen.

Aristotele. La Costituzione degli Ateniesi. Testo Greco, versione Italiana, introduzione e note per cura di C. Ferrini. (Milan.) For a short time this is the best available text of the new *Ἀθηναίων Πολιτεία*, and as such it may be useful to some English readers. We say "for a short time," because it is certain that it will soon be superseded by one considerably better. The Greek text, of which its first editor wrote that it "is in good condition and requires little emendation," has been found by other scholars to be in a lamentable condition and to require continual emendation. The Italian editor has availed himself of the suggestions made down to a certain date, and has therefore produced a text greatly superior to that of Mr. Kenyon's second edition. He acknowledges fully his obligations to English scholars as well as to Blass and Herwerden, and his notes are full of references to them. But the work of emendation has gone on actively here and abroad, and his text is already antiquated, greatly as it differs for the better from that of the edition princeps. The scholar who wants an improved text to work with at once will do well to provide himself with this; but anyone not in a hurry will be wise to wait for a little, until all the more obvious corrections have been embodied in some later edition. The present editor has contributed little or nothing of his own to the improvement of the text, but he appears to have made a sensible use of the suggestions of others. He knows when an emendation is good and when it is not. He adds a few notes by way of explanation, and a translation which hardly calls for comment in an English review. It is interesting to see him translating passages, which are certainly corrupt, and have sometimes already been emended, without showing any suspicion of the errors they contain. The

description of Cimon as *πρὸς τὴν πόλιν ὁπὲρ προσελθόντα* is erroneously translated by "venuto da poco alla vita politica," which implies a confusion of ὁπὲρ with ἔρπυ. To adopt *περιμένοντας* for *ἀποσπώντας* at the end of ch. 8, and leave τὸ αὐτόματον after it is most unsatisfactory. Certainly Mr. Kenyon's *ἀποσπώντας* is wrong; but the MS. reading of τὸ αὐτόματον is almost certainly wrong too, and *περιμένοντας τὸ αὐτόματον* is a very improbable expression. The editor has adopted the emendation of *τῆνδ' εἰκὼν' ἔθηκε* for *τῆνδ' αἰέθηκε* in the verses of ch. 7, but by an oversight has left *θεοῖς* at the end of the hexameter instead of altering it to *θεοῖσιν*.

FINE ART.

THE SEASON'S WORK OF THE EGYPT EXPLORATION FUND.

THE EXCAVATIONS AT HENASSIEH (HANES).

THIS year's campaign was devoted to the exploration of Heracleopolis Magna, the Hanes of the Bible; of the city which was situated twelve miles west of the present Beni Suef, near the Bahr Yussuf; and of the necropolis on the opposite side of the canal, in the ridge of hills which separates the valley of the Nile from the southern part of the Fayoom.

We began with the necropolis, and we settled in the desert not very far from the village of Isedment el Gebel. I had explored the place the year before, and I had seen then a great number of pits which seemed to have been recently plundered. Greeks from Medinet el Fayoom had worked there; but I doubt very much whether they were largely rewarded by the result of their work. The necropolis extends from the limits of the valley towards the hills, on a slightly sloping and undulating ground. The tombs are most numerous on two rocky heights, which rise above the others at the entrance of a wide concavity by which the ridge is interrupted, and which is the way to the Fayoom. In that part the tombs are rectangular pits, at the bottom of which there are two, and sometimes three, side chambers. Many of them had been filled with sand, and we cleared them with the hope of discovering the original interments; but everywhere we found that the tombs had been re-used in later times, plundered of their valuables, even of the coffins, and employed for bodies evidently belonging to the poorer class. They had no coffins, were generally not embalmed, and lying over or under a mat of reeds. With the bones were sometimes found small baskets containing food for the deceased, chiefly nuts of the *dôm* palm and bread; sometimes also poppies and pigeons' eggs. Here and there were a few remains of the former occupants—for instance, a piece of a handsome funerary cloth on which the weighing of the soul had been painted, fragments of papyri, and pieces of limestone hieroglyphic tablets, evidently belonging to the XVIIIth and XIXth Dynasties. I should not wonder if even these were not the original occupants, and if the pits went back up as far as the XIth or XIIth Dynasty.

On one of the hills, quite at the top, and at a very small depth, among rubbish of broken bricks and chips of stone, we found about twenty coffins, most of them of women. They generally fell to pieces when they were moved. Two of them which we took away were made more carefully; the mummy was in a cartonnage and enclosed in a double coffin painted red. They all bear the characters of a very late epoch, some of them are even of the worst Roman style. They are without names and without ornaments or amulets, except necklaces of very small glass beads or small shells.

In the lower part of the necropolis the coffins are plain rectangular boxes without any orna-

ment or painting; one or two red vases of common pottery were put in the pit, which was not deep, and of the size of the coffins. Twice we discovered mummy cases belonging to an older epoch, which had been re-used, one of them of the XXth Dynasty, the other possibly as old as the XIth. The mummies which they contained were quite out of proportion with the coffins. The most plentiful crop we had in the tombs were hundreds of wooden or terracotta statuettes, *ushabtis* of the coarsest description, some of which were mere little sticks on which eyes and a nose had been indicated with ink, and where the name was written in hieratic. These statuettes belong to various epochs; and, although many of them are undoubtedly very late, I believe that some of them are remains of the XXth and even of the XIXth Dynasty. In a few large pits there were at the top painted coffins, and underneath heaps of bones and of mummified bodies; the whole had been thrown in without any order.

Finding that the necropolis gave so little result, and that there was nothing belonging to older epochs, we left the desert, and went over to the mounds of Henassieh. The site of the old city is indicated by several mounds of such an extent that they are called in the place itself *Unmel Kimām*, "the mother of mounds." Several villages are built over them, the largest being Henassieh el Medinet, in the name of which we may recognise a corruption of the old Hanes. All over the mounds, scattered blocks of red granite show that there must have been a construction of importance; but nothing in the nature of the soil and in the appearance of the locality shows distinctly, as at Bubastis, where the temple must have been. Therefore it was necessary to trench and dig pits in all the different parts of the Tell. This work was done on a large scale, for we removed more than 40,000 cubic metres of earth in order to ascertain where the temple had been, and to lay bare what is left of it. We began near two parallel rows of standing granite columns without capitals, of Roman or Byzantine aspect and called "the Keniseh," the church. There was nothing in the space between the two colonnades, which is more than fifty yards wide; but on the west there was another hall with limestone columns bearing well-sculptured Corinthian capitals. The whole seems to me to have been a Roman temple. In digging under the pavement of the western hall, we reached a small staircase leading to a tank built of red bricks and cement, evidently a bath; unfortunately in the night which followed its discovery it was broken to pieces by the inhabitants, who build all their walls and houses with Roman bricks found on the Tell.

In two other places were several shafts of red granite columns lying on the ground. Researches made all around and even underneath did not lead to any result, except the discovery of a fragment of mosaic. These columns belonged to Coptic churches; the Coptic cross was engraved on several of them.

We dug also near two huge granite bases which looked like Roman work. The excavations showed that they had supported two large columns at the entrance of a Coptic church, now entirely destroyed, but of which nearly all the materials were left. They consisted of columns in grey marble with Corinthian capitals, some of which had, instead of astragalus, a Coptic cross, besides architraves and friezes well sculptured with flowers, arabesques, and animals, and even parts of mythological subjects. I should not wonder if a sculptured stone, bearing a coarse representation of Leda and her swan, which was in a fellah's house, had come from here.

In digging in a great depression in the western part of the mounds, at a depth of about four yards, we at last hit upon a granite mono-

lithic column, complete with a palm-leaf capital; we concentrated all our researches around it, and we found that we had reached a vestibule which must have been one of the side entrances of the temple of Hieracleopolis. The remains of it consist of six columns 17 ft. high, one of which only is complete, with sculptures representing *Rameses II.* making offerings to various divinities, and in the intervals the name of *Menephthah*, the son of *Rameses*. The architraves which were supported by those columns are cut in a building with the cartouches of *Usertesen II.* of the XIIth Dynasty. The six columns were in one line; the length of the vestibule is 61 ft.; it was open on the water side; the basements of the walls on the three other sides, and even a few layers of stones, have been preserved. This basement is in hard limestone of *Gebel Ahmar*, which cannot be burnt for lime; it bears in hieroglyphs, sometimes more than 2 ft. high, the following inscription:

"The living *Horus*, the mighty bull, who loves *Ma*, the lord of panegyrics like his father *Phthah Tonen*, King *Rameses*, erected this building to his father *Hershefi* [*Arsaphes*], the lord of the two lands [*Egypt*]."

It appears from this description that the temple was dedicated to *Arsaphes*, a form of *Osiris*, generally represented with a ram's head. This divinity is sculptured on two of the columns. The vestibule contained statues of which there are a few remains. On the southern side, in the corner, was a sitting statue of *Rameses II.* of heroic size, in red limestone. We found it broken at the waist, but nearly complete. It was painted in bright red colour, still very vivid on some parts of the throne; the stripes of the head-dress were alternately blue and yellow, like the granite *Rameses II.*, now at Geneva, which I discovered at Bubastis. The inscription on the lower part of the base is a dedication to *Arsaphes*. On the same side was the bust of a red granite statue of natural size without any name, and also a group of two very weathered kneeling figures. In the opposite corner was a statue of *Rameses II.* symmetrical to the other, but broken in several fragments. The head had disappeared.

From the vestibule a door led into the inner part of the temple. We had great hopes that behind the basement of hard limestone we should find constructions of importance; but our disappointment was complete. The temple, except the vestibule, was built of soft white limestone; and the result of this is that it has been entirely carried away. We saw, still *in situ*, bases of columns more than 4 ft. in diameter, showing that they must have been of considerable height. But except a few stray blocks here and there, with a few hieroglyphic signs, the whole temple of *Arsaphes* has been destroyed and employed for building purposes; then the material was taken for the Roman temple and for the Coptic churches, of which there were several. So we can assert that beyond this vestibule nothing remains of the temple of *Arsaphes*. The considerable excavations which we made all around down to the original pavement, to a depth which was more than 18 ft., show that there is no hope of finding any more traces of this famous building. There may have been other temples of *Arsaphes* in the city; but it seems certain that this was the principal sanctuary of *Hanes*, for in the Harris papyrus *Rameses III.*, mentioning the chief temples of Egypt to which he gave slaves, quotes "the temple of *Hershefi* the king of the two lands." This title of the god, which is characteristic, is that which is mentioned in the dedication of *Rameses II.* in the vestibule. I cannot believe that there is much more to be expected from excavations on the mounds of *Henassieh*.

EDOUARD NAVILLE.

THE DE SALICIS MERYONS.

THE late M. de Salicis, of Paris—Méryon's comrade on the high seas, and the man who spoke so eloquently at Méryon's open grave—possessed, as last week's sale at Christie's sufficiently proved, a collection of Méryon's works which was very remarkable. M. Burty's collection of etchings by the master—which was sold a good many years ago—was at least as extensive, and it was probably more equal in point of quality; for M. de Salicis's possessions were acquired under different conditions, and some few of his prints were not the finest of their kind. Still, on the whole, the number of extremely fine impressions which belonged to him was noteworthy; and when it is remembered that he was likewise the owner of a whole series of drawings, of singular completeness and charm—finished drawings for the elaborate and magnificent plates which Méryon afterwards wrought—it may be said, with truth probably, that no single collection formed long ago—not even the Burty, or the Heywood, or that of Mlle. Niel—has been quite as interesting. What is to become of the drawings, only a few of which—and these the drawings for the minor subjects—were offered for sale? Their place is surely in a public museum, and, best of all, in a museum in our own country, where Méryon has been chiefly honoured. That, however, is a question which may rest for the moment; and if in France there is, comparatively speaking, little care for the works of the greatest original engraver since Dürer and Rembrandt, in America at least Méryon has many generous and intelligent admirers.

We shall record only a few of the prices fetched by the sale at Christie's of M. de Salicis's prints. "Le Pont Neuf et la Samaritaine," after a drawing by Nicolle—one of the few really pretty things Méryon wrought from the designs of others—fetched £6 10s., and was cheap. The funny little subject of "The Ruins of Pierrefonds"—at the best a curiosity—reached £11 11s. (Deprez). A fine first state of the characteristic "Stryge"—in which Méryon beheld lust and avarice and cruelty—attained £26 (Deprez); an inferior impression of the same subject fetched £8 10s; and a good and representative second state—much better than the impression last mentioned—realised £7. An early state, and not a specially fine impression, of "Le Petit Pont"—which was the first of the Paris etchings that Méryon executed—reached £15 (Deprez); "L'Arche du Pont Notre Dame"—a somewhat muddy first state (at all events, better ones exist) realised £14. A little later in the sale, a rather thin and dull impression of the "Rue des Mauvais Garçons"—Baudelaire's favourite, partly perhaps by reason of its theme—attained £10 15s.; an ineffective proof of the beautiful subject of "St. Etienne du Mont" reached £11, while a really fine impression, in the first state, just realised a higher price—£16 to wit. A first state of "La Pompe, Notre Dame" was likewise sold for £16; an early state of the "Pont Neuf" for £14 (Salting); a trial proof of the "Pont au Change"—before the sky—reached £16 (Lauser); and a fine and representative first state of the same reasonably attained a higher figure—£33 10s., to wit, (Deprez). Afterwards came a proof of "The Morgue," which was knocked down for £16 16s. (Coloaghi); then a fine first state—a presentation copy from Méryon to M. de Salicis—attained £23 (Young). A fair example of the second state of the "Abside de Notre Dame" reached £22 (Salting); while the great price of the sale was reserved for the practically *introuvable* first state of the "Abside"—the impressions are so few that you may count them on your fingers. The one of which M. de Salicis had been the

fortunate possessor was sold, at Christie's, for £125 (Deprez). This—it is interesting to note—is the highest price ever yet paid for a Meryon, at least under the hammer. It is an advance of about £40 on the price previously given for a print of the same character. People who, in old times, bought their Meryons at comparatively small figures—for it used to be a rare thing to have to give more than a ten-pound note for any Meryon, and in his own day he expressed his gratitude even for a franc and a-half—are no doubt a little surprised at the turn that things have taken; but there is, perhaps, no reason, in the fitness of things, why a noble Meryon should not hereafter be always worth as much as the "Melancholia" of Dürer or the "Ephraim Bonus" of Rembrandt, say. In money value, recognition is everything; and the long-neglected genius has now been recognised completely.

OBITUARY.

SIR WILLIAM DOUGLAS, P.R.S.A.

WE regret to announce the death of Sir William Fettes Douglas, President of the Royal Scottish Academy, which occurred at Newburgh, on the afternoon of Monday, July 20.

He was born in Edinburgh on March 29, 1822, the son of James Douglas, accountant in the Commercial Bank of Scotland (who was himself an amateur artist of considerable talent), and Martha Brook, grandniece of Sir William Fettes, Bart. Educated at the Southern Academy and the High School of Edinburgh, he, in 1836, entered the service of the Commercial Bank, in whose employment he remained for ten years. His leisure was assiduously employed in painting and drawing from the model; and in 1847 he resolved to devote himself exclusively to art. At the same time he entered the botany and anatomy classes in the University of Edinburgh, pursuing the latter study, in particular, with great enthusiasm. Though for a few months he attended the Trustees' Academy, then directed by Sir William Allan, he received very little systematic instruction in art; but by the extreme care and precision of the drawings which he made without the aid of any master, he was gradually training himself to be the accomplished artist that he afterwards proved.

At the age of twenty-three Douglas began to exhibit at the Royal Scottish Academy, and the succeeding years were greatly occupied with landscape work. In 1851 he was sketching, in company with Mr. Alexander Fraser, in Warwickshire, and four years later he produced much careful and detailed work at Haddon Hall. Six years afterwards he visited Italy, where he again resided in 1866-67, and laid the foundation of his rich collection of curios of various kinds, a portion of which—his cabinet of Italian and other Renaissance medals—he turned to excellent account by a sale at Christie's in 1883. As a collector, he combined the specific information of the connoisseur with the practical and general discernment of the artist; and he was never happier than when adding to his store this and the other exquisite binding, or illumination, or piece of metal work. Some of the finest and most delicate efforts of his brush consist of renderings of quaint and precious objects of still-life.

Meanwhile painting had not been neglected, and he was gradually acquiring artistic mastery. One of the first works showing his full power is "The Ruby Ring," a mediæval subject, painted about 1853, full of rich colouring and firm definite handling—a work showing traces, as do several other of the best Scottish figure-pictures of that period, of the influence of Pre-Raphaelitism. In 1856 his art reached its highest point in a rendering of "Hudibras and Ralph visiting the Astrologer"—the most

perfect and complete of his works, and, indeed, one of the most remarkable figure-pictures ever executed in Scotland. It was followed in 1857 by "Oldbuck and Lovel in the Study," in 1860 by "The Summons to the Secret Tribunal, an Incident in the Life of Vesalius," and in 1864 by "The Spell," an important picture by which—along with "The Messenger of Evil Tidings" (1856), and "David Laing among his Household Gods" (1863)—he is represented in the National Gallery of Scotland.

In 1851 he had been elected an Associate of the Royal Scottish Academy, and three years later he became a full Academician. For a brief period in 1869 he held the post of secretary; and, in 1877, on the death of James Drummond, he succeeded him as curator of the National Gallery of Scotland, a position in which his wide knowledge of art was eminently useful, his revised editions of the official Catalogue being particularly scholarly and accurate. It is to be regretted that he wrote so little upon art—the biographical notes in the Catalogue of the Academy's loan exhibition of 1880, a few anonymous fragments, and the letterpress of a privately issued volume on the late Mr. Gibson-Craig's *Examples of Historic Bindings*, being all that can be traced to his pen. But he accumulated a series of MS. memoranda dealing with the less-known Scottish painters, which we hope will, in some form, see the light, and not share the fate of the similar notes collected by the late W. B. Johnstone, which were lost after his death. In 1882 Douglas resigned his curatorship, on his election to succeed Sir Daniel Macnee as president of the Royal Scottish Academy, which was followed by knighthood, and in 1884 by the degree of LL.D., bestowed by the University of Edinburgh.

In 1879 Sir William suffered from a very serious attack of illness, which left his heart affected and his health much impaired. For a time he entirely ceased the practice of his art, though he attended with all the earnestness of a particularly conscientious nature to his duties as president, and as a member of the Board of Manufactures, of which he was appointed a Commissioner in 1882.

Gradually he resumed his brush, confining himself, however, to work in water-colour, and producing during the summer months of the last few years a series of charming landscapes. It was while engaged in work of this kind that he caught a chill, inducing the complications which terminated fatally last Monday.

In virtue of their finished and sensitive execution, and their admirable colouring, the works of Sir William will always occupy a high place among the productions of the Scottish school. An interesting volume of photo-gravures from the finest of them, with biographical and critical letterpress by Mr. J. M. Gray, was issued in 1885 by the Association for the Promotion of the Fine Arts in Scotland.

CORRESPONDENCE.

THE TEMPLE AT LUXOR.

SS. *Hyaspes*, Brindisi: July 19, 1891.

I see in the ACADEMY of July 11 that Mr. Henry Wallis, in noticing the fall of the small granite colonnade of Ramses II. in the Temple of Luxor, proceeds to censure the Egyptian Government for not taking more care of the temple site. Mr. Wallis thinks that the whole site is in great danger from the set of the current of the Nile in flood. He says that the "set of the stream has been so perilous for the adjacent houses, that the occupants have on some occasions, at high Nile, sat up all night, fearing that their houses would be swept away."

I beg to assure the scientific public that the

face of the temple site and the embankment at the south of the temple have been protected since 1885-86. Two spurs of stone have been made to the south of the temple at a distance of about 300 and 500 yards respectively.

Although very properly no attempt has been made to turn the current altogether away from the temple site face, the current has been so far modified as to impinge now on the earthen river face, about 100 yards north of the Karnak Hotel. There is undoubtedly erosion there, and there always will be erosion on this face until the river shifts from the eastern bank altogether. The present current sweeps along the face of the Roman quays, and along the stone-protected bank under Beato's house and the American Mission. Certainly, under the Karnak Hotel there was a very serious set in 1887-88; but the then proprietor was too sparing of his stone, and did not properly protect his frontage.

The general rule in Upper Egypt about river protection is that Government only undertakes to protect public works and public buildings. Sometimes mosques and tombs are protected; but not in older days, as the ruined mosque at Girga testifies. Since 1886 the Irrigation Branch of the Public Works have maintained the two spurs above noted, which are necessary to make the current sweep along the face of the temple site.

In my opinion, all the temple sites save Kom Ombo are well protected by Roman quays. We find these Roman quays solidly built, with stones on which Ptolemaic inscriptions are frequent, at El Kâb, Isnâ, Luxor, Armout, Menshiyah, Akhmin, &c. And as we know that the Nile ceaselessly swings backwards and forwards in its valley in a width of probably 400 yards, we may be sure that all the above-mentioned towns have been attacked many times since the days of the Romans, and that these quays have been sufficient to turn the river.

In conclusion, I do not consider the matter at all urgent. In fact, if we (as Mr. Wallis suggests) turned the river to the west bank, the tourists would suffer great inconvenience in having to land on the sand, and would speedily wish the river back again.

J. C. ROSS, Lieut.-Colonel,
Inspector General of Irrigation, Egypt.

NOTES ON ART AND ARCHAEOLOGY.

AN exhibition of the works submitted in competition by students of schools of art throughout the kingdom was to be opened in the South Kensington Museum to-day (Saturday).

ACCORDING to a telegram from Cape Town, Mr. Theodore Bent, who is exploring the historical remains in Mashonaland, has discovered some images and pottery at the Zimbabwe ruins, which are supposed to be of Phœnician workmanship.

WE hear that the committee of the Paris Exhibition has awarded a silver medal and a diploma to the American School of Athens. Col. Snowden, the American Minister at Athens, has just handed it over.

THERE has been opened this week, at Norwich, under the auspices of the Norwich Art Circle, an exhibition of the works of E. T. Daniell, a highly gifted amateur of a generation or so ago, who was more or less affiliated with the famous Norwich School. Though himself destined to be always less eminent than the great masters of that school, Cotman and Crome, and though known perhaps less widely than some of its secondary masters, such as Vincent, Stannard, Stark, and Thistle, E. T. Daniell is do doubt worthy of a place of distinction, not alone in the memory of Norwich and Norfolk men. Amongst his other gifts he was an etcher of

some individuality and freedom, at a time when the true principles of etching were but little understood.

At a recent meeting of the Académie des Inscriptions, M. Heuzey exhibited a marble head from the Clereq collection, which seems to have formed part of some large Chaldaean statuette. Its style, at once powerful and refined, may be compared with good Greek archaic work. Specially remarkable is the elaborate arrangement of the hair and beard, in contrast with the shaven heads usually found in Chaldaean sculpture. M. Heuzey added that the two styles existed side by side in Chaldaea from the earliest times: the dressed hair and beard distinguishing gods, heroes, and princes; and the shaven head being perhaps a mark of sacerdotal office. At the same meeting, M. Héron de Villefosse communicated a Roman inscription, found between Tôzeur and Gafsa, in Tunis. It dates from the time of Nerva; and it supplies the full name of a *consul suffectus*, already known from a consular diploma of Trajan preserved in the St. Germain Museum, as Quintus Fabius Barbarus Valerius Magnus Julianus. He exercised the functions of legatus of the province of Numidia, in which he was succeeded by L. Munatius Gallus, the founder of Thamugadi (Timgâd). It also mentions a Castellum Thigensium, planted on an important route between the oasis and the proconsular province, which furnishes an additional proof that Roman authority extended into the Sahara.

THE STAGE.

STAGE NOTES.

THE Lyceum Theatre closes to-night, when Miss Ellen Terry—who has never worked more finely than during the present season—takes her benefit. Theatricals in London, which, for many weeks, have not prospered too much, are now about to have a yet duller time of it.

THE St. James's Theatre, before closing its doors, gave a performance of a one-act piece by Mr. Walter Frith, for which the attendance of the audience was besought at the unearthly hour of 7.45 p.m. A great originality in the production would alone have justified such a demand for the ruthless sacrifice of the dinner-hour. And that was hardly forthcoming. Mr. George Alexander and Miss Marion Terry played indeed amazingly well, being both of them thorough craftspeople, and the piece is quite well written. But its chief function would appear to be to afford the actor-manager just the telling sort of part that every actor likes. Molière is represented in the most sympathetic of lights, and is played, as we have implied, by Mr. Alexander very skilfully. But the piece recalls, far too much—we must opine—Mr. Gilbert's highly effective "Tragedy and Comedy" for it to be of much importance. We do not say that there is plagiarism; but there is certainly not novelty. The idea is an old one; and its further presentation could only be fully justified by an exquisiteness of literary treatment which is outside the aim or the capacity of even a favourable type of modern dramatist.

WE were the witnesses, on one of the latest nights of its performance, of the familiar "David Garrick" at the Criterion; and we allude to it because it is an instance, unhappily very rare, of the possibility of retaining, after very likely something like a thousand representations, a perfection, a measure, and a restraint in performance which, in the case of highly popular pieces, generally vanish after the representations have numbered two or three hundred. As to the "measuro" and the

"restraint," we do not wish to be misunderstood. There is a good deal in the piece itself that is frankly farcical. Mr. Ingot's guests belong to low rather than to high comedy. That is *bien entendu*. But that being granted, the restraint and measure are still there. Nothing is done that was not intended to be done. Discipline reigns. As to the individual performances, what remains to be said? Mr. Blakeley is an admirable humourist, with a face that is a fortune. Mr. Farren, everybody knows, is precisely the man for his part. The physical and emotional capabilities of Miss Mary Moore are in no way strained by the requirements of the part of Ada Ingot, which she plays with real delicacy and sensitiveness, and with an admirable intelligence. The Garrick of Mr. Wyndham remains—so far as we know—his very best performance. It is full of discretion and of manly feeling, and satisfies the critical sense from beginning to end. How dexterous and quietly impressive is the actor's bearing in the first interview with Mr. Ingot. No popular effect is to be made here; all the more is the scene a test of the real artistry of the actor. Later on come, of course, the opportunities for popular effect, and they, it is needless to say, are not missed—not one of them.

A COMEDIETTA entitled "Retaliation," by Mr. Rudolf Dircks, will be produced at the Grand Theatre, Islington, on July 27, preceding the farcical comedy "Aunt Jack."

MESSRS. MACMILLAN will be the publishers of Mr. Henry Arthur Jones's play, "Saints and Sinners."

MR. W. DAVENPORT ADAMS, in *A Book of Burlesque* (Henry)—the latest addition to the series known as the "Whitefriars Library of Wit and Humour"—does not profess to give a complete history of the subject which he treats. He confines himself to the English stage—the stage, indeed, on which burlesque has flourished the most—and even in his record of burlesque in our midst he makes no pretension to be thoroughly systematic. He gives us, however, as much as we are likely to want, and gives it with a nice appreciation of the qualities peculiar to a particular school of a particular epoch of humour. He treats of the "palmy" days and of classical burlesque, that in which, as he observes, Talfourd stood next to Planché. He treats of the burlesque of history and of fiction, and of the burlesque of opera and of the modern drama. And in a final chapter he deals with "the new burlesque"—he is the first person to whom it has occurred to consider and analyse it seriously. He descants impartially, with tolerance, though not with ecstatic joy, upon the merits of those whole evening entertainments which, at the Gaiety, have of late years taken the place of the briefer burlesques. Mr. Davenport Adams being a shrewd, as well as a kindly, critic—and a critic, moreover, who does not fail to take note of the tendencies of the times—says much that is worth saying; and it is unquestionable that his book gains in attractiveness by the characteristic, yet not too copious, extracts which he makes from that which is lightest, and sometimes brightest, in stage literature. Many is the quaint fancy which is quoted and preserved in Mr. Davenport Adams's new volume; and many is the admirable pun. The prize pun, we imagine—and we have reason to think that the writer of the book before us is of our own mind upon the matter—is in the line in which it is remarked, with reference to a disagreeable sea passage, undertaken on the Sabbath, that

"this sick transit spoils the glory o' Monday."

Many a half-hour may be far worse spent than in following our author in his course over the field of English burlesque.

MUSIC.

RECENT CONCERTS.

THE ninth and last Richter Concert took place on Monday evening, and again Wagner held only a subordinate position in the programme. Lohengrin's "Herkunft" was declaimed by Mr. Barton McGuckin with more force than charm. The "Kaisermarsch" was brilliantly performed, but is too powerful for a concert room. A new Ballad for chorus and orchestra by Dr. Villiers Stanford was performed for the first time—a setting of Thomas Campbell's "The Battle of the Baltic," a poem which, curiously enough, Beethoven once contemplated setting to music. Dr. Stanford's writing is clever and there are some excellent effects of contrast; but yet it produces no striking effect. Was the choice of poem a happy one? Is the story of "Nelson and the North" calculated to stir the nobler emotions of a composer? Dr. Stanford has won with this composition little more than a *succès d'estime*. He was recalled at the close. The concert concluded with Beethoven's ninth Symphony. The rendering of the instrumental movements was most impressive. In the choral section the solo vocalists were Miss Alice Esty, Miss Damian, Messrs. Barton McGuckin and Watkin Mills, who all sang in a creditable manner. Of the four, Miss Damian and Mr. W. Mills deserve the most praise. The Richter choir makes up in energy for what it lacks in quality of tone. Dr. Richter could not have chosen a better work with which to close his series of concerts. It was the composer's mightiest effort in the department of instrumental music, "the culminating point in the development of his genius." At the close of the concert Dr. Richter was recalled several times to the platform and overwhelmed with applause. In looking back at the concerts of the present series one notes a more "eclectic" spirit, but we doubt whether Dr. Richter's policy has been altogether a wise one. He is the Wagner conductor *par excellence*, and in the prominence given to Wagner in past seasons there was surely no proof of narrow-mindedness. He was fulfilling a special mission, and, so long as the later music-dramas are not given in London, one of great utility.

THE African choir gave a second concert at Prince's Hall on Friday, July 17. There was a large audience, and the excellent and characteristic singing again proved highly attractive. The programme was in part new. The "Wayside" song and dance, and the "Molo koda" (good-bye) were interesting specimens of Kaffir music. The management ought to issue a programme-book giving details about native music and musicians.

J. S. SHEDLOCK.

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THEATRES.

COMEDY THEATRE.

Every Evening, at 9, **HUSBAND AND WIFE.**
Messrs. C. Brookfield, W. F. Hawtry, J. Nelson, G. Gurney, S. H. Lechmere, W. Wyes, and G. Giddens; Mesdames Vane Featherston, Ada Murray, Ethel Matthews, Edith Kenward, Ethel Norton, and Lottie Venne.
Preceded, at 8.10, by **FOR CHARITY'S SAKE.**

COURT THEATRE.

Every Evening, at 9, **THE LATE LAMENTED.**
Messrs. A. Cecil, H. Standing, A. Aynesworth, F. Cape, G. Farquhar, C. Rock, and J. Culow; Mesdames R. Filippi, E. Phelps, Harrington, and John Wood.
Preceded, at 8.15, by **A MUTUAL MISTAKE.**

CRITERION THEATRE.

Lessee and Manager, Mr. CHARLES WYNDAHAM.
This Evening, at 8.30, an Operatic Comedy, adapted from the French of Messieurs Audran and Boucheron, by F. C. Burnand, entitled **MISS DECIMA.**
The cast includes Messrs. David James, Charles Conyers, Chauncey Olcott, Tempilar Saxe, W. Pale; Mesdames M. A. Victor, Josephine Findlay, F. Frances, Lucy Buckstone, and Nesville.

DRURY LANE THEATRE.

Sole Lessee and Manager, AUGUSTUS HARRIS.
Every Evening, at 7.45, **DRINK.**
Mr. Charles Warner, Messrs. C. Glenney, E. Gurney, J. Cross, W. Morgan, A. Phillips, H. Terriss, R. Power; Mesdames Jessie Millward, Ada Neilson, Mrs. Billington, Alice Kingsley, and Kate James.

LYRIC THEATRE.

Lessee and Manager, Mr. HORACE SEDGER.
This Evening at 8.15, **LA CIGALE.**
Messrs. H. Monkhouse, C. Hayden Coffin, Gordon, Lewis, Peachey, Mudie, and the Chevalier Seovel; Mesdames Geraldine Ullmar, Clements, Rose, Melville, Newton, St. Cyr, Clay, Schubert, Ellis, and Jefferies.
Preceded, at 7.30, by **LOVE and LAW.**

OPERA COMIQUE THEATRE.

Every Evening, at 8.20, **JOAN OF ARC.**
Messrs. Marius, Edward Louis, W. Warde, E. Bantock, and Arthur Roberts; Mesdames Marion Hood, Alma Stanley, Agnes Delaporte, Alice Lethbridge, Linda Verner, A. Hewitt, Katie Seymour, L. Gauray, and Pounds.
Preceded, at 7.45, by **CRIME AND CHRISTENING.**

PRINCE of WALES' THEATRE.

Lessee and Manager, Mr. HORACE SEDGER.
This Evening, at 9, a Musical Play without words, entitled **L'ENFANT PRODIGE.**
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LITERATURE.

Letters of John Keats to his Family and Friends. Edited by Sidney Colvin. (Macmillans.)

THE poet in Keats (and he was nearly all poet) had reached full maturity before he died—indeed, Mr. Colvin, in the excellent biography contributed by him to Mr. Morley's series, gives good reasons for thinking that Keats lived to be more than mature, to be actually decadent: witness "The Cap and Bells" and the strangely ill-judged and uninspired re-cast of "Hyperion," long mistaken for a rough first draught—but the residue of Keats's personality, the ten or fifteen per cent. of him that was not poet, but friend, lover, philosophical observer, social critic, was hardly more than adolescent to the very last. The "marvellous boy" Chatterton was really never a boy at all. Keats was never anything else. Whether, if he had lived, his character, manners, and speech would have ultimately acquired the restraint and reserve, the felicitous and noble reticence, which had just begun to appear in his poetry, is, of course, a hopeless speculation; what is certain is that he died with these qualities undeveloped, and not even rudimentarily disclosed, in his nature. The absence of such qualities makes his letters a singularly interesting and valuable self-revelation; but, to the present writer at least (who is forced to acknowledge himself an eccentric person in regard to these matters), it does not make them pleasant reading. Keats is altogether too frank; he is even, if I may say so without provoking an imputation of cynicism, too sincere. In going over his letters we never have the pleasant exercise of divining something that has been left unsaid; there is no space for reading between the lines. He blurts out everything, like the impulsive, transparent, high-spirited, affectionate boy that he was. He is as garrulous, as confidential, as indiscreet as Marie Bashkirtseff, and a thousand times more veracious and genuine; for he would not give himself the trouble to pose, and it is doubtful if he possessed a looking-glass. From a reader's point of view, the drawback to this habit of complete self-disclosure is that it results in anything rather than variety of impression. It makes his letters, in spite of all accidental and superficial diversity of circumstance and subject-matter, the most monotonous reading imaginable, because, while other men present different facets of their personality to different correspondents, or even assume ventriloquial disguises in

speaking down the epistolary telephone, he offers his whole spiritual surface to every eye, and is the same unvaried voice to every ear. Other men write letters with a monitor looking over their shoulders, and a prompter at their elbows. John Keats wrote without any other suggestion, correction, or admonition than were furnished by John Keats.

To class him with the great letter-writers—as Mr. Colvin implicitly does by speaking of "the other great letter-writers in English"—seems to me a questionable proceeding. With the exceptions of Pope and Burns, I can think of no other first-rate English poet whose greatness seems to me to be more entirely in abeyance than Keats's in letter-writing. When he glances at any great subjects other than his own art, he does so in a way that seems to show imperfect comprehension of them; while the flat trivialities that occupy so much space in his correspondence are not, for the most part, redeemed by any specially ennobling grace or charm of touch. He is frequently jocose without being in the least witty or amusing: his facetiousness consists mainly in the execution of all manner of undignified gambols, which he mistakes for humorous sallies (such as commencing several consecutive paragraphs with the mysterious formula, *Ticang-dillo-dee*). Personally he seems to have been a manly young man on the whole, but as a letter-writer his loquacity too often degenerates into an incontinent gushiness which is neither manly nor properly boy-like, but simply hobbledehoyish. And Cockney vulgarity, unfortunately, is never far distant. Faults of breeding—by which I do not mean mere departures from conventional carriage, mere sins against the decalogue of Turveydrop, but violations of the instinctive code of right manners—are but too common in these pages. The divinity of genius does indeed sometimes shine through it all; but—if my fellow-worshippers will pardon the profanity—it is Apollo with an unmistakeable dash of 'Arry.

Mr. Colvin has discharged his task in what was, I suppose, the only way legitimately open to him. Had it been a question of publishing Keats's correspondence for the first time, he hints that he might have preferred a method of selection and partial suppression; but, the case standing as it does, he recognises that such a course, however personally acceptable to himself, would have been unsatisfactory to most readers. He therefore rejects altogether the corruptions which Lord Houghton, with unmistakably good intentions, foisted upon the text; and his aim has been to give us Keats, not quite the whole Keats, yet nothing but Keats—

"omitting," to quote his own words, "a few passages of mere crudity, hardly more than two pages in all, but not attempting to suppress those which betray the weak places in the writer's nature, his flaws of taste and training, his movements of waywardness, irritability, and morbid suspicion."

Concerning the ethics of editorial procedure in such cases, the writer of this article having some time ago uttered himself at large elsewhere, with sufficient avoidance of ambiguity, has no intention of reiterating

his sentiments here. But I think I cannot be flattering myself unduly by believing that one passage in Mr. Colvin's admirable preface was written with a distinct reference to certain published words of my own; and in the course of this passage Mr. Colvin says:

"Even as an artist, in the work which he himself published to the world, Keats was not one of those of whom it could be said, 'his worst he kept, his best he gave.' Rather he gave promiscuously, in the just confidence that among the failures and half-successes of his inexperienced youth would be found enough of the best to establish his place among the poets after his death."

Quite true, if by "worst" and "best" we simply mean degrees of literary merit; but to do so is clearly to misapply Tennyson's words. Keats "gave" indifferently his best and worst verses, because, like most of his poetic contemporaries, he was probably not always able to discriminate the two; but he was fully able to distinguish between the great and the petty in his own personal character; and we may be sure that in his heart of hearts he wished to "give" the world no part of himself that was not noble and high and true. He would surely have been the last to desire that his occasional outbursts of petulance, of unworthy distrust, of irritated self-esteem, should be fixed in the permanence which befits his greatness alone. "The object," says Mr. Colvin, "of publishing a man's correspondence is not merely to give literary pleasure—it is to make the man himself known"; but to say thus is to assume (quite unwarrantably, as it appears to me) that we alone, the poet's public, have rights in the matter, while the poet himself has none: that our right of inquiry is unassailable, and the poet's right of privacy non-existent. Touching one important matter, I venture here to make a confession of ignorance which, in the opinion of some readers, may perhaps put me out of court altogether, and disqualify me for uttering another word concerning Keats's life or writings. I have never read the letters to Fanny Brawne, and no consideration shall ever induce me to look at them. From common report I have learned their general character and spirit; but to read them—why, I should feel like a man listening at a keyhole, or spying over a wall. Mr. Colvin, to his honour be it said, gives them no place in his edition of Keats's correspondence. This is a matter about which there can be no conflict of opinions among healthy-minded persons; but in my inability to share Mr. Colvin's general estimate of Keats's genius for letter-writing, many readers will doubtless differ from me on vital points. It seems to me that he had not paid much attention to the art of handling prose as a precise instrument of expression, and it is also probable that he deliberately or instinctively saved his best powers, and nursed his finest impulses, for poetry alone. Not to measure him against the "other great letter-writers" whom Mr. Colvin names, take some of the now letters of Charlotte Brontë, published the other day. What a great tone is in them! What a

profound and powerful spirit is seen to tremble behind the words, showing us its wounds, its agitations, its immense loneliness, without artificial reserve, without unseemly self-betrayal, nor yet without regard for the decencies of comely and even studied expression. Compared with a voice calling from such depths as those, the letters of Keats seem, for the most part, the veriest infantine prattle and babble.

Looking over some of the dates given in Mr. Colvin's Preface, one cannot but reflect how many of Keats's circle survived until almost the present day. Keats's brother George, and Armitage Brown, only outlived the poet some twenty years; but Reynolds and Bailey lived till 1852, Hunt till 1859, Dilke till 1864, Cowden Clarke till 1877, Severn till 1879, and Fanny Keats (Señora Llanos) till 1889. It is difficult not to think that, if Lord Houghton had taken the requisite trouble, he might have learned more about the poet than he did, and have been able to paint a more life-like portrait. For the task was surely not a very hard one. Keats's was a simple and legible nature. He did not, like Shelley, send out tortuous roots and "intertwisted fibres serpentine" in every direction. He stood in no perplexingly elaborate relation to his age. He was, thank heaven! not one of the writers about whom a "Life and Times" is necessary. His appropriate fate would have been to live and die

"Content on pleasant sward,
Leaving great verse unto a little clan."

As it was, he left that imperishable legacy to a clan which at first was indeed little, but which now embraces all who, vocal or silent, "follow the delightful Muse."

WILLIAM WATSON.

Ten Years in Equatoria and the Return with Emin Pasha. By Major Gaetano Casati. Translated by the Hon. Mrs. J. Randolph Clay, assisted by Mr. J. Walter Savage Landor. In 2 vols. (Frederick Warne & Co.)

MAJOR CASATI, after serving with distinction in the wars against Austria and in suppressing the brigandage long rampant in the Neapolitan provinces, threw up his commission in 1879 for the purpose of devoting himself to geographical studies and, should the occasion present itself, to the practical work of exploration. His opportunity came with a letter from Gessi Pasha to a mutual military friend, asking for "a young man, preferably an officer in the army, well acquainted with the art of drawing maps," the immediate object being a complete exploration of the Welle basin. Casati eagerly accepted this commission, for which he appeared to be fully qualified, being a member of the Topographical Department of the Leghorn Institute, which was entrusted with the construction of the ordnance maps of Italy. Little time was lost in preparations; and before the end of August, 1880, he had his first and last meeting with Gessi on the banks of the Jur tributary of the White Nile. Gessi, who had just succeeded in suppressing the dangerous rebellion of Soleimân, son of the notorious slave-trader, Zebehr, soon afterwards quitted the

province for ever, and Casati found himself alone in the wilds of Central Africa with no recognised official authority, suffering from the effects of a severe attack of typhus, and deprived of his supplies by the local functionary. Nevertheless, he started at once with a small caravan for the station of Rumbek, on the river Rôl, and during the next four years devoted himself to the exploration of the Upper Welle regions. The Mambattu (Mongbottu), Zandeh, Abarambo, and other territories were traversed in various directions, Schweinfurth's and Junker's itineraries were crossed at several points, and Junker himself was met on the banks of the Welle while that explorer was staying at the Court of Mambanga, successor of Munza, King of Mambattuland. Meantime the Mahdi's revolt had spread to the Equatorial Province; and, at the urgent request of Emin and Junker, Casati withdrew in January, 1885, to Emin's headquarters at Lado, on the White Nile. It was from this place that he started the following year on his famous expedition up the Nile to Unyoro, charged by Emin with an important mission to Chua, better known as Kaba Rega, king of that country. The mission was a failure; and after losing all the records of his previous explorations and narrowly escaping a cruel death, Casati returned to Lado, whence he was ultimately rescued with Emin by the Stanley Relief Expedition.

Such, briefly, are the incidents which form the groundwork of these bulky volumes, last and least of those issued in connection with the Emin episode. Several untoward circumstances have conspired to render this one of the least satisfactory books of travel that have appeared for some time. The author's friend, Capt. Camporio, who supplies the preface, frankly admits his lack of literary skill, remarking that the work has not the artistic merit of a practised writer, but reads rather like a report to his superior in command. Then, the disappearance of the papers dealing with the explorations in the Welle basin had to be made up by reports from Emin, long quotations from Gessi's diaries and other sources, and vague descriptions made from memory, which produce a bewildering effect on the reader. Thus, the sources of the Nile are said to be "formed and flow from a vast basin partly surrounded by a semicircle of mountains. In the eastern segment the range of heights describes a curve diverging from the Abyssinian mass of mountains and from the surroundings of the Blue Nile, reaching its highest altitude in the equatorial lake region."

Then follows some more equally unintelligible or misleading matter, with a footnote stating that the information is partly taken from an Italian document published in 1885. But surely a professional surveyor might at least have controlled such statements, if he was incapable of giving his readers an original and accurate account of the Upper Nile regions taken from personal observations during a residence of "ten years in Equatoria." Elsewhere the White Nile is identified with "the Astapus of the ancients," which was certainly the Blue Nile, while it is suggested that the latter takes its name from the indigo plant; the

fact being that, although mostly turbid in its lower reaches, it issues as a blue, limpid stream from Lako Tsana, whence its Arab name of Bahr-el-Azrek, the "Blue River." Another adverse factor is the writer's idiosyncrasy revealed by a profusion of naive statements, puerilities or platitudes, often quite in the "copybook style," as thus:

"Difficulties at first perceived fade away; the cowardice of boasters is always defeated by the patient steadfastness of a strong mind. A good intelligence department, moderation towards adversaries, and actions that are able to inspire and maintain the confidence of friends, will always rule men and events."

Then we are gravely informed that "the evil counsellors," that is, the Egyptian traitors who conspired to depose Emin,

"proudly withdrew to their houses with the conviction of having saved the country and performed a memorable act of justice, while the nervous, few in number, are perhaps sorry; but they felt their conscience delivered from the incubus of responsibility weighing upon them, and concealed their cowardice with the excuse of numerical impotence."

It is startling to read that Casati advised Emin to affix his signature to the decree dismissing him from the government of the province, and to sign "any other paper of the sort which might subsequently be sent to him." From his somewhat obscure account of these intrigues, interspersed as they are with much sententious moralising and serpentine maxims, one might almost suppose that his rôle was that of a "trimmer," running with the hare and hunting with the hounds. It appears that he was not himself at any time under arrest, and he even assures us that Jephson was mistaken in supposing himself a prisoner. Anyhow, Casati moved freely between both parties, preaching fine moral maxims to the cut-throat Nubians, and exhorting Emin to be of good cheer under uncommonly depressing circumstances. He professes to be astonished that Jephson felt pained, "as if an indecorous precedent had been set," and rather prides himself in obtaining recognition as the representative of both in one particularly nefarious transaction, which he himself calls "a heinous proposal." On another occasion he adopts a policy that he knows must deeply wound Emin, but he protests that he was bound so to act.

"It was an indispensable step in order to begin work in favour of my friend. I did not act in this manner because I had lost the sense of my own dignity, but because calm reflection proved to me that it was the best means of performing the friendly duty I had undertaken; and, if the course of events had compelled me to give up European customs to such an extent that my life might have been thought incomprehensible, still I can certainly say that my courage never wavered, that my mind was constantly bent on my purpose, and that I did not care to indulge in vain pride, either in season or out of season, as others did."

For his "friend" Emin he had evidently a kindly feeling, though almost unconsciously saying most unkind things of him:

"If not proud, he was certainly self-reliant, and seemed to disdain the careful study of the men who surrounded him. He believed that he could attend to everything himself; and,

when he saw that he could not alone prevent the forthcoming ruin of his province, he conceived false opinions, often changed them, and thus injured himself. . . . His temporising in the continual hope of a better day shook his authority as a commander more and more, and gradually brought him into general distrust."

Emin's behaviour in connexion with the Unyoro mission is declared to be "ungrateful and presumptuous"; and elsewhere we are told that

"the Governor, powerless to put a stop to the increasing thirst for blood and the revengeful spirit of the military tyrants, was not only compelled to sign proscriptions, but also to initiate them, and to praise murderers and shake hands with them."

The author has not been fortunate in his translators, who through ignorance, partly of the subject, partly of the language, fall into several serious blunders. Thus we have "at Massico" for *in Mexico*, the reference being, not to a place in Sudan, but to the French invasion of Mexico; "a successor at Mirambo" for *to Mirambo*, Mirambo not being a place, but a well-known conqueror in Central Africa; "the explorer of Cassai" for *the Kasai*, which is a river, not a country, and so on. A strange indifference to English idiom is betrayed in such sentences as: "His never-extinguished hatred for the Egyptian domination increased and again engaged his attention"; "The chimneys and hulks [query: hull of the steamer] had been varnished like new, for show at the approaching voyage on the lake"; "They exhibit their gifts in industries and commerce"; "The Chief of the Wavitu, by right of custom, has the prerogative of the investiture of new chiefs in the single branches"; "Driven away by the persecution of man, these monkeys often immigrate." The reference here is to the chimpanzee, which, we are assured, "can cook meat and ground-nuts." If Major Casati had established that statement on some better authority than mere hearsay, he would gladly be forgiven a whole volume of platitudes.

There are four rather sketchy maps and a large number of illustrations—some passable and even good, especially the portraits, others execrable. Inventors of new processes of reproduction seem just now to be trying their effect on the patience of a long-suffering public.

A. H. KEANE.

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WHAT is known in Germany as Graf's theory, in England as Kuenen's or Wellhausen's theory of Old Testament history and literature, has hitherto had to cope only with attacks from the traditional or conservative side. Against these it has successfully held its ground; and it is now not only accepted by a great number, perhaps the majority, of unprejudiced and competent

Biblical critics, but it is assumed as authoritative by such an historian as Edward Meyer, and by such an archaeologist as M. Perrot. But, like all other great reforms, it is now threatened with the hostility of a different class—of those who want to go farther, to make a still cleaner sweep of traditional opinions. So far the assailants are neither numerous nor formidable; but they have the advantage of attacking the theory on a side left comparatively undefended because believed to be absolutely secure.

In a work called *Le Christianisme et ses Origines*, begun in 1871 and completed in 1884, the author, M. Ernest Havet, having occasion to read through the Old Testament under the excellent guidance of the late Prof. Reuss, took upon himself to revise the work of that eminent critic, in the sense of a much more complete break with the old traditions and a much larger recognition of the forger's hand in the composition of ancient Hebrew literature. In particular, he disallowed the authenticity of the "Prophets" wholesale, bringing down the earliest of them to the Maccabean period, and the most recent to the years following the death of Herod the Great. This view was first put forward in 1877. M. Havet was a good classical scholar, but he knew neither Hebrew nor German. Naturally enough his views did not commend themselves to Hebraists, who apparently disdained even to refute them. He, however, remained convinced of their truth, and returned to the charge in 1889 by publishing an amplification and defence of his thesis in the *Revue des Deux Mondes* for August of that year, now re-issued as a separate volume by his literary executors. Before his death, which occurred on December 21, 1889, at the age of seventy-six, M. Havet had the satisfaction of discovering that he had made one disciple, a certain M. Charles Bellange, who, in the preface to a work on the history of the Jewish people, had, it seems, professed his adhesion to the views of the aged and solitary sceptic.

The reasoning by which Ernest Havet hoped to revolutionise Hebrew studies without a knowledge of Hebrew is of a very summary character. Detailed predictions of future events are an impossibility; therefore no books containing such pretended predictions can be of an earlier date than the events themselves. But the Hebrew prophets are filled with references to what happened during the last two centuries B.C. Therefore they were written during that period. We have here what at first sight seems a generalisation of the methods by which, to the unanimous satisfaction of liberal scholars, much of Isaiah has been assigned to the close of the Exile, and the whole of Daniel to the Maccabean epoch. And just as extreme reactionists are very fond of parading the wildest revolutionary schemes as the logical consequence of moderate reforms, so also we find orthodox reviewers affecting to perceive no difference between the method of M. Havet and the method of so cautious and conservative a critic as M. Renan. It is even surprising that the disquisitions of the former are not already figuring among the "remarkable books" of the *Nineteenth Century*, and

appearing under the skilful manipulation of Mr. Gladstone or Mr. Lilly as awful examples of the inclined plane down which modern rationalism is gliding, or of the abyss to which it leads.

But just as the grounds of true Liberalism are valid equally against a Metternich and a Marat, so, also, the very arguments by which the higher criticism has disauthenticated some parts of the Canon may be used as effectually for the vindication of other parts. Thus, the silence of Ecclesiasticus is justly held to be good evidence that Daniel was unknown at the time when that book was composed, that is to say at a time not later than the first quarter of the second century B.C. But this single date is enough to destroy the whole hypothesis of M. Havet; for the son of Sirach mentions Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets as part of the hereditary glories of Israel. So, also, with the internal evidence supplied by the book of Daniel itself. Clearly it dates from a period long posterior to Jeremiah; and M. Havet accordingly brings it down to the death of Herod. But the same arguments that prove the impossibility of its having been composed before the reign of Antiochus Epiphanes also exclude the possibility of any later date. M. Havet does indeed maintain that by the beast with the iron teeth is meant the Roman empire; but we need go no farther than the explanation given by "Daniel" himself, in his eighth chapter, to see that it is an emblem of Macedonia. The argument used to discredit Ezekiel is particularly unfortunate. He alludes several times to the battering-ram, which it is alleged was not used until the year 400 B.C. (p. 115). M. Havet need have gone no farther than the work of his countrymen, MM. Perrot and Chipiez, to find that the battering-ram is represented on the figured monuments of ancient Assyria. The prophecies of the Babylonian Isaiah date themselves almost as certainly as Daniel, the allusions to Cyrus being alone sufficient for the purpose. But M. Havet is so possessed with the idea of Herod that he identifies him with the Persian hero as readily as with the little horn in Daniel. There is not much to choose between such an interpretation and the desperate shifts of those orthodox apologists who assume that Koresh was an ancient title for the chiefs of Iran well known to the contemporaries of Hezekiah. As for the first Isaiah, when he describes the desolation of Judaea, evidently he is thinking of the ravages of the army of Antiochus. Naturally one Syrian war was very like another Syrian war. Indeed, all wars and sieges present a sort of family resemblance. It is not so very long since an august personage rather infelicitously reminded us how very applicable a certain passage in this same Isaiah is to some circumstances of the Franco-German War. But I must apologise for troubling the readers of the ACADEMY with such trumpery nonsense. I can only plead that it was signed by a member of the Institute, and published in that supreme organ of culture and of mortal ennui—the *Revue des Deux Mondes*.

M. Maurice Vernes has the advantage

over Ernest Havet of knowing Hebrew, German, and Dutch; and accordingly he has not committed himself to such obvious absurdities. His thesis is that the whole Hexateuch and all the prophetic books were composed in the post-exilic period, speaking roughly between 400 and 200 B.C. So far he has advanced but few and trifling arguments in support of what Dr. Kuenen well describes as an astounding thesis that ought not to be put forward without a powerful array of proofs. To this M. Vernes replies that the same scandal was excited when the views held by Dr. Kuenen himself, and by the whole modern school of Biblical criticism, were first promulgated. No doubt; but then their views were established by the recognised canons of scientific method, and so won their way to general acceptance; whereas his views have nothing but audacity and novelty to recommend them, and even in those respects they are outdone by the wilder conjectures of Ernest Havet. M. Vernes, it is true, finds fault with the method of his opponents as unscientific, because their present conclusions have been reached through a gradual modification of the traditional exegesis; whereas his method is to work back from a particular date—say 200 B.C.—when the Hebrew Bible is known to have existed, with a few exceptions, nearly as we have it now, and as we ascend upward to assign each book or group of books to whatever age seems most suitable to its composition. But surely, when we have the internal evidence supplied by the writings and by their mutual connexion, it matters little from which end of the chronological series we start—the *terminus a quo* or the *terminus ad quem*. At any rate, the adherents of the reigning school need not fear the appeal to *a priori* probabilities. Antecedently, it is most unlikely that a number of Jewish families would have voluntarily relinquished their comfortable settlements in Mesopotamia in order to rebuild Jerusalem and its temple, facing for that purpose the hardships of a journey through the desert and the privations incident to the colonisation of a lawless, inclement, and rather barren country, had they not been stimulated to the enterprise by a glorious legendary history, an intoxicating prophetic literature, and a code believed to be divinely revealed. It is most unlikely that the proud language of those whom we call the Older Prophets could have been formed in any but a period of national independence, that a pseudographic literature could have been composed except on the model of an authentic literature, that a post-exilic writer could have produced a dramatic work so palpitating with life and actuality, so meaningless when detached from its present historical framework, as the book of Jeremiah. "But," says M. Vernes, following Havet, "Jeremiah is not mentioned in 'Kings.'" Why should he have been mentioned? He had no influence on history, he witnessed and deplored the fate of Jerusalem, but could not avert it. The *Oresteia* of Aeschylus was a political manifesto in favour of the Areopagus. Yet in Aristotle's account of the conflict that led to the political ruin of the Areopagus, and with it of the old

Athenian aristocracy—that very interesting account that we have all just been reading—the name of Aeschylus does not once occur. Are we then to conclude that the poet never existed?

The date of Deuteronomy is a question closely connected with that of the authenticity of Jeremiah. There are sufficient points of resemblance in style and thought to prove that they belong to the same age, and of difference to prove that they are not from the same pen. There is besides the external evidence going to show that the Book of the Law "found" by Hilkiah was no other than the Deuteronomic code. But, says M. Vernes, Jeremiah nowhere alludes to the reforms of Josiah; and, what is more, the prophet declares that no law of sacrifice was promulgated in the desert. Besides, the abolition of the high places attributed to Josiah is incredible; the idea of such an outrage to popular feeling could only have occurred to a fanatic or a madman. The whole narrative in "Kings" is manifestly a post-exilic fiction. Let us begin with the last argument. It might be replied that the conduct of Josiah in slinging himself with a small and untrained force across the path of Necho's conquering army was a sign of fanaticism and even of madness. But the project of abolishing the high places was not so insane after all. According to our authorities, it had been already attempted by Hezekiah when, as Prof. Robertson Smith has well suggested, the devastation of the open country by Sennacherib's army, combined with the immunity enjoyed by the temple of Jerusalem, would render the centralisation of public worship in one sanctuary comparatively easy of acceptance. Deuteronomy would be quite unintelligible as a post-exilic composition; its reforms work from the circumference in, from Judaea to Jerusalem; whereas, before the foundation of the second temple, a clean sweep had been made, and henceforth the whole religious movement was from the centre out, from Jerusalem to Judaea. The absence of any essential distinction between priests and Levites in Deuteronomy is another pre-exilic note: the subsequent degradation of the Levites could only have been effected through such a profound break as the exile supposes; and the position occupied by Ezekiel in this respect is a strong argument for the authenticity of his prophecies. As regards the absence of references to the sacrificial code in Jeremiah, and the generally unfavourable attitude of that prophet towards all ritualism, M. Vernes is in error when he assumes that his opponents are unaware of that fact. It was already pointed out by Duhm in 1875, and the observation has since been confirmed by Dr. Kuenen, that Jeremiah only sympathised with the Deuteronomist up to a certain point, drawing the line where the latter declines from the heights of spiritual religion. Jeremiah has words of praise for the just administration of Josiah; to have dwelt on his iconoclasm would have been scarcely politic after the catastrophe of Megiddo. The star-worshippers were ready enough as it was to point out that the period of national misfortune had begun with the abandonment of their cult.

Besides the instance just mentioned, M. Vernes gives more than one example of very imperfect acquaintance with the writings of the school whom he attacks. In reviewing a friend of his whom he greatly admires, but who is, I believe, otherwise unknown to fame, the late M. Gustave D'Eichthal, he credits that critic with the idea of separating the great preamble in Deuteronomy (chap. v-xi) from the code which it precedes, and treating it as an independent composition belonging to another author and another age. But this feat of analysis, whatever it may be worth, had been performed by Wellhausen ten years before the appearance of M. D'Eichthal's essay, and was controverted, in my opinion, with success, by Kuenen in the first part of his *Onderzoek*. Again, in arguing for the recent origin of the short code contained in Exodus xx.-xxiii, M. Vernes confidently appeals to the pericope xxiii. 14-17, as embodying the recognition of a single sanctuary. He ought to have known that Kuenen and Wellhausen have condemned this passage as an awkward Deuteronomic interpolation. It is not then surprising that so very careless a critic should have disregarded the delicate analysis by which the comments of a Deuteronomizing editor in "Kings" have not only been detected, but safely assigned to a period anterior to the fall of Jerusalem. It is a remark which we owe to the sagacity of Wellhausen that the reference to the fate of Judah in 2 Kings xvii. 19-20, was added after the catastrophe, and thus proves that the reflections which it interrupts date from before the Exile.

One need only compare the historical perspective, the political outlook, of the Great Prophets whose genuineness is now impugned with writings of admittedly post-exilic origin, to perceive the difference. On the one side, we have a world full of nations still desperately struggling for their political independence; on the other, the dead calm of a world over which one irresistible monarchy has established its sway. And so the ideal of Isaiah and Micah is peace; while the ideal of the later prophets is empire, but an empire of the saints. On the other hand, anticipations of a time when Yahvism should be universally recognised as the true religion cannot be used, as they are by MM. Havet and Vernes, to prove the post-exilic date of a prophecy. Such a prediction was the natural consequence of a pure spiritual monotheism whenever and wherever that creed first prevailed; and to say that it did not prevail among the prophets of Israel before the Exile is to assume one of the questions at issue, and to assume it in the teeth of positive evidence. Predictions of the Captivity and the Restoration are also made much of by these writers, as arguments for the late origin of the books containing them, but with equally little force. Historical experience gave ample warrant for predictions of a wholesale transportation; the promise of a subsequent deliverance is remarkable, but no doubt it arose from the tradition of an ancient deliverance from Egyptian bondage, and it was moreover one of those predictions which realise themselves. The period of seventy years fixed

by Jeremiah considerably exceeds the actual duration of the Captivity, and would hardly have been fabricated after the event. Neither would the return of the Ten Tribes have been included, as it is, in nearly every promise to the nation, at a time when such a promise was so signally belied by the event. Conversely, such a triumph for Israel as the destruction of Nineveh would surely have provoked some allusions in the books attributed to Amos, Hosea, and the first Isaiah, had they been made up after its occurrence. Its actual effect was to suggest that a similar fate lay in store for other proud and oppressive cities—an expectation which, as Dr. Kuenen has shown, did not come true in the real sense of the prophets who proclaimed it.

The argument on which M. Vernes seems to rely most is that the alleged prophetic writings betray a complete misconception of the religious condition of Israel before the Exile, confounding together such distinct facts as the plurality of places of worship, the representation of Iahve under a visible form, and the introduction of foreign cults. It is not quite clear whence his own superior information is derived. But perhaps the prophets were not so very much mistaken. Perhaps the preservation of the old sanctuaries was favourable to idolatry, and perhaps an idolatrous conception of Iahve did facilitate apostasy to Baal and Moloch, or what would now be more politely called a system of religious syncretism.

The example of Matthew Arnold shows that literary tact does not by itself qualify one to be a Biblical critic. But neither is the total absence of literary tact a qualification; and it is totally absent from the essays of M. Vernes. He does not often venture into the field of literary criticism; but when he does, his performances are only valuable as illustrating a certain remarkable resemblance between the ulterior effects of Calvinism on the sense of humour in countries otherwise the most opposed. Arguing against the genuineness of the elegy on the deaths of Saul and Jonathan attributed to David, he points out how irrational it would have been to forbid the communication of the fatal news to the Philistines, when it was in a battle with those very Philistines that Saul and Jonathan had just succumbed (*Essais Bibliques*, p. 168). Perhaps when the elegist, whoever he may have been, said, "Tell it not in Gath!" what he really meant was that his verses were not to be brought under the notice of such critics as M. Maurice Vernes.

ALFRED W. BENN.

NEW NOVELS.

For God and Humanity. By Haskett Smith. In 3 vols. (Blackwoods.)

It Happened Yesterday. By Frederick Marshall. (Blackwoods.)

A Deputy Providence. By Henry Murray. (Chapman & Hall.)

The World Grown Young. By William Herbert. (W. H. Allen & Co.)

Elsa. By E. M. Queen Gray. (Methuen.)

Balaam and his Master. By Joel Chandler Harris. (Osgood, McIlvaine & Co.)

The Upper Ten. By Sebastian Evans and Frank Evans. (Sampson Low.)

Good Bye. By John Strange Winter. (White.)

THE character of Cyril Gordon, in Mr. Haskett Smith's novel, is avowedly drawn from life, the prototype being no other than the late Laurence Oliphant. It required some boldness to attempt by such a means the limning of a man who so little lends himself to portraiture as the subject of a recent biography. Nor can it be said that Mr. Haskett Smith has succeeded in producing a portrait. His Cyril Gordon is a religious enthusiast, who lives a life of self-abnegation among the Druses on Mount Carmel; but he is far too colourless and shadowy a personage to suggest the brilliant many-sided man whom he is supposed to represent. The truth is that canvas, materials, and a subject do not make a painter or a picture. Mr. Haskett Smith had all these. He knew Oliphant, and is perfectly familiar with the Eastern life which gave appropriate surroundings to one of the most striking careers; but there is a want of vividness in his work. Not only does he not succeed with his central character—a result at which no surprise should be felt—but all the lines of his story are flimsy and unreal. The book has been written with the evident object of conveying certain lessons on points of conduct and belief. The object is admirable, and the lessons are well meant; but the genius of fiction is not to be cheated into doing homilistic duty. A moral essay remains a moral essay, no matter what the form in which it is presented. Here we have it in the supposed form of conversations; but the wary reader will perceive that he is being quietly preached at, and that the names Cyril Gordon, Sir Thomas Randolph, and so on, are only tags used as innocent disguises. It is the common fault of all kinds of preachers to misapprehend the things they rail against, and, as a consequence, to misconstrue their ideals. Among Mr. Haskett Smith's characters are two young undergraduates, friends of each other. One of them is a good fellow at heart, but like many another generous young man he gets into bad company and contracts gambling debts. The other—Harold Maybrook—is a paragon of virtue. Maybrook is consulted by his friend as to a large sum lost to a sharper named Baker at cards, which he cannot pay. The cringing youngster has formed the wise resolution never to play again; but his monitor tells him to keep a card-party engagement he has already made, and volunteers to take a hand himself. The other players on the occasion were Baker and a companion sharper. To the surprise of the rest, Maybrook consents to play unlimited loo, and he wins round after round until the three other players are "rooked." The biggest loser is Baker. Maybrook then sees his chance. He accepts from Baker his own friend's I O U's in part payment of his winnings, and forthwith destroys them. After having thus delivered his friend, he

wipes his hands of the whole business, and renounces the rest of his winnings. Baker is so touched by his magnanimity that he falls upon his neck, and when the curtain drops everybody is forswearing cards for ever. This is utterly unlike life. Mr. Haskett Smith's best characters are the women in the story. Miss Lockyer has some individuality, and Nellie Marshall some freshness. The descriptions of Syrian life and scenery are fairly good, but the style—especially in the conversations—is unpleasantly stiff and awkward. When a girl, having taken her hat off, puts it on again, it is irritating to be told that she "proceeded to restore to her head the hat which she had discarded."

Mr. Frederick Marshall has spoiled a good story, and a very clever book, by the conclusion he gives to *It Happened Yesterday*. Up to a certain point, and a point far advanced in the tale, an exceptionally strong interest is maintained. Then all at once hypnotism comes in and the interest ceases. You feel that the author has played you a trick, and you resent the quackery of the whole thing. Mr. Marshall could well have dispensed with so feeble a resource. He had an excellent plot in hand. His chief characters are two women—one of them a German of noble birth, with pride of ancestry, acute sensibility, and Teutonic awkwardness; the other a Frenchwoman of low birth, unimpressible except on the surface, but with all a Frenchwoman's talent and taste in the matter of externals. The former was very poor, the latter very rich; and they are brought into close relations, in which they mutually act and re-act upon each other. Another character, full of strong individuality, is a nephew of the Frenchwoman, an ardent patriot, always in a state of effervescence, and never foaming so much as at the sight of a German. Here was matter enough for a story of the better sort. The idealism of the German girl had to transform the mind of the Frenchwoman; and the luxurious taste of the latter had to work an external transformation in the young German. French and German patriotism, moreover, each displayed in fiery ebullitions against the other, might have found a solvent for their separate fires in the glow of love. This, with much else, is all in the course of being well worked out, when a wretched Russian comes upon the scene—a creature without a single pleasant quality, but capable of an ultra-hypnotic power of will. With his advent the story breaks down; and Mr. Marshall deprives his readers of the conclusion they had expected, and denies to his own powers the legitimate completion of an admirable piece of mental analysis.

Mr. Henry Murray tells a pleasant story with much skill in *A Deputy Providence*. If his country, his people, and his style are suggestive of Mr. Christie Murray, it must be remembered that the two are brothers, and that midland scenes and midland people were among the native surroundings of both. Mr. Barstow, the purse-proud, uneducated Staffordshire man who had made his money "in the hardware business," is a genuine specimen of a

small class still to be met with in the Midland Black Country. While Barstow adds field to field the neighbouring squire's estate shrinks in his hands. Barstow holds mortgages on it and means to absorb it. But it is quite in accordance with the usual drift of this kind of story that the indigent squire should have a daughter, and the vulgar capitalist a son, between whom a union may be foreshadowed in the early chapters. Ancestry, when it is accompanied by penury, does not count for much with the Black Country type of capitalist; but old Barstow knew that there was coal under the squire's estate—a matter as to which that improvident gentleman had never taken the trouble to inform himself—and there was therefore reason enough why, as a second string to his bow, Barstow should wish to marry his son to the squire's daughter. The squire was helpless, and ready to agree to anything; but the young people had plans and ideas of their own, which did not readily fit in with Barstow's. A time of trouble ensues for each of them, in which the scene changes to the East End of London, and both youth and maiden show of what heroic stuff they are made. This part of the story, and the end to which it leads up, it would be unfair to tell. It is enough to say that the sequel is a happy one, and that from beginning to end the story has a decided charm.

Mr. Philip Adams, the philanthropic millionaire in *The World Grown Young*, was "a deputy providence" in a very real sense. A lucky inventor, he became the richest man of his time, and of all times. There is no excuse for a novelist who draws the line at a few millions more or less when he is dealing with imagined wealth. In Mr. Herbert's book the millions are vaguely abundant, and they multiply themselves as one supposes millions would be apt to do. Philip Adams thus starts on his work of philanthropy fully equipped. He is a philanthropist of a sensible sort, for instead of foisting more hobbies upon the world, under the name of charities, he relieves the poor world of some of these doubtful boons. He abolishes the Poor Law, or gets Parliament to do so—though he is himself the master-spirit of the House of Commons—and establishes a system under which everybody is fed and kept in health to the advantage of the whole community. Free sleeping accommodation is afforded in churches and museums, which seems a rather bold experiment, but it is part of an excellent gospel of cleanliness. He puts down long speeches, street organs, umbrellas, tall hats. Women receive his especial care, and he finishes the great work of their emancipation. They become voters, discard corsets and petticoats, take to knickerbockers, and may change their husbands once a year. Among the vexed problems solved is that of vivisection, for, instead of hanging capital offenders, Philip Adams hands them over to the doctors as subjects for operation. Changes so sweeping are not accomplished without opposition; but the philanthropist is all-powerful, and Parliament and the country ultimately let him have his way. On the whole it is a very good way, and one wishes that some of the abolitions he is credited with

were as true in fact as they are in fitness.

Elsa is a pleasant Venetian story which makes no great demand on the energies or imagination of the reader. The girl Elsa is charming in her simplicity and naturalness. She is well-born, but her father's poverty obliges her to look to the operative stage for a livelihood; and the training for this vocation supplies a fair amount of interesting material. The chief interest, however, centres in the loves of Elsa and the young Englishman, Edward Somerled—loves not declared until much of the story has been told, but anticipated throughout by the mutual delight of the two in the bright, artistic, musical, idyllic life of Venice. A good deal else enters into the plot, and there are some well-drawn subordinate characters, of several nationalities, the least satisfactory of them being the villain, who (like so many other villains in fiction) is an Italian. The villainy would be artistically more effective if it were a trifle less fiendish. The author succeeds best in the quieter parts of the book and in the simpler characters. His worst fault is that, in the possible abundance of his own leisure, he forgets that his readers may have less time at their disposal. Had he thought of this contingency, he would no doubt have shortened some of the more trivial passages, and given a little more quickness to some of the conversations.

The creator of "Uncle Remus" is inimitable in stories of negro life, of which the volume called (after the first story in it) *Balaam and his Master* contains a further supply. Mr. Harris's humour is both grim and funny, qualities which one imagines to be thoroughly characteristic of the black people he describes. But they have, or they had, another quality also—that of devotion to their masters—which he brings out even more forcibly. As seen under these lights, slavery was not without its higher uses and compensations. It would be very hard to find counterparts to Balaam and Mom Bi among English or white American domestic servants. Ananias, one fancies, is equally unique, especially in the faculty of ready invention. He claimed to be descended from "Ananias de Poffit," and not from "Ananias de liar," but he certainly had all the romancing powers of the latter.

The dedication of *The Upper Ten* to Edouard Pailleron recognises the indebtedness of its authors to his "Le Monde on l'on s'ennuie." But marked as that indebtedness is, it does not detract from the originality of style, subject, and treatment of this amusing comedy. It is pretty much what Sheridan might have written, though he would have called it by a better title. Vacuity and dullness belong to "the upper ten," whereas neither the one nor the other is to be found in the piece.

Good Bye is bright and smart, but divorce makes an unsavoury subject at the best. The weakness of the man who could so readily assume his wife's unfaithfulness forms an element of weakness also in the story. His wife was far too good for him, and he too insignificant to have caused so

much misery to other people. The grief which he thinks he feels, after his wife's departure, is only the petulant crying of a child over the toy he has wilfully broken.

GEORGE COTTERELL.

SOME HISTORICAL BOOKS.

A Student's History of England. By Samuel Rawson Gardiner. Vol. II. (Longmans.) This second volume, shortly to be followed by a third, carries the student from the accession of Henry VIII. to the abdication of James II. In other words, it covers the period of "the making of England," in a truer sense than that adopted by J. R. Green—the period when the civil and religious liberties of Englishmen were being gradually established. For ourselves, we confess to belonging to that considerable class who can never be brought to take a proper interest in the barbarous centuries from Caesar down to the Wars of the Roses, the whole of which pass before our eyes like a pageant, crowded with kings and knights and monks, but without any political lesson. For us Richard Lion-Heart is no more real than Arthur, Henry VI. no more real than Lear, the Babes in the Wood a great deal more real than the Princes in the Tower. With Charles Lamb, we are content to take our early history of England from Shakspeare. But from the Tudor dynasty downward even the most incurious is compelled to recognise the continuity of events and their bearing on modern affairs. The Reformation is coincident with the decay of feudalism: the first Cecil is a very different person for us from the last Neville. It is hardly necessary to say that Mr. Gardiner rises to his subject. He is, emphatically, a political historian, such as were Thucydides and Tacitus, whose interest lies in watching the development of great movements, and in determining the share which monarchs and statesmen had in advancing or hindering them. It is not for nothing that his present book is entitled *A Student's*, not *The Student's History*. For if it be intended for the use of students, it is no less certainly the work of one who is himself a student, undertaken in the maturity of his powers, and written under a sense of the supreme duty of veracity. Without partisanship, but by no means without strong sympathies, he here traces the course of the Reformation, of the Elizabethan epoch, of the Puritan revolt, and of the Glorious Revolution. It might not be impossible to detect errors of detail, such as were plentiful in the picturesque pages of Green's first edition—we ourselves have noticed one (strange for an Oxford man) at the top of p. 425—but one feels, as one did also with Green, that one is in the hands of a master, and that the broad outlines are permanently true. It is difficult to believe that our interest will be equally sustained through the next volume, dealing with the dull eighteenth and the familiar nineteenth centuries, even though it will include the "expansion of England." It remains to say something about the illustrations, which would alone suffice to make this the most attractive history of England that has been published. Here, for example, you may find the vexed question of what kind of block Charles I. was executed upon settled, without a word of comment, by the reproduction of a quaint woodcut from a contemporary broadside. As in the first volume the most notable feature was the representation of mediæval architecture, so now special mention must be made of the portraits. London has recently had reason to know that the Tudors and the Stuarts were alike fortunate in their court-painters, several of whose finest works are here admirably engraved—though it should also be said that the engraving is very

unequal. Less well known are the likenesses of the ministers of those kings and queens, who bear, almost without exception, the look of seriousness, if not of melancholy, that was assuredly characteristic of the whole period. From Sir Thomas More to Milton there is hardly a face but shows the lines of mental anxiety—perhaps most strongly marked in Cooper's portrait of Oliver Cromwell, upon whom all the political and religious troubles of this time were concentrated. The bust of Shakspeare from Stratford church stands alone in its Sphinx-like serenity.

Some Account of the Stuarts of Aubigny in France (1422-1672). By Lady Elizabeth Cust. (Privately printed at the Chiswick Press.) This choice volume, printed on hand-made paper in charming type, with ample uncut margins, will be a treasure to all bibliophiles who are so fortunate as to secure one of the few copies that have been struck off, while scholars will appreciate the patient research and the somewhat recondite learning which the book exhibits. The French branch of the Stuart family was founded by Sir John Stuart, of Darnley, who in 1419 was sent by Robert Stuart, Duke of Albany and Regent of Scotland, in joint command of 6000 Scotch troops, to assist the Dauphin, afterwards Charles VII., in the struggle against Henry V. of England. The first exploit of the Scots was the raising of the siege of Angers, followed by the crushing defeat of the Duke of Clarence at Baugé. In recognition of these services, Charles VII. granted him the Seigneurie of Aubigny, in Berri, and the right to quarter the arms of France with those of Stuart. The Stuarts of Aubigny for more than two centuries commanded the Scots men-at-arms and the Scottish archers of the king's body-guard, who, being in personal attendance on the king, took a prominent part in the Italian campaigns of Charles VIII. and Louis XII., and whose favoured position at the court of Louis XI. has been so skilfully seized by Sir Walter Scott in his novel of *Quentin Durward*. The most distinguished of the line was Bernard Stuart, third Seigneur d'Aubigny, who, in command of a Scotch contingent, fought at Bosworth for Henry VII., and in the campaigns of Charles VII. and Louis XII. won twelve pitched battles, becoming Governor of Naples, and afterwards of Calabria. A characteristic portrait of Bernard Stuart, from a medal by Niccolò Spinelli, of Florence, forms the frontispiece to Lady Elizabeth Cust's volume. Next in interest to the career of Bernard Stuart is that of Esmé Stuart, sixth Seigneur d'Aubigny, who, provided with ample funds by the Pope and the Kings of France and Spain, was sent to Scotland in 1579 by the Duc de Guise on a secret mission, with the object of replacing Mary Queen of Scots on the throne and restoring the old faith in Scotland and England. He speedily succeeded in gaining influence over the mind of the boy king, and having procured the execution of his rival, the Earl of Morton, was loaded with wealth and honours and created Earl and Duke of Lenox. In answer to letters from Philip II. of Spain, offering him the command of an army, to be raised at Philip's expense, in order to restore the Catholic religion in England, the Duke replied that he would do it or die in the attempt. These intrigues seem to have come to the knowledge of Elizabeth, and no doubt materially influenced her in deciding on the execution of the Queen of Scots. Lady Elizabeth Cust must be complimented on the skill and patience with which, from obscure materials, she has worked out this history of the distinguished ancestors from whom she is descended through her father, the late Earl of Darnley, the heir in line to the Stuarts of Aubigny and the Dukes of Lenox. Through

Henry Stuart, Lord Darnley, the father of James I., the Queen, to whom the book is dedicated by permission, is descended from Sir John Stuart, first Seigneur of Aubigny, who also counts among his descendants no less than fifty English peers and most of the royal families in Europe.

The Strife of the Roses and Days of the Tudors in the West. By W. H. Hamilton Rogers. (Exeter: Commion.) The author of this well-illustrated and well-printed volume seems to have approached history by a path that is not often trodden. He appears to have been first attracted to the history of the fifteenth century by the monumental relics of that period with which the churches in the West abound. They suggested to him (as they have done to others) the question: What part in the public affairs of the time did these men, whose monuments are still with us, take? In answering this question, Mr. Rogers has gone somewhat minutely into the history of the several Western families—Willoughby de Broke, Bonville, Stafford, Cheney, and Arundell—who were concerned in the wars of the Roses and the court life of the Seventh and Eighth Henrys, and has described with considerable detail their descent, their achievements, the blazonry of their arms, and their last resting-places. The strong points of the book are the genealogies and the illustrations; the literary merit is less conspicuous. The concluding chapter is devoted to an account of the ancestry and descendants of Theodore Palaeologus (a scion of the imperial line which ended with the fall of Constantinople), who lies buried at Landulph, Cornwall. The last of the English branch seems to have been a mariner, who died at sea in 1693.

Collections for a History of the Family of Malthus. By John Orlebar Payne. (Privately Printed.) The family connexions of the famous author of the Essay on Population, who enjoys the rare distinction of having added an adjective to the English language, have already been printed in a pamphlet by Mr. W. H. Holt, a grand-nephew of the professor. Our present author duly records such modern information in an elaborate pedigree; but the main object of his labours had been to collect every mention of the name Malthus that occurs in old documents, without any genealogical *parti pris*. With this object, he has ransacked not only such obvious sources of information as parish registers and wills at Somerset House, but also early documents of title and legal proceedings in the Public Record Office. The great Malthus undoubtedly descended from a Berkshire family. Our author is able to trace his descent without a break to John M., who was buried at Binfield, in Berkshire, in 1558. But a William Malthus is to be found at the same place a century and a half earlier. A branch of the family, which seems to be now extinct, were prosperous merchants at Reading in the seventeenth century. One of them was a benefactor of the Blue-Coat School there; another has left a farthing token, engraved in the new edition of Boyne. The professor's ancestor was the intruding vicar of Northolt, in Middlesex, during the Commonwealth; his son was an apothecary and friend of Dr. Sydenham, and the name of Sydenham has been preserved in the family until the present day. Another family of the same name—commonly spelt Maltus or Malthouse—is to be found in Yorkshire. Our author himself feels a special interest in these, because many of them are recorded as recusants in the last century, and some are still Roman Catholics. But it is to be feared that only professed genealogists will take an interest in these lists of shadowy names, none of which emerges into history. The same may be said of a subordinate branch of

Malthouses whom Mr. Edward Peacock has brought to light in Lincolnshire; and of another Malthous, from Hampshire, whose name is associated with the beginnings of English drama as landlord of the Rose theatre in 1582.

THE new volume of the *Gentleman's Magazine Library* (Elliot Stock) deals, like its immediate predecessor, with architectural antiquities. By far the greater portion of its contents is contributed by the indefatigable John Carter, who travelled all England over, but did not neglect the ancient buildings, or the relics of edifices mostly destroyed, which were to be found in London. These papers chronicle much the memory of which would otherwise have perished long ago. Witness, for example, the audacious suggestion made about the period when the brothers Adam were destroying the buildings by the river-side that the Buckingham-gate should be removed, on the ridiculous plea that "a better view would be had of the Thames." Note Carter's account (p. 246) from memory of the "magnificent square conduit" that once lent an additional beauty to the High-street at Exeter. The notes to this section of Mr. Gomme's labours are of unusual value; and for much assistance in this branch of the subject the editor is indebted to Mr. Henry Wheatley, who has furnished for his friend's pages some of the information which he has collected for his own edition of Peter Cunningham's *Handbook of London*. They bring down to the present date the condition and history of the buildings described in the earlier part of the volume. Several pages are filled with a reprint of the acrimonious controversy on the removal of the screen in York minster. They should be kept in perpetual remembrance for their spirited appeal for the preservation of existing memorials of the past when threatened by the excessive zeal for alteration which seems to exist in the minds of clerical enthusiasts for restoration.

Old-Time Punishments. By William Andrews. (Simpkin, Marshall, & Co.) *Hanging in Chains.* By Albert Hartshorne. (Fisher Unwin.) It is a curious coincidence that these two books should have appeared almost at the same time. Mr. Andrews, indeed, covers a much wider field than Mr. Hartshorne; but both treat their common subject from the stand-point of the antiquary: that is to say, they have expended infinite pains in gathering old anecdotes and modern survivals, but have not quite succeeded in impressing upon their work the stamp of exact research. It is characteristic of the antiquary to devote himself to the by-paths of history, to be attracted by the quaint and horrible. It is the work of the philosophic historian to combine the materials thus collected into a general view, and to illustrate therefrom the progress of human society. One thinks what a picture Mr. W. E. H. Lecky might have drawn of the change that has come over England in the present century with regard to the infliction in public of brutal punishments. Take the subject of hanging in chains. The present writer will never be able to banish from his memory a passage in *The Fairchild Family*—one of the few books that he was permitted to read on Sunday—where an estimable parent could find no better means of deterring his children from the sin of lying than to take them to behold a parricide rotting on a gibbet; and the same sentiment is expressed by Mercy in *The Pilgrim's Progress*, as quoted by Mr. Hartshorne. Fifty years ago, probably every parish in England had its stocks in good repair, and in frequent use. It is barely ten years since flogging was abolished in the army; and we confess that we have been surprised to learn how many examples of ducking-stools, branks, and gibbet-chains are preserved to this day, in public museums or

private collections. According to Mr. Hartshorne, the daughter of a noble marquis possesses one of the "leg-pieces" of a notorious murderer, concerning whose accomplice the gruesome story is told that he died of fright when they measured him for his irons. Indeed, each of our authors has collected a sufficiently blood-curdling catalogue of horrors to make the fortune of a *Police News* novelist; and both books are abundantly illustrated. We observe that Mr. Hartshorne and Mr. Andrews are not in agreement upon a point which ought to be capable of precise determination—whether persons were ever banged in chains alive. Undoubtedly, there exists a widespread belief that they were, which derives some support from Hollingshed and another Elizabethan writer. Against this, Mr. Hartshorne urges that no such form of punishment is to be discovered in the Statutes at Large; but we confess that we should like stronger evidence of the negative than this. The custom of gibbeting after death, which itself arose without express legal sanction, certainly looks like a modified survival of an original "hanging in chains" in the vulgar sense.

Mr. Ditchfield has given us in his little book on *Old English Sports, Pastimes, and Customs*, (Methuen) some interesting matter, gleaned from various sources; and, as the volume is prettily got up, it might form an acceptable prize for country school-children, among whom not a few old-fashioned games are still in vogue. Mr. Ditchfield writes in rather a condescending style, suitable perhaps to the pages of the *Parish Magazine* in which the papers originally appeared, but otherwise objectionable. Is he quite right in asserting that the annual fair or village feast was always held on the festival of the saint to whom the parish church was dedicated? We certainly know of a good many exceptions to the rule, if rule it be.

Retrospections, Social and Archaeological. By C. Roach Smith. Vol. III. (Bell.) These consist of papers relating to local history and to the many friends and colleagues of the distinguished antiquary who died at an advanced age last summer. They have been carefully edited by Mr. J. G. Waller, and complete a work which shows how friendly as well as fascinating a pursuit archaeology often is.

MRS. EVERETT GREEN has issued another part of her *Calendar of the Proceedings of the Committee for Compounding*. (Printed for H.M. Stationery Office.) The cases in this part reach from January 1, 1647, to the end of June, 1650. Its value will be more fully appreciated when an index appears to render its contents accessible.

NOTES AND NEWS.

THE next instalment of the British Museum Papyri, containing the newly-discovered poems of Herodas and other matter, new and old, will be issued very shortly. In the case of the Herodas, which is the most important section of the new volume, the Trustees publish merely the text as it stands in the MS.; but it is understood that Dr. Rutherford will shortly issue a provisional reconstruction of the poems, to be followed hereafter by an edition on a larger scale.

In connexion with the seventh International Congress of Hygiene and Demography, which is to be inaugurated on August 10 by the Prince of Wales, Messrs. Cassell & Co. will publish, by arrangement with the executive, a Handbook to London in English and French, specially prepared for the use of members. The book will be illustrated with eight plans, and deal not merely with the "sights" and amusements of London, but also with its public services and government, besides giving a mass

of information of special interest to medical men. These and other subjects are dealt with under the following heads:—Locomotion and communication; London, past and present; the government of London; vital statistics and sanitation; hospitals, dispensaries, &c.; disposal of the dead; sewerage, drainage, and scavenging; warming and lighting; the water supply; food supply; and police and crime.

MESSRS. CHATTO & WINDUS will be the English publishers of Major Wissmann's new book of African travel. It is entitled *My Second Journey through Equatorial Africa*, from the Congo to the Zambesi, in the years 1886 and 1887. It will be in one volume, with a map and nearly a hundred illustrations.

MR. ARTHUR W. PINERO has written an introduction to the translation of Count Tolstoi's comedy, *The Fruits of Enlightenment*, which Mr. Heinemann will publish next week. The book will be uniform with *Hedda Gabler*, and will contain a portrait of the author.

MESSRS. METHUEN have in the press a new book by the Rev. S. Baring Gould, entitled *The Tragedy of the Caesars: The Emperors of the Julian and Claudian Lines*. It will be abundantly illustrated from busts, gems, cameos, &c.

MR. GEORGE CLINCH, of the British Museum, the historian of Bloomsbury and St. Giles's, and Marylebone and St. Pancras, is now at work upon a companion volume relating to the parish of St. George's, Hanover-square. The new work will be entitled *Mayfair and Belgravia*, and it is hoped that it will be ready for subscribers in the autumn of the present year. Any notes of topographical interest relating to the districts would be gladly received by Mr. Clinch, and should be addressed to him in the care of the publishers, Messrs. Truslove & Shirley, Oxford-street.

MR. ELLIOT STOCK announces for publication *The Socialism of Christianity*, a series of essays on the higher motives for Socialism in the present day, by the Rev. William Blizard.

WE hear from America that another collection of Thackeray's letters is to be published there. The letters are described as written to a "Long Island girl"; and the book will be illustrated with a drawing by Thackeray, in coloured ink.

WE quote the following from the Hannover correspondent of the *Times*:

"Erroneous statements have been circulated as to the writings of the late Marshal von Moltke. The quantity of these is unexpectedly large. A portion of the papers is of purely military interest. It consists of reports and strategical observations on the campaigns in which Moltke commanded. These are to be issued by Messrs. Mittler & Son, of Berlin, and English editions will be published by Messrs. Osgood, of London. But the late Marshal also left a sort of autobiography comprising twenty-nine diaries, which cover almost the whole of his military career, and are replete with notes on all the events in which the great soldier was in any way mixed up. These diaries give a vivid illustration of Moltke's character, and were originally intended for the perusal of his family only. But it has been decided to publish them; and they are to appear first as serials in the German periodical *Ueber Land und Meer*, and in an English illustrated journal. Afterwards they will be issued in book form by the Deutsche Verlag's Anstalt, of Stuttgart, and by Mr. William Heinemann, of London."

THE fourteenth annual meeting of the Library Association of the United Kingdom will be held in the University College, Nottingham, from September 16 to 18, when papers will be read on various questions relating to library administration and bibliography. The Castle Museum committee have arranged for an exhibition of art bookbindings, under the con-

trol of Mr. G. H. Wallis; and there will also be an exhibition of library appliances, bindings, forms, &c., at the University College, arranged by Mr. J. Potter Briscoe. There will be an official reception, probably at the Castle Art Museum, on Tuesday evening, September 15; a dinner at the Mechanics' Institute on Wednesday; and an excursion on Thursday.

THE British Record Society has just elected the Marquess of Bute as its president, in succession to the late Earl Beauchamp; Mr. J. J. Digges Latouche and Mr. G. Wreford were at the same time elected members of the council. This society is now engaged in issuing an entirely new lexicographical Calendar to the prerogative wills at Somerset House, a book which has long been looked for by antiquaries. The present series must number about 50,000 wills; and it will now be possible to complete in a few minutes a search which hitherto may have taken as many days.

A CORRESPONDENT who should be well informed writes:—

"Authors are looking upon America as another El Dorado. Because the works of English novelists—bought for a nominal sum or stolen outright—have had a large vogue in the States when sold at 20 cents, or given away as a 'bonus' in dry good stores, it is being surmised that copyright books will sell just as largely. This is a mistake. The population of the States represents various nationalities, and the reading public is not committed solely to English fiction. Indeed there has always been a good business done in translated novels, and it is increasing. The opinion of the representative of one of the leading New York publishing houses is that if English authors stiffen their prices much, they will commit literary suicide. The class of American business will not afford high rates, and if English books are too expensive there will be a more decided run upon foreign translations."

MESSRS. MACMILLAN have now added *Sir Percival* to their cheap re-issue of Mr. Short-house's works. It first appeared in September, 1886; four more editions were demanded within three months, and it was reprinted in the following year.

WITH reference to a note that appeared in the ACADEMY of last week, Messrs. W. H. Allen & Co., Limited, write to us that they still continue to act as publishers and literary agents to the India Office. In justice to Messrs. Luzac & Co.—who sent us the note of last week—it is right to add that they have shown us an official letter, stating that Lord Cross has confirmed their appointment, from August 1, as "agents for the sale in this country of Indian Government publications and publishers to the Secretary of State for India in Council." As a matter of fact, we believe that similar letters of appointment have been given to Mr. Edward Arnold and to the new firm of Messrs. Archibald Constable & Co. It would seem, therefore, that the India Office henceforth will have no special publisher, but will place the names of several selected firms on the title-page of any books they may publish (as do the Trustees of the British Museum), and will entrust the same firms with the sale in this country of works issued by the several governments in India.

UNIVERSITY JOTTINGS.

AT the graduation ceremony at Edinburgh to-day (Saturday), the honorary degree of LL.D. was to be conferred on Sir Colin Campbell Scott-Moncrieff, well known for his services to Egypt in the department of irrigation.

PROF. T. F. ROBERTS, of the University College of South Wales, has been elected principal of Aberystwyth College, in succession to the Rev. Dr. T. C. Edwards, who was recently appointed to the headship of the

theological college at Bala. The latter college, which was founded in 1837 for the training of ministers among the Welsh Calvinistic Methodists, will henceforth be thrown open to all theological students, whether candidates for the ministry or laymen.

THE Johnson Memorial prize at Oxford, which is awarded every fourth year for an essay on some subject connected with astronomy or meteorology, has been adjudged to Mr. M. S. Pembrey, of Christ Church, who won the Radcliffe travelling fellowship last year.

THE use of the large lecture-room in the Divinity School at Cambridge has been specially granted to Dean Vaughan from September 1 to 4, for holding meetings of his former theological pupils.

SIR M. MONIER-WILLIAMS has issued an appeal for subscriptions towards the sum of £8000, which is now wanted to extend the buildings of the Indian Institute at Oxford according to the original plan.

THE following is the programme of lectures for the next session of the Manchester New College, now at Oxford:—"The Pauline Epistles," "Introduction to the Fourth Gospel," and "Study of Doctrinal Theology," by Principal Drummond; "Old Testament" and "Comparative Religion," by the Rev. J. Estlin Carpenter; "Mental Philosophy" and "Ethics," by the Rev. C. B. Upton; and "Sociology," by the Rev. P. H. Wicksteed.

THE regulations for the examination for musical degrees at Victoria University have been issued. Besides a preliminary arts test, the course include four examinations spread over three years. Candidates will also have to compose a short work for orchestra, chorus, and solo; but they will not be subjected to the expense of a public performance.

WE may note that the two most valuable scholarships at Girton College for mathematics have both been won by pupils of the Notting Hill high school for girls.

THE results of the L.L.A. examination at St. Andrews have just been issued. It appears that 636 candidates entered at thirty-seven centres, being a larger number than in any previous year. Taking a joint view of all the subjects, passes were obtained in 621 instances, and honours in 256. Ninety-seven candidates passed in the full number of subjects required for the L.L.A. diploma.

THE Mercers Company has given one hundred guineas, and that of the Merchant Taylors thirty guineas, to the extension fund of the Maria Grey Training College. Of the £13,000 required to build and start the new institution £7954 has now been collected.

HARVARD UNIVERSITY has lately received the following gifts or bequests: 100,000 dollars, under the will of Edwin Conant, a graduate of the class of 1829; two sums of 10,000 dollars from Mr. Roger Wolcott, to commemorate the names of his father and brother, by the purchase of books on history, political economy, and sociology, and by the promotion of archaeological and ethnological research; 15,000 dollars from Mr. W. S. Bullard, to endow three fellowships for original research in medical science; a portrait of Nicholas Sever, who was fellow and tutor in the first half of the eighteenth century; and a portrait of the historian George Bancroft, painted by Gustavus Richter.

JOHNS HOPKINS UNIVERSITY, which already possesses the library of Prof. Blütschli, has received, by gift from M. Laboulaye, the historical MSS. of his father, the late Edouard Laboulaye, whose name ranks with that of Blütschli among international publicists of the generation that is now passing away.

THE first Library Bulletin issued by Bowdoin College, Maine, contains a list of poems illustrating Greek mythology in the English poetry of the nineteenth century; and also—like other academical publications in America—an obituary record of deceased members, arranged according to the date of their graduation.

ORIGINAL VERSE.

FROM ABROAD.

O LET me dream some summer day
That I am carried far away
To where the waters basking lie
Beneath an English summer sky.

And drowsily I sit once more
And look right through the open door
Of that old church where oft I heard
The preacher comment on the Word;

While in my thoughts a whisper ran:
"Tis Nature speaks of God to man
Each moment that he breathes and lives;
Her voice now gentle warning gives,
Now louder speaks, but every tone
The heart may ponder when alone."

And as I mused the summer air
Awoke the mere, which blue and fair
Lay with green meadows as a frame,
And through the door the soft wind came
So fresh and cool upon my face,
'Twas like, methought, the Spirit's grace.

O let me dream some summer day
That I am carried far away,
And see again through open door
The shining of the mere once more,
And feel the freshness of the air—
The Spirit of the Lord is there.

BEATRIX L. TOLLEMACHE.

MAGAZINES AND REVIEWS.

A PARTICULARLY interesting article opens the July *Livre Moderne*, being an account, with abundant illustrations, of divers modern French *ex libris* or book-plates. The fanciful book-plate is, of course, not unknown in England; but it has not, at any rate recently, been as much favoured as in France. and, to tell the truth, we know of no great choice of artists among us who could either design or execute things of the kind, or put into artistic shape a layman's fancy for them. Book-plates, title vignettes, head and tail-pieces, all things of this kind, are but ill done with us as a rule, and in a dreadfully stereotyped manner. Yet if any artist-workman were to devote himself to them, there must be people enough in England who would gladly be his clients. M. Assé's "*Un Névrosé au XVII^{ème} Siècle*" should not frighten even those who are sick to death of *névrose* and *passionnel* and all the rest of the jargon; for the subject is Chabanon, a person of no great talent but some interest. M. Gausseron "renders account," as usual, with care and wit; and there is an article on "Printing in England."

IN the *Boletín* of the Real Academia de la Historia for June F. Codera gives a report on the Arabic MSS. by Spanish authors preserved in the library of the Khedive at Cairo. Antonio Delgado has a careful monograph of the town of Niebla, showing its much greater importance in Roman and in Moorish times. He regrets not having seen some documents in the Mayans collection, now in the British Museum. The claim of the Franciscan Pedro de Arenas to have said the first Mass in America is examined by Father F. Fita. He also prints a Latin panegyric of Philip II., written by S. Luiz de Gonzaga at the age of fourteen, and brings evidence to show that he was a knight of the order of Santiago, before becoming a Jesuit at the miraculous command of the Virgin.

EXTENSION OF THE VATICAN LIBRARY.

UNDER the great hall of the Vatican Library, which is well known to those who have been to Rome, there is another of the same size that has hitherto been the Armoury. Its contents have now been removed; and in it have been placed about 185,000 printed books, which formerly filled the Borgia and other rooms situated at a considerable distance from the reading room.

For the convenience of readers in the Library and those admitted to the Vatican Archives, one section of the new hall is filled with books of reference, those selected being such as serve the purpose of scholars working at MSS. The plan of the reference library resembles that of the MS. department at Paris, but is of a more international character, and includes all publications sent by foreign governments, learned societies, and literary clubs. The Pope has specially intended that the books in the reference library should represent the literature of all nations, and that students coming to work at the Vatican should find there the publications of their own countries.

Besides these there are (1) the Mai collection, (2) the old papal library of printed books, (3) the Palatine library from Heidelberg, (4) the Fulvio Orsini collection, (5) that of Cardinal Zelada, (6) that of Capponi (containing Italian literature), (7) that of Cicognara (books on the history of art), (8) all subsequent historical collections down to that of Ruland, librarian of Würzburg.

The Palatine library is partly catalogued by Mr. Stevenson, jun., in three volumes, printed at the Vatican. The Orsini collection has been described by Nollach.

W. B.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BAPST, Germain. *Essai sur l'histoire des panoramas et des dioramas*. Paris: Masson. 5 fr.
BEZOLD, G. v. *Die Entstehung u. Ausbildung der gothischen Baukunst in Frankreich*. Berlin: Ernst. 10 M.
DELABORDE, le Comte H. *L'Académie des Beaux-Arts depuis la fondation de l'Institut de France*. Paris: Plon. 6 fr.
EYSENHARDT, F. *Mittheilungen aus der Staltbibliothek zu Hamburg*. VIII. Hamburg: Herold. 2 M. 40 Pf.

HISTORY.

- LULVES, J. *Die Summa cancellariae d. Johann v. Neumarkt. Eine Handschriftenuntersuchg. üb. die Formularbücher aus der Kanzlei Kaiser Karls IV.* Berlin: Mayer & Müller. 3 M.
ROTHENHAN, Frhr. v. *Die neuere Kriegsgeschichte der Cavalerie vom J. 1859 bis heute*. 1. Bd. München: Franz. 4 M. 50 Pf.

PHYSICAL SCIENCE AND PHILOSOPHY.

- DE-TONI, J. B. *Sylloge algarum omnium bucusque cognitarum*. Vol. II. Bacillariae. Sectio I.: Rhaphideae. Berlin: Friedländer. 27 M. 60 Pf.
GRUBER, H. *Der Positivismus vom Tode August Comte's bis auf unsere Tage (1857-1891)*. Freiburg-I.-B.: Herder. 2 M. 60 Pf.

PHILOLOGY, ETC.

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CORRESPONDENCE.

THE ARRANGEMENT OF CHAUCER'S CANTERBURY TALES.

Cambridge: July 22, 1891.

The valuable "Trial-Table" of the Groups of Chaucer's Canterbury Tales, printed by Dr. Furnivall on some leaves prefixed to his six-text edition, is of such interest that I think a few illustrations of it may be useful. Of course, they are all founded on his tables, for which we who work at the subject are very grateful.

The chief actual (MS.) Groups of Tales, neglecting (for the present) the headings to them, and the links connecting them, are these:

1. Prologue, Knight, Miller, Reeve, Cook.
2. Man of Law.
3. Wife of Bath, Friar, Sompuour.
4. Clerk, Merchant.
5. Squire, Franklin.
6. Doctor, Pardoner.
7. Shipman, Prioress, Sir Thopas, Melibeus, Monk, Nun's Priest.
8. Second Nun, Canon's Yeoman.
9. Manciple, (slightly linked to) Parson.

Such is the order in the Ellesmere MS. There is every probability that this is how Chaucer (temporarily) arranged them for the purpose of his work. Such an arrangement may be called A.

First disturbance. The second arrangement is B, as found in the Harl. MS., 7334. Disregarding minor differences, such as the re-arrangement of the Monk's Tale, the only disturbance in the general order is that B places 8 before 6. We thus obtain these arrangements:

A.—1, 2, 3, 4, 5, 6, 7, 8, 9.

B.—1, 2, 3, 4, 5, 8, 6, 7, 9.

Second disturbance. When 8 had thus been advanced, it so remained in all later MSS. But the Corpus MS. (Oxford) shows us a new thing. It splits up 5 into 5a (Squire), and 5b (Franklin), and places 5a before 3.

Third disturbance. Over and above all this, some MSS., as that printed by Thynne and reprinted in all the black-letter editions, further split up 4 into 4a (Clerk) and 4b (Merchant), and place 4b after 5a.

We thus obtain these arrangements:

C.—1, 2, 5a, 3, 4, 5b, 8, 6, 7, 9.

D.—1, 2, 5a, 4b, 3, 4a, 5b, 8, 6, 7, 9.

It is obvious that these changes are successive and progressive. Only two orders are possible—viz., A, B, C, D, or else D, C, B, A. Either the arrangement became more complex, or, conversely, it was gradually simplified. But the latter supposition is not possible; for D exhibits absurdities, as will be found; while A appears to be Chaucerian. Hence the order is A, B, C, D only.

Further deductions are these:

Type C exhibits inconsistencies which we cannot attribute to the author, but in a less degree than type D.

Type B is doubtful. For myself, I believe it may have been due to the author. Dr. Furnivall thinks otherwise. There can be no harm in letting this stand over for the present.

We thus get a good working hypothesis, as follows:

A.—As near to Chaucer as we shall get.

B.—Doubtful; due to him or to some one else.

C.—Due to some editor who was not the author.

D.—Due to some subsequent interference, and still more remote from the author.

An easy test is to observe the position of the Franklin. His surroundings differ in all four types.

A.—Squire, Franklin, Doctor (5a, 5b, 6).

B.—Squire, Franklin, Second Nun (5a, 5b, 8).

C.—Merchant, Franklin, Second Nun (4, 5b, 8).

D.—Clerk, Franklin, Second Nun (4a, 5b, 8). All exact knowledge is useful. For example, Lord Ashburnham's Catalogue says that MS. No. 124 wants the end of the Man of Law and the beginning of the Squire. Therefore, in that MS. 2 is followed by 5; i.e., it probably belongs to C or D, and not to A or B, as we can tell without seeing the MS. itself.

Examples: A.—Ellesmere; Cambridge Gg. 4, 27; Cambridge Dd. 4. 24; Addit. 5140; also Bodley 686 (slightly misplaced near the end).

B.—Harl. 7334; Harl. 7335 (where 8 is too high—viz., after 3, but neither 4 nor 5 is split).

C.—Corpus (Oxford); Lansdowne; Sloane 1686.

D.—(A large class.)—Sloane 1685; Harl. 1758; Royal 17 D 15; Royal 18 C 2; Barlow 20; Land 739; and many which present further irregularities, as Petworth (which inserts a part of 7 far too high); Cambridge Mm. 2. 5 (which splits up 7 into three bits); Cambridge Ii. 3. 26 (which inserts 5b in the wrong place); New Coll., Oxford (which omits Gamelyn); also the editions of 1532, 1542, 1550, 1561, 1598, &c.

B. and C. contain Gamelyn; so does D. usually, but exceptions exist. Caxton omitted it.

The two MSS. in Trinity College, Cambridge, are very irregular, but probably belong to D. The Hengwrt MS. presents an extraordinary and unique order, probably due to the scribe; in its readings it resembles Ellesmere. Further details are numerous and somewhat difficult.

I ought to add that I have here said nothing new; I only try to present the matter in the simplest form.

WALTER W. SKEAT.

THE ETYMOLOGY OF "HATCHMENT."

* Stanhoe Grange, Norfolk: July 15, 1891.

The word "hatchment," as is well-known, is ordinarily regarded as being a corrupted or shortened form of "achievement" (see Skeat's Etymological Dictionary s.v. "Hatchment," and New English Dictionary s.v. "Achievement.") If this etymology be correct, how is it that it is only in the heraldic sense that "achievement" is found in this altered form?

The earliest instance of the word in its ordinary sense given in *N. E. D.* is from Caxton (1475): "With thachieuement of these deuises the king Oetes approached." Here the spelling is identical with that of the present day, and the only variation recorded between the fifteenth and nineteenth centuries is the form "atchievement."

The earliest instance given of the heraldic word is from Hall's Chronicle (1548): "The Hachementes wer borne onely by capitaynes." The form "atchievement" in this sense appears at the beginning of the seventeenth century, namely in Gwillim's *Display of Heraldry* (1610): "An atchievement, according to Leigh, is the Arms of every Gentleman, well marshalled with the Supporters, Helmet, Wreath, and Crests," &c. (in *N. E. D.*).

The definition of the word given by Dr. Murray is: "An escutcheon or ensign armorial, granted in memory of some achievement or distinguished feat." There is nothing, however, to justify this definition in any of the quotations given in the Dictionary.

I believe the word "hatchment" to be entirely unconnected etymologically with "achievement," which is, of course, merely an adoption of French *achèvement*. The real origin of the word is to be found, I believe, in the French *hachement*, which is itself (see Littré s.v.) an altered form of O.F. *acessement*, in the sense of "equipment, ornament, decoration." The term was often applied to the trappings or

arms borne by a king or other distinguished personage:

"Ben cunut k'il est reis par sun *acessement*."

Horn, v. 1629.

"Cel jour y orent mainte gent
Hee, maint riche *acessement*."

Cocci, v. 1585 (in Godefroy).

Hachement is defined by Godefroy as "lambrequin ou chaperon d'étoffe qui enveloppe le casque ou l'écu, ornement d'armoire, timbre, ou casque au dessus de l'écu." The earliest instance given by him is from a statute of the Order of Saint George, dated 1349:

"S'il aduenoit que par la mort d'aucun des compagnons, il y eut quelques bannieres, espees, heaumes, timbres qui deussent estre offertz, qu'adonc (avant l'offrande d'argent) lesditz *hachementz* soient offertz."

Several other instances are given, some undated:—

"A Gilles de Mortaigne. . . pour avoir esté en la ville de Tournay pour pourveoir une pierre servant au belwerke de ceste dite ville en laquelle l'en a taillé le *hachement* de Mouy. (1455-6)."

"Si estoit par dessus le siege du duc ung tableau armé de ses armes, de *hachement* de son ordre et devise."

"Les armes, les bannieres, les enseignes, les timbres et les *hachementz* des emperours, rois, ducs, marquis, comtes, barons."

Precisely similar was the original meaning of the Eng. "hatchment," as is evident from the passage from Ferne's *Blazon of Gentrie* (1586) quoted in *N. E. D.*:—

"The creast, tymber [i.e. the cognisance, such as the tiara, or mitre, or helmet, or hat, placed above a shield as an indication of the quality or rank of the personage to whom it belonged, Fr. *timbre*], mantell, or worde, bee no part of the coat-armour; they be addicions called *atchementz*."

Compare with this the definition given in the passage from Gwillim quoted above.

Not only is the English word identical in meaning with the French one, but it is also identical in form. It appears variously in *N. E. D.* as "hachement," "achment," "achment," "atchement," "hatchment," "ach'ment," "atch'ment"; the last two of which are evidently due to the supposed connection of the word with "achievement." Not one of these various forms, be it repeated, occurs under the heading of "achievement" in its ordinary sense.

The popular and hitherto accepted etymology of "hatchment" is easily accounted for by the obvious temptation to identify a comparatively obscure technical term with a more familiar word, which sufficiently resembles it in form, and is readily connected with it in sense, as Dr. Murray's definition shows. It would be interesting to learn from Dr. Murray whether any of the quotations supplied to the *N. E. D.* for "hatchment" itself in any way justifies that definition, which appears, so far, to be based solely on the assumed identity of the two words.

PAGET TOYNBEE.

Oxford: July 23, 1891.

Through the writer's courtesy I have seen the proof of the above. The publication of Godefroy's Dictionary of Old French since my article "Achievement" was written has made it possible and needful to reconsider the relation between that word and "Hatchment," the result of which will appear under the latter word.

Meanwhile, Mr. Toynbee, in his O.F. studies, will perhaps reinvestigate the alleged relations between F. *hachement* and O.F. *acessement*. It was easy for Littré, who evidently knew no more of the existence of O.F. *hachement*, *hachement*, than any of us did before 1884, to identify the two words; it is not so easy for us,

who find both words in O.F. with no phonetic affinity, and with a contiguity of meaning which may be only accidental. From the form alone we might suspect that the two O.F. words appeared in Eng. *hatchment* and *acheuement*. The latter would be a natural Eng. representative of O.N.F. *achesmement*, *acheuement*. "Acheuement" occurs earlier than is shown in the Dictionary and quoted by Mr. Toynbee, e.g., in Gerard Legh's *Accidence of Armory* (1562), in Bossewell's *Work of Armorie* (1572), &c. It may well be as old in English as "hatchment." The definition criticised is taken from the heraldic writers: that there is nothing to justify (or condemn) it in the quotations is, unfortunately for the lexicographer, true of the majority of quotations for obscure words: they use the word, but throw no light on its origin or etymological sense.

J. A. H. MURRAY.

AN ANECDOTE ABOUT BROWNING.

West Brighton: July 28, 1891.

I fear that, in a sentence of my review of Mrs. Sutherland Orr's *Life of Browning* (ACADEMY, July 18), I may have inadvertently given a wrong impression. Will you therefore allow me to explain that I heard the story of Mr. Browning's juvenile impersonation of the devil, after Mrs. Orr's book was published, from one who had it from Mrs. Orr herself? Only there were a few details in what I heard which I did not find in Mrs. Orr's published version of what is precisely the same anecdote, given a little differently.

RODEN NOEL.

SCIENCE.

Noctes Manilianae: sive Dissertationes in Astronomica Manilii. Accedunt Coniecturae in Germanici Aratea. Scripsit R. Ellis. (Oxonii: e Typographeo Clarendoniano.)

THIS little book, which contains in a small compass the ripest results of Mr. Ellis's studies, will give scholars a great deal to think about. It is written in the form of Latin notes on detached passages of Manilius. To these are appended an English dissertation on the name of Manilius, and a few remarks on the *Aratea* of Germanicus.

Manilius is a poet little read, probably, at the present day. Yet he has had the good fortune to attract the attention of two among the greatest scholars of all time, Scaliger and Bentley, to say nothing of Huet. The fact is due partly, no doubt, to the interest attaching to the subject of ancient astronomy, which, at the time when Scaliger published his first edition, attracted him for controversial reasons. But this is not all. Manilius is one of the most important poets of the Roman Stoicism, and, like Lucan, never writes so well as when he is rising to the height of his argument. The finer points of the Stoical system found easy and suitable expression in the kind of rhetoric which came into vogue among cultivated Romans towards the end of the republican, and at the beginning of the imperial, age. Manilius was, no doubt, sincere, and he had no inconsiderable rhetorical gifts. With the help of these, and of a language the genius of which lies in its power of broad and impressive statement, he succeeded in producing a poem which has many fine lines, many clever passages, and a general

force and character which have not been without their effect in modern literature.

The name of the author of the *Astronomia* or *Astrologia* has always been in dispute for lack of decisive evidence; but the fact to which attention was first called by Woltzer (Ellis, p. 230) that a MS. of this poem, apparently bearing the name of Manilius, was discovered in Switzerland by Poggio during the session of the Council of Constance, is, of course, important. I am unable, in spite of Mr. Ellis's arguments, to attach much weight to the evidence of the second Vossianus (V²), a MS. written in 1470, and, if Bechert may be trusted, full of unpardonable blunders. That Scaliger and Bentley were in the main right in ranking the Gemblonx MS. (of the tenth or eleventh century) far above all other MSS. of Manilius seems indisputable; nor does Mr. Ellis, either in theory or practice, seriously attempt to impugn their conclusion. But, just as Keller has attacked Bentley's judgment on the *Vetus Blandinianus* of Horace, so Jacob attacked it in the case of the Gemblacensis of Manilius. Jacob set up the Vossianus Secundus against the Gemblacensis, with results disastrous for his text. A new champion of the Gemblacensis appeared in Malvin Bechert ("De M. Manilii emendandi ratione," *Leipziger Studien*, vol. i., pp. 3-61). Bechert attacked the second Vossian as full of blunders and interpolations. If he is to be trusted, the MS. contains errors, especially errors of prosody, so grotesque, and so different from the comparatively honest mistakes of average medieval scribes, that it seems impossible to attribute them to anyone but an ambitious but very ignorant copyist of the fifteenth century. This is stated, of course, only upon Bechert's authority, and it must be remembered that Mr. Ellis has made a new collation of the two Vossian MSS. His verdict on V² is pronounced as follows (p. 222):

"I believe no one who, like myself, has examined the Vossianus² for a considerable time, and in comparison with other codices of Manilius, can fail to acknowledge its unique importance for the restitution of the text of the poem."

In his Latin preface (p. viii.) he speaks with more reserve, expressing the opinion that the truth lies between Jacob and Bechert; and this is the view which apparently guides his practice. It is a pity that he did not discuss Bechert's judgment comprehensively in a separate chapter, as he nowhere gives a direct answer to the main points urged by that scholar. For his reports of the readings of the Gemblacensis, Mr. Ellis depends on a new collation of that manuscript made by Prof. Paul Thomas of Ghent, the results of which were published in 1888.

Mr. Ellis's own notes are, throughout, on a level with his best work, and will, it is to be hoped, attract the serious attention of Latin scholars everywhere. Some of what seem his best emendations ought to be mentioned in detail.

I. 723-4:

"An coeat mundum duplicisque extrema cauernae
Conueniant, caelique oras et sidera iungant?"

For *mundum* (Gemblacensis and Cusanus) Mr. Ellis would read *nondum*; adding

"Lactae uiae duas causas fingit Manilius. Aut enim diducuntur mundi primordia laxataque compage caeli par commissuram lumen diffluit: aut caelum nondum ex fissura coit, sed extrema cauernarum etiamnum conuenientia lucem per se mittunt siderum, dum orae iunguntur necdum coeunt."

I. 750 following:

"Nec mihi celanda est famae uulgata uetustas
Mollior; e niueo lactis fluxisse liquorem
Pectore reginae diuum."

For the senseless *mollior* Mr. Ellis proposes *mollem de*.

I. 867-8:

"Siue illas natura faces ob cuncta creauit
Sidera per tenues caelo lucentia flammis."

For *ob cuncta* Mr. Ellis writes *obducta*; "tam tenui flamma lucent illae faces ut siderum speciem praebeant sed obductorum ac paene latentium."

II. 489 following:

"Virgine mens capitur, sic quondam uexerat ante
Europam dorso retinentem cornua laeva
Indutusque Ioui."

Mens Gembl. Cusanus. *Mares* Voss.² *Mars* Voss.¹ in the margin. Mr. Ellis reads *mas*.
II. 762-4:

"Quae nisi constiterint primis fundata elementis.
Versaque quae propere dederint praecepta
magistri
Et fluat in unum rerum praeposterus ordo."

For *versaque quae* Mr. Ellis suggests *veritas quae*.

III. 520-1:

"Sic annum mensisque suos natura diesque,
Atque ipsas uoluit numerari signa per horas."

Signa per is probably, Mr. Ellis thinks, a mistake for *signifer*.

IV. 200-1:

"In uitio bonus ut teneros pudor impedit annos
Magnaue naturae cohibendo munera frenat."

Mr. Ellis would write *in uitio bona sunt*; the virtues of the over-modest man turn to his disadvantage.

I conclude by offering a few suggestions which have occurred to me while reading Mr. Ellis's pages.

I. 780:

"Maiorque uiris et Cloelia uirgo."

Perhaps *et* represents *it*; though I admit that no other verb occurs in the context.

IV. 37-40:

"Quid referam Cannas admotaque moenibus arma
Varronemque fuga magnum quam vincere possit
Postque tuos, Trasimene, lacus Fabiumque
morantem
Accepisse iugum victae Carthagini arces?"

Prof. Jebb has proposed to transpose the words *Fabiumque morantem* and *quam vincere possit*, which he would alter to *quam vincere posset*.

Thus:

"Varronemque fuga magnum, Fabiumque morantem,
Postque tuos, Trasimene, lacus quem vincere posset,
Accepisse iugum," &c.

But it is doubtful whether any transposition is required. Keeping to the reading of *G*, with the single change of *possit* to *posset*, we get the sense "Varro great in the flight which (*i.e.*, the disgrace of which) he

was strong enough to overcome"; a rhetorical point quite in the style of Manilius.

IV. 180-2:

"Hoc habet, hec studium, positis ornare superbis
Pellibus, et captis domibus præfigere prædas,
Et pacare metu silvas."

Positis is an old variant for *positis*; but should not *superbis* be changed into *superbos*? For *metu* Mr. Ellis proposes *manu*; but it is doubtful whether any alteration is necessary, as Manilius is evidently abridging *Aen.* 6. 802.

"Iicet aut Erymanthi
Pacarit nemora et Lernam tremefecerit arcu."

IV. 366, foll.

"Nec tua sub titulis fallantur pectora notis:
Dissimulant, non ostentur mortalibus astra;
Altius est acies animi mittenda sagacis,
Inque alio quaerenda mali cunctis sequendum
Uribus."

So *G.* From the other MSS. Mr. Ellis recovers *ostendunt* for *ostentur*, *quaerendum* *aliquid* for *quaerenda mali*, and *inunctisque* for *cunctis*. Perhaps *quaerendum aliud* would be nearer the sense of the passage than *quaerendum aliquid*: compare V. 311:

"Ne lateant aliae vires aliena per astra."

H. NETTLESHIP.

CORRESPONDENCE.

SOME PĀLI AND JAINA-PRĀKRIT WORDS.

Dedham School, Essex.

II. *Nūma*.

The word *nūma* occurs several times in the *Āyāraṅgasutta*, and is translated by Prof. Jacobi in various ways—by "inferiority," "underground," "moat." These different meanings are at first sight somewhat puzzling, because of the apparent want of connexion between them. An examination, however, of the several passages where the word *nūma* is employed will show that one sense underlies its various usages:

"Bhīduresu na rajjējjā kāmesu bahutaresu vā
icchālobham na savejjā dhuvaṃ vannaṃ
sapehiyā
Sāsāhim niman-tejjā divvaṃ māyaṃ na
saddahe
tam paḍibujjha māhane savaṃ nūmaṃ
vihūniyā."

(*Āyāraṅgasutta* i. 7, 8, vv. 23, 24.)

Prof. Jacobi, following the scholiast's interpretation, gives the following translation:

"He should not be attached to the transitory pleasures, nor to the greater ones; he should not nourish desire and greed, looking only for eternal praise" (23).

"He should be enlightened with eternal objects, and not trust in the delusive power of the gods; a Brāhmana should know of this and cast off all inferiority" (24).

(1) In verse 23, "looking only for eternal praise" seems forced, for the true Brāhman ought to look for what is lasting, and not for what is transitory. We ought, doubtless, to read "icchālobham na savejjā dhuvaṃ vannaṃ sapehiyā," where *dhuvaṃ* = *adhuvam*, "transitory," "impermanent," and *sapehiyā* = "regarding."

(2) In spite of the commentator's explanation, we do not think that *niman-tejjā* (= *niman-trayet*) can mean "should be enlightened," but "should set before." The usual meaning of the verb, both in Jain and Pāli, is "to invite, offer" (with inst.).

(3) The note in the Commentary on *nūma* is "*nūmaṃ karma māyā vā*."

(4) The phrase *divvā māyā* does not seem to denote "the delusive power of the gods,"

because neither Jains nor Buddhists held that divine beings, such as Indra, had no real power. It was real enough while it lasted. The phrase "divine illusion" may, perhaps, refer to the belief in the *māyā* of *Icvara*, which was supposed to bring about transmigration, or to the wiles of *Māra*. We find *māyā* associated with *Māra* in the following passage from *Sūyagadamgasutta* (i. 1, 3, 7, p. 74):

"Sayambhūṇā kade loe iti vuttam mahesiṇā
Mārena samthuyā māyā tena loe asāsac."

But the real origin of sorrow and rebirth was not owing to any "divine illusion," but to a man's own evil actions, the true source of all karma.

With these few remarks we would venture to suggest a slightly different rendering of the Jaina verses:

"He should not be attached to transitory pleasures nor to those that seem more (enduring). He should not cherish desire and greed, looking (only) at (that which has) an impermanent form."

"He should set before him lasting (joys),* and should not believe in any divine illusion (as the cause of sorrow and rebirth); a Brāhman should know this, and cast off all illusion (and so get rid of Karma)."

We find the phrase "savvaṃ nūmaṃ vihūniā" in *Sūyagadamgasutta* i. 2, 12, p. 54:

"Savvappagāṃ viukkassam savvaṃ nūmaṃ
vihūniā
appattiam akamruamse eyam atham ruige
cuc."

Eradicating all desire and getting rid of illusion (as the cause of what is) sinful (i.e., anger, &c.), he is free from Karma, (therefore) the (ignorant) creature † should give up this (sinful) desire (*kāmābhavarūpa*).

"Etehim tihim thānehim samjāe satatam muni
ukkassam jalam nūmaṃ majjhattham ca
vigimcae" (ib. i. 1-4, p. 97).

Here *nūma* is explained by the scholiast as having the sense of *gahana* or *māyā*.

In *Āyāraṅgasutta* ii. 3, 3, §§ 1-2, we find that the Bhikkhu is enjoined to avoid *nūma-gihāni* (underground houses), *nūmāni* (moats), *valayāni* (fortified places), and *gahanāni* (thickets).

In *nūma-gihāni* the first element has the sense of "a sequestered spot," "a hiding place," and *nūmāni* must mean "places of concealment."

In *Sūyagadamgasutta* i. 3, 3, § 1, p. 186, we get a good instance of *nūma* in the singular as "a hiding place."

"Jahā sangāmākālammi pitthato bhīru vehai
valayaṃ gahanam nūmaṃ ko jānai parā-
jayam."

"When in the time of battle a coward sees behind him a dry ditch, a sequestered spot, or a thicket (to which he runs) who knows (in the midst of the fray of his) loss?"

The *Dīpikā* has the following note on the words *valaya*, &c.:

"Valayaṃ yatrodakam valayākārena sthitam
udukarahito vā gartā. Gahanam dhavādivriksā
vritam sthānam."

Nūmaṃ prachannagirigubhādikam ityādisthānam nācahetor ālokate."

The various passages we have quoted show clearly that the true meaning of *nūma* is (1) concealment, a place of concealment; (2) illusion.

Since writing the above, I find that Prof. Weber, in his edition of Hāla's *Saptaçātaka* (p. 32), has noted the Jaina *nūma-giḥa* = *Versteck*, *Gewahrsam*, which he connects with the Prākṛit

* That is, such as arise from *saṃādhi*, &c.

† The ignorant creature is a foolish man.

verb *nūmati* or *nūmeti*.* This, however, may be a denominative of *nūma*, from the root *hnu*, "to conceal." Compare *ninhuvijjanti* (Hāla 657), *a-ninhavamāna* (Spec. der Nāna, § 83).

"No *ninhavejja viriyam*" (*Āyāraṅga* i. 5, 3, § 1) is translated by Prof. Jacobi by "one should not abandon firmness"; but, if the text is correct, it ought to mean "one should not conceal firmness"—i.e., "one should display firmness."

R. MORRIS.

SCIENCE NOTES.

THE Clarendon Press will publish immediately a new and cheaper edition of the English translation of Prof. Weismann's *Essays on Heredity*, including a list of articles on the subject that have recently appeared in England and America. A second volume, which is now in the press, will consist of four additional essays, with a preface by Prof. Weismann.

MR. W. HEINEMANN will publish almost immediately, as a new volume in his series of "Scientific Handbooks," *Geodesy*, by Prof. J. H. Gore, of Columbia University, which in a brief compass describes the geodetic work prosecuted in many lands and at divers epochs.

PROF. MAX MÜLLER will preside over Section II (Anthropology) at the Cardiff meeting of the British Association, which opens on August 19. It is understood that, in his presidential address, he proposes to give a retrospect of the work done since the science was first recognised by the British Association. He will then dwell on the advantages which anthropology may derive from the science of language, and likewise on the disadvantages which have accrued to the study of anthropology from allowing itself too implicitly to be guided by the science of language. He will have something to say, also, on the untrustworthy character of the evidence on which anthropologists have often had to rely, and will recommend a more critical examination of the authorities. Among the papers promised for this section are: "The Similkameen Indians of British Columbia," by Mrs. S. S. Allison; "Burial Customs of New Britain," by the Rev. B. Danks; "Family Life of the Haidas," by the Rev. C. Harrison; "The Natives of Central Africa," by the Rev. J. Macdonald; "Nicobar Pottery," by Mr. E. H. Man; "The Berbers of Morocco," by Mr. J. E. B. Meakin. It is possible that Prof. Brinton, of Philadelphia, may be present, and read a paper on the general subject of American ethnology.

AT Marlborough House, last Monday, the Prince of Wales presented the Albert medal of the Society of Arts for 1890 to Mr. W. H. Perkin, "for his discovery of the method of obtaining colouring matter from coal tar, a discovery which led to the establishment of a new and important industry, and to the utilisation of large quantities of a previously worthless material"; and the medal for 1891 to Sir Frederick Abel, "in recognition of the manner in which he has promoted several important classes of the arts and manufactures by the application of chemical science, and especially by his researches in the manufacture of iron and steel; and also in acknowledgment of the great services he has rendered to the state in the provision of improved war material and as chemist of the War Department."

AMONG the interesting plants shown at the last meeting of the Royal Botanic Society was a museum specimen of one which had recently died in the gardens—a victim to the late

* Cf. *Nūma* (gopāy) in *Setu*, i. 32; v. 37; (*ācchādane*) in *Gaṇḍavaho* 103, 226.

severe winter. This was one of several specimens of the East Indian or white mangrove (*Avicennia nipa*) sent to the gardens by the late Duke of Buckingham when Governor of Madras. For some years past these plants had flourished amazingly, thanks to the near approximation to their natural condition attained by keeping them in a very wet state and watering only with sea water. Under these circumstances they threw up from the roots a number of offsets, or upright adventitious roots, of from 10 in. to 12 in. high, and half an inch thick. In a space of 2 ft. square as many as eighty appeared, looking like so many rakes standing up out of the water, and keeping as near as possible the same height above the surface. The only explanation, so far, has been that offered by the secretary, Mr. Sowerby. In its native state the trees form a fringe along the sea-shore and estuaries of great tropical rivers, lining the banks with a dense and impenetrable mass of vegetation, which pushes itself further and further into the river or sea, and leaves behind the dry land it has reclaimed. In such a position these curious rootlets must be an immense advantage to the plant, enabling it to retain all the *débris* washed to the sides, and at the same time preventing the soil between the roots from being carried away by floods, &c. The plants of this species now growing in the society's gardens are the only ones alive in this country.

THE following details have been published concerning the observatory which it is proposed to erect on Mont Blanc. It will be remembered that last year M. Joseph Vallot erected an observatory and hut of refuge on the Rocher des Bosses, 1312 feet from the summit of the mountain; but this undertaking is now to be eclipsed by the construction of an observatory on the very summit (15,781 feet above sea level). The idea originated with M. Janssen, who stayed on the mountain some time last summer for the purpose of making meteorological observations. In conjunction with M. Eiffel, and with the support of M. Bischoffsheim, Prince Roland Bonaparte, and Baron Alfred de Rothschild, he has now elaborated a plan which is as daring as the Jungfrau railway. The observatory is to be entirely of iron, and is to have a length of 85 feet and a breadth of 20 feet. The iron roof is to have the spherical form of an ironclad turret, which the construction will much resemble. The erection of such a building on the highest point of Mont Blanc naturally involves thorough preliminary studies, with which a Zürich engineer experienced in works on high mountains has been charged by M. Eiffel and M. Janssen. In the first place, it is necessary that a firm foundation should be found for the supports of the building on the rock of the mountain. For this purpose a horizontal gallery is to be driven through the ice of the highest glacier until rock is met with, and by means of this gallery the formation and position of the rock buried beneath the ice and snow are to be ascertained and examined. If once this has been accurately determined, a structure is to be designed which will give to the observatory a firm hold by iron pillars founded in the rock. It is not stated how these pillars are to resist the movements of the ice. The question of how the heavy materials are to be moved to the top of the mountain does not appear to give much concern; but, whatever method is adopted, it will certainly prove laborious and very costly. More is thought of the work of surveying, which was to have been commenced this month. Should the surveys prove the practicability of the plan, it is intended to proceed with the erection in September.

THE annual meeting of the French Association for the Advancement of the Sciences will be

held this year at Marseilles, beginning on September 17.

THE Winchester College Natural History Society has just issued, under the title of *Geological Notes* (Winchester, Wells), a list of all the fossils as yet known from the chalk in the antichinal of Winchester, giving the exact localities and zones.

PHILOLOGY NOTES.

WE understand that more than one hundred communications have already been promised for the Congress of Orientalists meeting in London this September. Prof. Gustav Oppert, of Madras, will contribute a paper showing the influence of the non-Aryan element on Hindu religion.

THE July number of the *Scottish Review* (Alexander Gardner) prints the sixth of Prof. Rhys's Rhind Lectures, dealing with "Certain National Names of the Aborigines of the British Islands." His conclusions are as follows:—

"The non-Aryan names of Britain and Ireland respectively were probably Albion and Iverion; the latter has been retained in 'Erinn' and the former in 'Alban,' which has however retreated from the southern portion of the island to the north.

"The principal non-Aryan name of the inhabitants of both islands was some prototype of the word 'Pict,' and traces of its use occur not only in Scotland, but also in Ireland and Wales. The national name 'Pict' was early translated into such Celtic names as 'Cruithne' or 'Pydein,' and 'Scot'; also, perhaps, into other tribal names, the annotation of which has been forgotten.

"These islands were called the Islands of the Picts, or names to that effect. That was the meaning of the Greek description *Πυκταίνων Νήσοι*, and of *Ynys Pydein* as applied in Welsh to Britain; and we seem to have a prehistoric proof of the use of the vocable 'Pict' [=Ict] by continental Celts in the name of the Isle of Ictis and in that of *Portus Ictius*.

"Britannia is a name which was formed from that of the *Britanni* [Brythons], as the Romans at first called the most important people of Southern Britain, whom they afterwards learned, from the people themselves, to call Brittones. Britannia at first only meant Southern Britain; and it has etymologically nothing to do with *Pydein* and *Πυκταίνων Νήσοι*, except that its influence caused the latter to be distorted into *Βρεταννική*, so that the correct form disappeared from the MSS.

"The non-Aryan inhabitants of a part of Gaul, including what is known as Poitou, were known by names closely related to those of 'Pict' and 'Cruithne': witness 'Pictones' and 'Chortonicum.' So the pre-Aryan occupants of the Gaulish country in question, and those of the British Isles, must have been considered by the early Celtic conquerors to be of one and the same race.

"According to the conclusions drawn by the students of ethnology and craniology [e.g. Prof. Huxley], the skulls of some of the descendants of these pre-Aryan aborigines of the British Isles belong to a type found also in the Basque country. And I am inclined to think that in pre-Aryan times a neolithic race, which may be called Ibero-Pictish, occupied Western Europe from the Straits of Gibraltar to the Pentland Firth and the Danish islands of the Baltic.

"The range of that race might perhaps be more exactly defined by reference to a map showing the relative positions of the most remarkable megalithic erections of the West, sometimes called Druidic. For anything known to the contrary, these structures may be regarded as monuments of the unaccountable energy of the Ibero-Pictish race, whose existence I have ventured to suggest."

PROF. D'ARBOIS DE JUBAINVILLE, of the Collège de France, has published (Paris: Bouillon) the result of a recent course of lectures on the Gaulish names in Caesar. This volume, which is to be followed by others, deals specially with that class of proper names that have *rien* for their termination. After discussing such

words as Caturiges and Bituriges, Ambiorix and Dumnorix, he is led, through Vercingetorix, to Vercassivelaunos. The former name is interpreted as "great chief of warriors," and the latter to mean "most excellently good." The volume abounds in learning, it is written in a clear style, and is well printed. It concludes with no less than eight separate indexes. We are glad to see from the preface that the appearance of Dr. Holder's exhaustive *Alt-Celtischer Sprachschatz* has not deterred M. d'Arbois from making public his own elaborate researches in a somewhat similar field.

MEETINGS OF SOCIETIES.

SOCIETY FOR THE PRESERVATION OF THE MONUMENTS OF ANCIENT EGYPT.

(Annual Meeting, Tuesday, July 14.)

THE Earl of Wharncliffe (president) in the chair.—Among those present were Prof. W. H. Flower, General Donnelly, Mr. E. Maunde Thompson, Lieut.-Colonel G. T. Plunkett, Mr. A. S. Cole, Sir Edmund Henderson, Mr. F. Dillon, Mrs. Maclure, Lady Seymour, Mr. K. W. Murray, Mr. E. J. Poynter, Mr. E. A. Wallis Budge, and Mr. J. Bryce. The report stated that the energies of the society in the past year had been directed principally to two points—the necessity for an official inspector or superintendent in Egypt whose duty should be the care of the ancient monuments, and an endeavour to do something towards arresting the gradual destruction of the Great Temple at Karnak. Statements concerning a proposed scheme for barring the Nile below Philae to make a vast reservoir for purposes of irrigation had appeared in the public papers from time to time, and recently various more definite communications had been received by the committee on the same subject. The result would be, it was acknowledged, to completely cover this beautiful island and temple with water. There had been some correspondence on this subject with the authorities in Egypt; but as nothing had as yet been decided as to any scheme of irrigation, and as a committee would be appointed to consider the whole question, it might be considered as suspended for the present, and the committee had thought it best to wait before taking any further action; but they would not lose sight of this important matter, and would oppose to the utmost of their power any engineering scheme which would involve injury or destruction to this well-renowned spot.—General Donnelly moved the adoption of the report, which was seconded by Sir Edmund Henderson, and agreed to. The committee for the coming year was then elected; and a discussion subsequently took place as to the proposed scheme for barring the Nile below Philae, the opinion of the meeting being evidently strongly opposed to the adoption of any system of irrigation which should involve damage to the temple. Mr. J. Bryce spoke of the wanton injury which was often inflicted on monuments in Egypt, and said that he thought it would be necessary, in dealing with that matter, to bring the question of jurisdiction to the attention of those from whom any system of inspection or care was to emanate.

FINE ART.

Richard Redgrave: a Memoir. Compiled from his Diary by F. M. Redgrave. (Cassells.)

THIS Memoir has a modesty well suited to its subject—a man who spent a long life in the discharge of responsible official duties without forcing himself upon the public attention. Surrounded on all sides by personages of greater distinction, like Sir Charles Eastlake, or of stronger personality, like Sir Henry Cole, his official life, though of scarcely less value to the nation, was less thought of and spoken of than theirs. An artist of originality and talent, whose work had no little influence in turn

ing the stream in the direction of a more faithful representation of nature, he never rose to great prominence in his profession. Even when public honour in the form of a knighthood was offered him by the Queen, he declined it as unsuited to his mode of life. So it happens that these short notes from his intermittent Diary will be the first intimations to many that the Richard Redgrave, R.A., who died some three years ago, was a man who played no unimportant part in the art-history of his country.

The Treasury Minute which awarded him his well-earned pension in 1875 bears testimony to the value of his labours "in founding and directing the existing system of art-instruction throughout the United Kingdom, and in establishing the art-branches of the South Kensington Museum"; and however this system may be open to criticism after many years of trial, there is no doubt that it was a great and worthy work, well conceived and thoroughly executed, nor that it was the work of Richard Redgrave. Not less should be recognised the part that Redgrave played in securing for the nation the unrivalled collection of works of art in the South Kensington Museum. It, or a great part of it, was collected with much care and labour, at a time when taste and judgment requisite for the task were rare indeed. Here, again, was a work the national importance of which can scarcely be overestimated. And, though he had valuable colleagues like Sir J. C. Robinson, it is more than doubtful whether Redgrave has ever yet received his due share of the credit for it; for not only did he make special journeys on the continent in order to purchase works of art for the museum, but all acquisitions from other sources during his long course of office had to pass the muster of his approval. Of these matters the Diary does not tell us much. He never fails to give credit to the value of the services of Sir H. Cole; but it is only now and then that he claims special merit for himself, as in an entry of May 26, 1860:

"May 26th.—To-day the Ellison gift of water-colour paintings was opened to the public for the first time. I have taken much pains to secure the gift for the South Kensington Museum, and much trouble on the whole subject of water-colour art, of which there is now the beginning of a good collection, both in point of beauty and historically. I wonder whether I shall ever get the credit of having been the means of securing both the Sheepshanks and the Ellison gifts for the public."

Redgrave little thought, probably, at the time he made this entry that he himself was then securing his wish by the mere act of recording it. No one can doubt after reading this Memoir how sincere was his desire to secure proper national recognition of his nation's painters, whether in oil or water-colour. Although he was a Royal Academician (I am sorry to use the word "although"), he was zealous for the honour of painters in water-colour. When we have our promised really National Gallery, it is to be hoped that his name will not be forgotten as one of the first who wished and worked for it. It is now thirty-two years since he wrote:

'It is a sin that English art has no national

representation. The liberality of individuals has done much, as, for instance, Soane, Vernon, Turner, and Sheepshanks; but why should not every man who struggles into fame have at least one of his best works well placed at the cost of the nation? And then as yet we have not formed any collection of that purely national art, water-colour. I trust, however, that I have made a beginning at South Kensington Museum which will in time bear fruit."

Altogether, Redgrave's services to his country were considerable, and deserve to be more widely known than they are; but it must not be supposed that he lived neglected or died unrewarded. On the contrary, having regard to his origin and his abilities, he may be regarded as a fortunate man. He was ready, industrious, versatile, and trustworthy, and he was an artist with skill in teaching and faculty for organisation; but he was not a man of any striking genius. After serving some years as a master of the School of Design, his services were so appreciated that, when he proposed to retire, he was offered the appointment of Art Superintendent. He had no common claim to the appointment, which may be said to have been necessary to carry out his own views. As early as 1846 he had written a letter to Lord John Russell pointing out the faults of the then system of the School, and suggesting a scheme for its improvement; and one of the consequences of this letter was the foundation of the Department of Practical Art, with himself and Mr. (afterward Sir Henry) Cole as superintendents. No doubt his hard work at the Great Exhibition of 1851, and the Supplementary Report on Design which he drew up in connexion therewith, helped to demonstrate his fitness for the new post. It was in 1851 that he was elected to the full honours of the Academy, and the only drawback to the double success of these years was that it was impossible to push both to advantage. Although he never left off painting until he lost his sight, his professional career had gradually to be sacrificed to his official duties. Such regrets as this caused him had their compensation in the honour and usefulness of his position, and few men have probably lived happier lives; for his was spent mainly in carrying into effect his own views with the full consent and appreciation of the government who employed him, not unaccompanied with the special favour of his sovereign, who offered him a knighthood in 1869, and gave him a C.B. on his retirement in 1880. The Queen did not forget that Redgrave had been instrumental in carrying into effect the plans of the Prince Consort. Those who remember the effect of the Prince's death (greater and more universal, perhaps, than that of any similar event in the memory of anyone living) will testify to the truth of the impression recorded by Redgrave.

"What a terrible shock! too terrible for belief; and, when I rose and went out, and found that I was the spreader of bad news, I doubted if the letter sent me from the Museum could be true. Too true it was and is, alas! but so unexpected that numbers of people in church looked round with astonished eyes when the Prince Consort's name was left out of the Litany. And so the dull week drags on, and all feel how great the loss, how many noble

qualities he possessed, and oh! more than all, what our dear Lady and Queen must suffer."

There is too little of this stamp in these extracts from Redgrave's Diary; but his recollections of his father, the notes about his family, his records of his fellow-artists and others with whom he was associated, bear continual testimony to his geniality and the warmth of his affections. The volume is throughout very good to read—full of excellent anecdotes, old and new. The freshest perhaps are those of Leslie, Landseer, Mulready, Maclise, and Herbert; but there is one at least of those about Turner which I do not remember to have met with before:

"April 30, 1878.—I dined last night at Mr. Pender's. Goodall sat next to me, and told me a story to the credit of Turner. Goodall said his father had told him that he had unwittingly signed an agreement, in that careless manner too common with artists, to engrave a series of book illustrations from designs by Turner; and that, when he came to study this agreement, he found it contained clauses which laid upon him very serious terms, such, in fact, as he had never contemplated. He became much alarmed, and, on seeing Turner, he told him of his fears, and said, 'You alone can help me out of my difficulties.' 'How is that?' said Turner. 'Why, by refusing to complete or to make the illustrations I have engaged to engrave.' Turner said: 'That is a bad alternative; it would cost me £500 worth of work.' 'True,' said Goodall, 'but I have been engraving your works for the last twenty-five years with increasing pleasure, and would you bind me to work on these to my great loss and in misery as I work? You will fill up your time in an equally profitable manner, and you will relieve me from engagements which, on signing the agreement with the publisher, I certainly never understood.' Turner acceded to his request; but he said: 'I have done that which I never did before, and would not do for another.'"

Artists possibly may agree that this was "to the credit of Turner," but what would publishers say? One thing at least seems clear—that it was not to the credit of Goodall.

Perhaps the best anecdote in the book is one of Wilkes. It is certainly not new, for it was told by the late Lord Granville; but however old, it is worth repeating for the sake of those who may not know it.

"Once he asked an elector to vote for him. 'No,' replied the man warmly, 'I'd rather vote for the devil.' 'Yes,' responded Wilkes, 'but in this case your friend doesn't stand.'"

These anecdotes are only "tastes" out of a very interesting and entertaining book, the only fault of which is its brevity. Short as it is, however, it gives a very distinct impression of a very worthy and amiable man, who, without rising to the first rank as an artist, a connoisseur, a critic, or a teacher, yet did much valuable and memorable work in each of these capacities.

COSMO MONKHOUSE.

HITTITE DISCOVERIES IN ASIA MINOR.

UNDER this title the *Times* has published (July 25 and 28) two long articles, forming a valuable summary of our present knowledge of the class of monuments called Hittite, dealing more particularly with the results gained

by Prof. Ramsay and Messrs. Hogarth and Headlam during their recent archaeological expeditions in Asia Minor. We must content ourselves with quoting the following summary of the writer:—

"We may best conclude with a brief outline of the various opinions and theories that have been stated with regard to the whole class of monuments.

"In the first place, as to their date. The general view seems to be that they belong to the period when the Hittites were a great people, in close relations, sometimes peaceful and sometimes hostile, with Egypt, i.e. 1500—1100 B.C. Prof. Ramsay divides them into two classes: one, the earlier, comprising the monuments of Boghaz Keui and Eyyuk, and those in the Eastern parts of Cappadocia; and the other decidedly later, comprising those of Syria and Southern Cappadocia, especially at Ibriz. The former class is, according to him, more Egyptian in type, the latter more Assyrian. Recently, Dr. Puchstein has argued that all the monuments belong to the later period (1000-700 B.C.); while Dr. Winter, in reply to him, has maintained before the Berlin Archaeological Society that all belong to the earlier period. On the other hand, Prof. Hirschfeld has asserted the existence of two distinct types, and has gone so far as to deny any community of character and origin, maintaining that the Syrian and South Cappadocian monuments may be perhaps Hittite, but that those of Boghaz Keui and Eyyuk are non-Hittite and native to Asia Minor.

"In the second place, as to the home of the people who created these monuments. M. Perrot and most writers, with the recent agreement apparently of Dr. Winter also, consider that Syria was the centre of their power, and that Asia Minor was subject to them. Prof. Sayce's language has often been quite consistent with this view; but he is disposed rather to think that Asia Minor was the original seat of their power, and that they advanced into Syria. Prof. Hirschfeld denies all connexion between the people and monuments of Syria and those of Asia Minor. While in answer to him Prof. Ramsay has maintained that the original centre of the Hittites was at Pteria; that they spread thence through Eastern Cappadocia into Commagene and Syria in general, and that a later wave of their influence extended from Syria, through Cilicia, into the southern parts of Cappadocia. *Adhuc sub judice lis est.*"

CORRESPONDENCE.

THE TEMPLE OF LUXOR.

Norwood: July 26, 1891.

Those interested in the preservation of the Egyptian monuments will be relieved on hearing from the distinguished Inspector-General of Irrigation that there is no immediate danger to the Temple of Luxor; some of us, perhaps, more from the fact that it may now receive his special attention rather than from its actual state.

If, in spite of the protection of the stone spurs (loose stones thrown against the bank, and not solid masonry), the persons living in Beato's house (standing on the bank between the river and the Temple) were, as I was informed, afraid it would be washed away last high Nile, it shows at least that they, who had a strong personal interest in the matter and considerable experience in what happens to Nile towns, did not possess that perfect assurance of the man whose house is built upon a rock. This was last year, when the embankment had not been additionally weakened by the extensive excavations of the past winter, which must further have imperilled Beato's and many other houses, besides the Temple.

It was this new danger to the Temple to which I especially begged to call attention. And if anything could have been put forth in defence of the way the excavations were carried on, I am quite sure Col. Ross is far too clever an advocate to have left it unsaid.

What else than "censure" is to be applied to a department which permits one of the most

ancient and important monuments in the world's history, which is known to be in a decayed state and upon an insecure foundation, to be excavated—to have the supporting earth removed from columns and walls—and not to tell off a trained engineer to watch and direct the operations? It needed small knowledge of the builder's art to see that columns thus left would soon topple over. It appears they have already begun to do so. Will immediate orders be now given to secure the others? is the question which should be asked of the Egyptian authorities.

As to the case of the set of the current against the east bank, I would venture to appeal to Col. Ross again to consider the matter on the spot. Doubtless in ancient times the river frontage of the city, or least that part near the Temple, was protected by quays, of which now only a portion remains, and that, apparently, in a state far from secure. Has not the time now arrived to extend the quay and put what remains in thorough repair? Also, as to the spurs; should they not be of masonry and project further into the river?

Col. Ross speaks of the "convenience" of the tourists. No one would desire to inconvenience them; but is their convenience in escaping a short sandy walk to be considered when the safety of the monuments is in question? It happens, however, that now, when the tourists visit the monuments on the west side, although they have no sand on the east bank, there is nearly half of a mile of it on the island where they are landed from the first ferry. There is then a second ferry, involving abominable treatment to the donkeys in getting them into the barge. Those who remember the horrors of that ferry would probably prefer commencing with a tract of sand and landing on the opposite bank in one ferrying.

There can be no question that, if at Luxor the river flowed evenly between the two banks, there would be less danger than now exists to the monuments on the east side. What Col. Ross can do in the matter of reducing the island opposite the town, and joining the remainder to the west bank, it is not for me to say. Considering the interests involved, expenditure for such an object would surely be justifiable.

In case it might be supposed that I attribute blame to the Inspector-General of Irrigation in this matter, permit me to disclaim such intention. All who read his admirable letter in the ACADEMY some two years ago on the Beni-Hassan outrage will recognise his warm interest in the preservation of the monuments. But he cannot perform the impossible. The fault lies with the government that refuses to appoint an inspector of the monuments. Col. Ross and his chief, Sir Colin Scott-Moncrieff, have probably done more to promote the prosperity of Egypt and to improve the position of the *fellaheen* than any two men who have held office in Egypt since the time of the Pharaohs. The fact, however, of their being masters of the art of irrigation, and having a genuine desire to do justice to the cultivators, does not imply that they are conversant with the art of preserving ancient monuments, although, at the same time, those responsible for that duty should naturally belong to their department.

Since the English have assumed control over the government of Egypt, order has been restored in the land, and the condition of the *fellaheen* has been ameliorated; but even when the *kourbask* has been laid aside and taxation lightened, the last word of civilisation has not been said. The memorials of Egypt's past greatness are now in our charge. They are the country's most sacred treasures, and these we have shamefully neglected.

I may add that not only ought the excavations at the Luxor Temple to have been con-

ducted under the inspection of an engineer, but also the inscriptions and sculpture should have been properly treated immediately they were uncovered. From the omission to do this, large passages of sculpture at the neighbouring Temple at Karnak now crumble beneath the touch, which, a few years ago, before suffering from the action of the atmosphere, were firm and solid. Decomposition in some kinds of Egyptian stone appears to set in very rapidly after it is exposed to the air, a principal cause, I believe, being that the stone is saturated with nitron. It may not be too late to save the sculpture, if the government would send a competent person having a knowledge of chemistry to wash the stone, and perhaps impregnate it with a silicate solution—as to this last suggestion, possibly there is some other substance much better adapted for the purpose.

HENRY WALLIS.

NOTES ON ART AND ARCHAEOLOGY

THE committee of the Edinburgh Heraldic Exhibition, encouraged by the richness and extent of their display, and by the public interest manifested in it, propose issuing an illustrated edition of their Catalogue, giving plates of the objects most distinguished by artistic beauty or historical association. It is not intended that profit should be made from this publication—indeed, any surplus that remains from the general funds of the exhibition is to be devoted to enriching the volume; and, as the edition will be strictly limited to subscribers, those interested in the subject should lose no time in communicating with the hon. secretary, at the National Portrait Gallery, Edinburgh.

THE memorial to Christopher Marlowe at Canterbury will be unveiled by Mr. Henry Irving—in the unavoidable absence of Lord Coleridge—on September 16 or 17. It has been executed by Mr. Onslow Ford; and it takes the form of a drinking-fountain surmounted by a bronze statue of a Muse, with statuettes representing characters from Marlowe's plays.

ACCORDING to the report for 1889 of the National Gallery of Ireland, the total number of free admissions for that year was 72,591, of which number of persons 26,810 attended on Sunday. Of forty-four new students admitted to copy pictures forty were ladies; the total number of students' attendances was 2025. The purchases made during 1889 included an interior, by Dirk van Dolen, with figures by Dirk Hals, £243; a group of Saints, by Paul Veronese, £50; a portrait by Sir Peter Lely, £1 10s.; a portrait of Sir Richard Steele, by Sir Godfrey Kneller, £20. The sum of £100 was presented to the National Historical and Portrait Gallery by the committee of the Stuart Exhibition.

THE Prix de Rome in the section of sculpture have been awarded as follow: Grand Prix to M. Lavalley, pupil of MM. Cabanel, Maillot, and Bouguereau; Premier second grand prix to M. Decheneau, pupil of MM. Jules Lefebvre, Bonlangier, and Benjamin Constant; Deuxième second grand prix to M. Etcheverry, pupil of M. Bonnat.

THE new Salon, the Salon du Champ-de-Mars, has now firmly established itself. The exhibition this year has brought in 40,000 frs. more than last, and has enabled the Société Nationale des Beaux-Arts not only to pay its heavy expenses, but also to distribute "bourses de travail."

M. RODIN has been chosen to design the monument to Balzac to be erected in the Place du Palais Royal. The former project of Chapu has been abandoned as too expensive; but the municipal council have allowed his family to

retain as an indemnity the advances amounting to 5000 frs. which were received by him.

THE pictures recently stolen from the museum at Rennes have been restored by the thief, and will shortly be replaced in their frames.

THE STAGE.

STAGE NOTES.

THE announcement that Mr. Henry Arthur Jones shortly takes a theatre for the performance of Mr. Henry Arthur Jones's plays is an interesting one: it promises an experiment with which all writers are likely to be in sympathy. That with regard to the long pieces which fill the evening's bill, certain changes are effected by managements, contrary to the author's wishes, is pretty well known. Are these generally speaking wise or unwise, demanded or superfluous?—that is what remains to be seen. We are not ourselves amongst those who deny to the pursuers of a particular business the capacity of knowing their own business properly. A simple manager is not, broadly speaking, such a fool as to require to be set right by his dramatist in regard to what is really telling upon the stage. Yet many a simple manager is unimaginative, and most who have anything to lose are desperately conservative. But then the business side of the matter has, after all, to be in the foreground. No author, unless he be a dilettante, can afford to lose sight of that. The author's real grievance begins and ends, in most cases, we suspect, not so much with the manager proper as with the actor manager, who, whatever may be his services to the stage in individual and exceptional cases, is, as a rule, very one-sided. He wants, not a piece, but a part. From the view of that part alone does he survey—or is inclined to survey—the whole performance. Now an author's point of view is at all events more central. What will be the outcome of the experiment?

WE shall be interested in seeing what reception the reading public will give to Mr. A. W. Pinero's plays, more than one of which is about to be published. One of them—it is "The Profligate," we believe, but we are rather sorry it is not the less immediately successful piece which was last performed—Mr. Malcolm C. Salaman is now editing. Why it is that a living writer of repute does not prefer to do the editing of his own plays we cannot profess to explain; but in any case Mr. Malcolm Salaman is excellently fitted to do this office for them, his attitude towards them—as towards the best of dramatic literature generally—having always been one of the most intelligent sympathy. It is understood that Mr. Pinero's stage directions will be given with completeness; and these, we believe, are wont to be singularly copious and exact, Mr. Pinero enjoying the reputation of being the most punctilious of stage managers of his own pieces. Never probably did M. Montigny, at the Gymnase, insist more absolutely upon details deemed conducive to the perfection of the performance.

WE doubt whether Mr. Leonard Outram's play—well acted as it unquestionably was the other evening at the Avenue—will hold the stage. It has indeed in some quarters been treated not very fairly; for not only was the piece well played, it has distinct interest; it has even what has been described to us as "certain bursts of dramatic and nervous energy," but "lacks," says our informant, "sustained power." The author is as well aware as we are, in all probability, that the accident that the idea of the piece is derived from Mr. Browning's "In a Balcony" cannot

long or substantially serve it. The piece must stand upon its own merits. It cannot appropriate the genius of Browning, nor find itself excused by the circumstance that its stage faults recall those of the great poet. When we want Browning, to Browning himself shall we turn—not to any adaptation, or expansion, or dilution of him. Mr. Outram has not produced commonplace. He might have been more likely to succeed if he had; for on the stage success comes generally—it may be contended—to absolute commonplace or to absolute genius, scarcely to anything between them.

SATURDAY sees the production, probably, of the new melodrama by Messrs. Buchanan and Sims at the Adelphi. The cast announced is in some respects a departure from the familiar ones at Messrs. Gatti's theatre. Miss Robins—who did so much even with Hedda Gabler—finds herself in it.

MR. DAVID CHRISTIE MURRAY, who has recently returned to England, has arranged to produce his comedy drama, "Chums," at the Globe Theatre on August 27. Mr. Murray will himself sustain one of the principal parts.

A BOOK by Mr. T. Raymond Solly, entitled *Acting and the Art of Speech at the Paris Conservatoire*, is announced for immediate publication by Mr. Elliot Stock.

MUSIC.

MUSIC NOTES.

VERDI'S "Traviata" was given at Covent Garden on Friday evening, July 24, with a new comer, Mme. Teleki, in the part of Violetta. She is an experienced and intelligent actress, and also praiseworthy as a vocalist; she has no tremolo and no tricks. M. Maurel being ill, the elder Germont was played by Franceschetti, but indifferently. The voice of the tenor, M. Lubert, is not pleasant when he strains it. Signor Randegger was the conductor.

THE students of the Royal Academy of Music gave a concert at St. James's Hall on Tuesday afternoon. Miss Margaret Ford gave an intelligent rendering of the first movement of the Schumann pianoforte Concerto. Miss Ethel Barns, formerly a pupil of M. Sainton, played the slow movement and Finale of Max Bruch's seldom heard violin Concerto in D minor. She has excellent fingers, and plays with much taste and feeling. She was especially good in the fine Adagio, and was well received. Miss Margaret Ormerod sang "The Kelpie," a Dramatic Cantata by M. L. Drysdale. The music is fairly interesting, but certainly not dramatic, and the orchestration is good. The programme included another novelty, Grieg's "Bergliot" (Op. 42), recitation with orchestral accompaniment. Miss Lina Ashwell declaimed the lines with much effect, though her voice was scarcely strong enough for the large hall. Accompanied recitation has been attempted by various composers—Schumann, Liszt, Dr. Mackenzie, and others; but has never come much into vogue. Grieg has provided some dignified music for the lines of the old Saga telling of death and vengeance. He has kept the music duly subordinate, and in fact has shown great skill. The "Siegfried Idyll" was well performed by the students; it was, however, taken by Dr. Mackenzie at a slower rate than is usual. The hall was crowded.

THE death is announced of Franco Faccio, the eminent Italian conductor at La Scala. He directed the first European performance of Verdi's "Aida" in 1872, and also the production of that master's "Otello" at Milan in 1887, and afterwards at London in July, 1889.

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G. H. WALLIS, Director and Curator.
Nottingham Castle, July 10th, 1891.

BRITISH INSTITUTION SCHOLARSHIP FUND.

At a Meeting of the Trustees held on July 29, Scholarships of £50 a year, tenable for one year, were awarded in PAINTING to Frederick Dudley Wallis, Edward Spilbury Swinson, and Ralph Peacock; in SCULPTURE, to Paul Raphael Montford; in ENGRAVING, to Arthur H. Beckland; in ARCHITECTURE, to Heber Rimmer. The Competition Works can be seen at the Western Galleries of the Science and Art Department (Entrance from the Imperial Institute Road), from Monday, August 3, to Saturday, August 8, both days inclusive, from 10 a.m. to 6 p.m.
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The Posthumous Works of Thomas De Quincey. Edited from the Original MSS., with Introductions and Notes. By Alexander H. Japp. Vol. I. (Heinemann.)

The publication of De Quincey's fragmentary MSS. necessarily reopens a discussion which can never be definitively closed, because no general principle will cover all the cases that have arisen or that may arise. The question concerning the rights and duties of survivors with regard to the unfinished, unrevised, or in any way incomplete work which an author leaves behind him may in diverse circumstances be legitimately answered in different ways; and considerations which in one instance ought to have preponderating weight may in another be minimised or altogether disregarded. A conscientious editor will necessarily feel some concern both for the reputation or conjectured wishes of the author and for the interests of the reading public; and in cases where there seems any conflict between his responsibilities to the dead and to the living, the difficulty of the decision should be generously recognised by any person who undertakes to criticise it.

So far as the present work is concerned, there is little doubt that among candid judges the verdict upon Dr. Japp's latest editorial performance will be one of general, if not of wholly unreserved, commendation. Among critics of unmistakable competence there are to be found widely varying estimates of De Quincey's intellectual and literary importance, but even those who are least enthusiastic will admit that hardly anything from his pen is likely to be wholly devoid of some kind of interest or value. Such an admission suffices to justify the scheme of the present work. Its execution is necessarily more open to criticism, though every critic is certain to be influenced by those personal tastes and preferences which cannot boast a logical justification, but must be taken on their own merits for what they are worth. Probably the general impression will be that Dr. Japp's gleaning has been a little too indiscriminately inclusive. Though he makes no explicit statement to that effect, he seems to be of opinion that every intelligible sentence written by De Quincey is worthy not merely of preservation but of publication; and he accordingly includes in his collection of Posthumous Works not only papers which, being wholly or in parts finished productions, are therefore more or less deserving of the name, but mere memoranda that not infrequently are too casual and fragmentary to possess even the interest of suggestive-

ness. There is undoubtedly much that can be read with pleasure in the collection of isolated paragraphs arranged in groups under the general heading "Brevia"; but it may be doubted whether as a whole it can be regarded as an adequate return for the drudgery which Dr. Japp has devoted to its compilation. A passage in his general introduction is worth quoting, both as a fragment from the autobiography of a painstaking editor and as a description of the bewildering methods of work favoured by a great writer.

"His [De Quincey's] habit was to make notes just as they occurred to him, and on the sheet that he chanced to have at the moment before him. It might be the 'copy' for an article indeed, and in a little square patch at the corner—separated from the main text by an insulating line of ink, drawn round the foreign matter—through this, not seldom, when finished he would lightly draw his pen; meaning probably to return to it when his MS. came back to him from the printer, which accounts, it may be, in some measure for his reluctance to get rid of, or to destroy, 'copy' already printed from. Sometimes we have found on a sheet a dozen or so of lines of a well-known article; and the rest filled up with notes, some written one way of the paper, some another, and now and then entangled in the most surprising fashion. In these cases, where the notes of course were meant for his own eye, he wrote in a small spidery hand, writing with many contractions—a kind of shorthand of his own, and very different indeed from his ordinary clean, clear, neat penmanship. . . . Pages of articles that had already been printed were intermixed with others that had not; and the first piece of work that I entered on was roughly to separate the printed from the unprinted—first having carefully copied out from the former any of the spidery-looking notes interjected there, to which I have already referred. The next process was to arrange the many separate pages and seeming fragments into heaps by subjects; and finally to examine them carefully and with a view to 'connexions' to place them together."

We have not all edited De Quincey, but many readers of the ACADEMY have performed tasks the remembrance of which will help them to a sympathetic understanding of Dr. Japp's experiences. When arduous work of this kind has been so conscientiously performed, it seems ungracious to ask whether the game proves to be worth the candle; but the question will make itself heard, and the only possible answer is not that which one would like to give. Indeed, so far as it is possible to judge from internal evidence—and none other is available—these portions of this volume which represent the greatest amount of editorial labour, especially labour "with a view to connexions," are not the most but the least valuable. To say nothing of trivialities—for a remark which seems utterly trivial to one reader may be full of suggestion to another—many of the more elaborate passages in the "Brevia" are utterly lacking in both intellectual coherence and mere verbal lucidity. An enumeration of such passages would occupy space that can be more profitably utilised, and on the same ground illustrative quotation is impossible; but the reader who turns to the note, or whatever it may be called, which occupies pages 244-5, will see a typical

example of the defect referred to. The opening statement of the proposition to be demonstrated, and the greater part of the demonstration itself, are really unintelligible, probably because—like that kind of cipher based upon a volume used by writer and receiver—the key is to be found in other writings of De Quincey, from which the passage is here dissociated, and which the reader may not be able to identify.

Outside the "Brevia" there is less evidence in support of a charge of indiscriminateness in inclusion; and the volume contains much for which every lover of De Quincey, and of literature, cannot fail to be grateful. Even were they not to be found in the opening pages, every reader would turn first to the four additions to the "Suspiria de Profundis" series, which, alas, is destined to remain for ever incomplete. Concerning this series, Dr. Japp, in his introduction, gives some interesting information. The original scheme comprised thirty-two numbers, only eleven of which appear in Messrs. Black's editions of De Quincey's works—indeed, Dr. Japp, by the typographical dagger printed against various items in his list, indicates only nine, but he omits to mark "Levana and our Ladies of Sorrow" and "Savannah-la-Mar," which have long been familiar to all students of De Quincey. It is not quite clear, from Dr. Japp's narrative, how many of the thirty-two were actually written and how many only planned; but evidently more than twenty of them existed in a more or less complete form, and five or six of these were destroyed by the fire described by De Quincey in his prefatory notice to the enlarged edition of the *Confessions* (November, 1856). The four now recovered are entitled "The Dark Interpreter," "The Solitude of Childhood," "Who is this Woman who beckoneth and warneth me from the Place where she is, and in whose eyes is Woeful Remembrance?" and "The Princess who overlooked one Seed in a Pomegranate." Of these the third is the only one which has the appearance of being finished, the first being incomplete by a considerable hiatus, while the second and fourth are little more than elaborate notes, which are less interesting than some of the briefer notes that follow. The third is, however, hardly less perfect in the indescribable magic of its imaginative suggestion and rendering than the most famous of its predecessors; and the first is noteworthy as the most explicit embodiment of the idea which Dr. Japp declares—perhaps a little too unreservedly—to be the "master-idea" of the series:

"the power which lies in suffering, in agony unuttered and unutterable, to develop the intellect and the spirit of man, to open these to the ineffable conceptions of the infinite, and to some discernment, otherwise impossible, of the beneficent might that lies in pain and sorrow."

The "Brevia" and the new "Suspiria" fill about half of Dr. Japp's volume, the remainder consisting of essays, which are very unequal in length, weight, completeness, and finish, and of passages originally written as integral portions of the *Confessions* and other works, but omitted for various reasons from all editions yet published. A considerable number of the essays deal with

theological or Biblical subjects; and one little group of them—especially when taken in connection with the first section of the "Brevia"—provides good ground for Dr. Japp's suggestion that one of De Quincey's unaccomplished schemes was a great work on "Paganism and Christianity," devoted to the thesis that Paganism had exhausted all the germs of progress that lay within it, and that human progress in post-pagan times is due exclusively to Christianity, "which, in opening up a clear view of the infinite through purely experimental mediums in man's heart, touched to new life science, philosophy, art, invention, and every kind of culture." His main proposition evidently would have been to this effect—that Christianity not merely gave a new force to impulses founded on pre-existent sensibilities, but that it actually extended the gamut of spiritual sensation; the sense of sin, for example, being a form of consciousness introduced in its entirety by Christianity, of which no germ is to be found in the recorded thought of the pagan world.

The purely literary papers are not numerous; but the "Thoughts on Biography" and the essay on "Great [literary] Forgers" are pleasantly De Quinceyan, as is also his return to the old theme "Murder as a Fine Art," with its characteristically subtle passage upon the power given by obscurity. There is also a metrical translation of a passage in Voss's *Luise*, which is not likely to convert the decriers of English hexameters, and which is mainly of worth as the occasion for an introductory letter on the general principles of verse translation, full of sound sense and freer from subtlety and paradox than is De Quincey's ordinary treatment of kindred themes. Of the one fault of the collection—its over-inclusiveness—enough has been said; and it is a fault which may easily be pardoned to an editor who has given us so much that we are glad to have and that is well worth having.

JAMES ASHCROFT NOBLE.

Sir Richard Church, C.B., G.C.H., Commander-in-Chief of the Greeks in the War of Independence. By Stanley Lane-Poole. (Longmans.)

THE subject of this memoir, Sir Richard Church, without being a man of first-rate abilities, possessed so strong a vein of originality that he was destined from the first to make a mark in the world. His character comprised a number of elements which are rarely found together—love of adventure combined with coolness of judgment, strong patriotism with philanthropy and sympathy for the oppressed, great industry and perseverance joined with dashing gallantry, and a warm interest in wild, half-civilised natures with the power of reducing them to order. In this way he was fitted to carry out perilous enterprises, and to obtain influence over strange people; and for such services there were ample opportunities during the first thirty years of the present century.

The commencement of his career was not the least remarkable part of it. Born and bred a member of the Society of

Friends, at sixteen years of age he ran away from school and enlisted in the army. His father must have been a man of good sense, for he recognised that it was easier to make a Quaker into a soldier than a soldier into a Quaker, and accordingly purchased a commission for him. This was in the year 1800; and he was at once despatched to Egypt to serve under Sir Ralph Abercromby, and in the March following took part in the battle of Aboukir and the expulsion of the French from that country. As contemporary documents relating to this expedition are very scarce, a letter of Church's giving an account of it, which is here printed, is of considerable value. At this early period he was an ardent student, and he soon made himself familiar with the French and Italian languages, the knowledge of which was of great service to him in his subsequent employments. We next find him at Messina serving in the Sicilian expedition of 1806; and during this he was engaged at the battle of Maida on the Calabrian coast, by which the French were for a time driven out of that part of Italy. Subsequently, for two years (1806-8), as lieutenant under Hudson Lowe, he held the upper town of Capri as a look-out place in the very eyes of Jerome Buonaparte at Naples, and it was not until after his removal from that command that the island was taken. In 1809-14 he took an active part in the capture of the Ionian Islands from the French, and both his knowledge of languages and his influence over untrained natives rendered him very useful in this service. He now ventured to enrol a regiment of Greek volunteers, for even during his campaign in Egypt he had formed a high opinion of the capacities of that people. On this subject he writes to his mother in 1811:

"To you, mother, I do not boast; but I have now, thank God, divested those men of prejudices rooted by ages, and converted them from the most lawless of mankind, not only into good soldiers, but also into praiseworthy members of civilised society. These men, who once knew no law but their sword, are now the admiration of the inhabitants for their correct, quiet, and obedient conduct. My maxim has been to treat them with mildness and humanity, and by that means I have succeeded in gaining the love of these people beyond what can be imagined. The number of recruits that flock to me from all parts of Greece is really extraordinary."

At the head of this Greek regiment he captured the strong castle of Santa Maura, but in the moment of victory his left arm was shattered by a bullet. To recover from the effects of this he was allowed to go on a tour through Greece and to Constantinople, where he commenced his friendship with Stratford Canning, who was already minister there. After the peace of 1814, when he was no longer required for active service in the English army, his love of adventure forbade his remaining idle; and after he had been employed by his own government on various missions, we find him, in 1817, undertaking for the Neapolitan government to suppress the secret societies in South Italy, which, from the atrocities that they committed, had become the terror of the respectable popula-

tion, and which up to that time both the central government and the local authorities had been powerless to deal with. This task he accomplished in the course of a few months, mainly through the absolute fearlessness with which he went about in the most disturbed districts, though in constant peril of his life; for the conspirators were cowed by his resolute action, and the confidence of the people at large was proportionately raised. He continued to rule the Apulias for two years from this time; and so highly was this work of deliverance appreciated, that

"the grateful people held solemn services of thanksgiving in every church in the provinces, a commemorative column was erected at Lecce, and the freedom of the city and the sword of honour were presented by the citizens to their deliverer."

He is described at this time as being

"below the middle height, extremely well built, spare, sinewy, and active, with a well-proportioned head, sharp, piercing eyes, rather aquiline nose, and a closely compressed mouth, denoting great firmness and resolution."

We now come to the most important part of Church's career. In 1821 the Greek War of Independence broke out, and for some time the course of events proved favourable to the cause of liberty; but at length the tide turned, and in 1826 the fortunes of the Greeks had reached their lowest ebb. Mesolonghi had fallen; Ibrahim Pasha occupied the Peloponnese, and by his barbarous ferocity had struck terror into the inhabitants; and all Attica, with the exception of the Acropolis of Athens, was in the possession of the Turks, who also commanded the shores of the Corinthian Gulf, and many points in the interior of Northern Greece. Already, in 1825, Church had been in frequent communication with Mr. Canning, who was then foreign minister, on the subject of the future of Greece; and in the following year an official invitation came to him from the Greek administration to undertake the office of generalissimo of their forces. This was backed by a personal appeal from the famous chieftain Colocotronis, who was one of those that had served under Church in the Ionian Islands. He at once accepted the position, though he was well aware of the difficulties of the task, and arrived in Greece in the spring of 1827. The first operation in which he took part was the ill-advised attempt to relieve the garrison of the Acropolis, which was forced on contrary to his advice by the rashness of Lord Cochrane, and ended in failure. After this he devoted himself to strengthening the posts which were available for defence, and reorganising the forces of the insurgents, until the battle of Navarino was fought in October of the same year. This gave him the opportunity of carrying out the plan which he had advocated from the first, of causing a diversion by raising the western provinces, Acarnania and Epirus. Accordingly, after establishing himself at several points in that region, he at length obtained a safe base of operations in the gulf of Arta; and though he found the interior occupied by numerous Turkish garrisons, and his own resources were most scanty, by June 1829 he was in complete

possession of Acarnania and Aetolia. The result of this was of the first importance for Greece. Had not the western provinces been in the hands of the Greeks when the new state was constituted, it would have been limited to the Peloponnese, according to the arrangement contemplated by Capodistrias, who was then president of Greece. As it was, in the first instance the districts which Church had conquered were ordered to be given up to Turkey, a proceeding which called forth an indignant letter of remonstrance from that general; but two years later, in 1832, the frontier was rectified by the efforts of Lord Palmerston and Sir Stratford Canning, and these provinces were finally united to Greece. The remainder of Church's long life of ninety years was spent peacefully at Athens; and the soldier who fought against the first Napoleon before he was emperor survived to witness the fall of the second empire at Sedan. The epitaph on his monument in the cemetery at Athens is one which most men might envy:

"RICHARD CHURCH, GENERAL, who, having given himself and all that he had to rescue a Christian race from oppression, and to make Greece a nation, lived for her service, and died amongst her people, rests here in peace and faith."

Mr. Stanley Lane-Poole has told the story of Church's life in the present volume with skill and judgment; and the conciseness of his narrative, which is confined to the principal episodes of his hero's career, contrasts favourably with the usual prolixity of biographies.

H. F. TOZER.

Charybdis and other Poems. By H. M. Waithman. (Eden, Remington & Co.)

A TRUE English love of Nature with a bird-like power of song characterises the poems, ninety-one in number, extending over 176 pages, here jumbled together under the misleading title of *Charybdis*. The author's truest utterances have the clearness of a moorland stream, but he is often slipshod. He sings for his own delight, and does not in general show that respect for his audience which, since he makes songs and prints them, it was his duty to show. He discovers not seldom a strong sense of art, and gives us, especially in his treatment of Nature, songs which we could not easily replace.

Charybdis has all the imperfections of a first book, and needs much weeding, clipping, and rearranging. May the author take the advice to heart! Here is an example of what we mean:

"HAYMAKING.

"Sweet June roses were all ablow,
Scythes swung steadily to and fro,
Ripe grass fell in a level row.

Oh happy days!—Heigh ho!

"Strong arms tossing the dying grass,
Raking, lading, and carts that pass;
Song and sunshine and lad and lass.

Oh happy days!—Heigh ho!

"Light hearts laughed with the day begun;
Laughed at noon with the laughing sun;
Laughing still when the day was done

Oh happy days!—Heigh ho!

"Days of happiness! Hours of play!
Time has carted you all away;
Stored you by, like the scented hay.

Oh happy days!—Heigh ho!"

Prosaic, clumsy refrains like this mar some of the writer's best work. There are pieces of graceful trifling; some few of a grimmer cast, as a "Reckless Record," made up of five quatrains. We quote the last three:

"When the call comes to go, we will take you
As near as we can to the door,
In farewell by the hand we will shake you.
What can we do more?"

"What matter to us if your pastime
Has its cost? You will have to atone.
We have bid you good-bye for the last time.
You must face it alone.

"We will stay the mad whirl in our sorrow
For a moment—a day—but no more;
And the wheel will be turning to-morrow
As fast as before."

"Charybdis" itself, one of the most highly finished efforts, is yet grimmer. We could wish that the space at our disposal permitted us to quote more. So much is good, so little entirely good, that selection is difficult. But perhaps we shall do best to end this brief notice with one of our author's Nature poems, which, along with others, such as "A Snowstorm," "My Cloud," &c., are, we think, his most individual utterances; and it is with these in mind that we say again the book contains matter which it would be difficult to replace. Mr. Ruskin has laid down, once and for all, the pathetic fallacy, whereby we invest Nature with our own joys or sorrows. This fallacy is the product of modern times, and draws man into closer relationship with Nature than the smiles of the old world, e.g., "My heart is smitten and withered like grass." An intermediate step is the landscape painted or described purely for its own sake, of which Sophocles has furnished the earliest examples we remember. The subject is an intensely interesting one. Mr. Waithman goes, it seems, a step further, often looking at Nature for her own sake, and being drawn out of himself into sympathy with her, of which the following "Note in a Garden" is an almost perfect example, the two lines rhyming at the end of the sestet being the one false note:—

"An owl cried out as the daylight passed
O'er a sea of gold to the distant west;
While overhead, like a curtain vast,
To close the scene of the day's unrest,
A cloud of purple—whose folds were red
With the dying fire of the sun—was spread.
As I watched the glory that paled and waned,
And the grey that crept where the flush had died,
The sense grew keen that the world was pained,
And my heart cried out as the owl had cried."

R. K. LEATHER.

THE "POPE-DONKEY."

Der Papstesel: Ein Beitrag zur Kultur- und Kunstgeschichte des Reformationszeitalters von Konrad Lange. (Göttingen: Vandenhoeck u. Ruprecht.)

PERHAPS few things are more tantalising to the scientific student of history than the card-houses, which emotional and market-place historians run up with such a show of substantiality that they often suffice to deceive several generations of a trusting public—a public which has small means of investigating the real foundations of our historical knowledge. The operation of destroying card-houses may not be laborious, but it is very thankless; they have already

served to create an impression, and too often, as soon as they are knocked down on one site, they reappear in another and perhaps more inaccessible spot. The historical jerry-builder is generally a strong political or theological party-man, and he thus finds an audience already inclined to accept his sectarian view of the growth of civilisation. In Germany he not uncommonly brings to the support of his structure an appearance of learning which in itself carries conviction to the minds of the uninitiated. It is this party-spirit which in the last three hundred years has produced as rich a crop of myths as were ever brought together even in the childhood of a civilisation. Notably Germany, the very booksellers of which are able to asterisk in their catalogues the distinction between Protestant and Catholic historians, is largely responsible for the fabrication of myths. It must, however, be confessed that other countries have not been unwilling to accept as substantial her historical card-houses.

Take, for example, the whole range of Luther myths, and especially the Luther Bible myth. It used to be asserted, hardly forty years ago, that Luther refound the Latin Bible as a rare book in the Erfurt Library. This card-house toppled down so soon as it was demonstrated that the Vulgate had been printed in hundreds of thousands of copies within the first thirty years of the printing press. Then a new card-house arose—Luther had first given the Bible in the vernacular to the German people. This toppled down also when it was shown that the German Bible had been printed eighteen times before Luther's version appeared, and that his September Bible was but a slight modification of the old text. The next card-house was the theory that the pre-Lutheran German Bible was not only due to Waldensian heretics, but that the very printers and illustrations were tainted with heresy. Here there was plenty of scope for show of learning and for knitting hypothesis to hypothesis. The trials of Waldensians in Strassburg and Augsburg were drawn from the archives and printed alongside accounts of the early printers of these towns. The heretics were found to have Bibles in their pockets; what more natural than that they should have been on their way to take them to the printers? But not only the printers, the engravers were also "Reformers before the Reformation" for these sectarian historians! According to Keller, the woodcut of the Augsburg Bible of 1477 representing a blindfolded king seated on a falling ass bears traces of Waldensian inspiration. Indeed, Keller directly connects it with a copper engraving representing an asinine monster which, under the title of "pope-donkey," played a large part in Lutheran polemic. Of the Augsburg woodcut, he writes, it shows "nearly all the symbols and figures of the well-known woodcut of Wolgemut of the year 1496." Ergo, since the "pope-donkey" must be anti-papal, the earlier Augsburg Bible is Waldensian. It is, perhaps, needless to shatter this card-house by the remarks that the "pope-donkey" is not a woodcut, that it is not due to Wolgemut, that the date 1496 is probably not that of the engraving, and that

till Luther chose to interpret the so-called "pope-donkey" as a direct revelation of the deity against the papacy, there is no evidence at all that any one treated the engraving as anti-papal. But Keller had a certain amount of authority on his side, and as nothing is more instructive than to note the growth of a modern myth, it may not be idle to pursue the subject further.

In 1876 Moriz Thausing wrote a deservedly popular book on Albrecht Dürer. Unfortunately Thausing wrote with a distinctly Lutheran bias, and one of the points that he endeavours to make in his work is that Dürer was a "Reformer before the Reformation"—a Protestant twenty years before Luther. As a matter of fact, Dürer was keenly in sympathy with the Humanists, notably Pirkheimer and Erasmus, and, like the former, cordially welcomed the appearance of Luther. Whether, like Pirkheimer, he deserted the Lutheran cause when he recognised how it led to the destruction of art and learning, we do not know. We have no ground to decide upon, beyond the knowledge that Pirkheimer became a bitter opponent of the Lutherans and that Dürer remained Pirkheimer's friend until he died. On Dürer's sympathy with Luther in 1521, Thausing builds up a theory that Dürer's art was Protestant from the beginning. Because bishops and popes appear in undignified positions in the "Apocalypse" of 1495, Thausing, totally neglecting the mediæval tradition which Dürer closely followed—a tradition which invariably placed a representative bishop and pope in hell—proceeded to argue that Dürer was Protestant in spirit so early as 1495. The Apocalyptic cuts were a great blow aimed at the Papacy. But this was not sufficient. There exists a copper engraving with the initial W. upon it, representing a monster with the head of an ass, the breasts and belly of a woman, one hand an elephant's trunk, one foot cloven, one an eagle's claw, and the scales of a fish upon the arms, legs, and shoulders, standing in front of a landscape representing the Tiber, the castle of S. Angelo, with the papal flag and the Torre di Nona, the whole inscribed "Roma caput mundi." This engraving was attributed by Thausing to Wolgemut, Dürer's master. The further inscription, "Jannarii 1496," indicated that it was issued about the period of Dürer's "Apocalypse," while the fact (!) that Wolgemut could put his initial showed that Nürnberg was openly in revolt against the papacy in 1496. There could be no doubt that the cut was a biting satire against the papal claims; this monstrous figure was a scathing manifesto of the emancipated artists of Nürnberg against Rome as head of the world! The contemporary spirit in Nürnberg was never really investigated, the views current as to Alexander Borgia in 1496 never inquired into. This wonderful card-house of Thausing, extended by Keller and others to embrace even the woodcut of the Augsburg Bible of 1477 (!), was generally accepted, and Mr. Conway could write in his *Albrecht Dürer* of 1889:

"Dürer then, by 1497, was in revolt against the papacy. Wolgemut, with his 'Pope-donkey,' in the preceding year unmasked the

batteries of satirical art on behalf of the coming Reformation. Dürer was at the same time working at his Apocalypse. The two were of one mind on this matter, and perhaps it was Wolgemut that opened young Dürer's eyes to the new tendencies. However it came about, Albrecht revolted, not against any set of doctrines, but against the tyranny of a degraded ecclesiastical government."

It is this card-house of Lutheran historians which Herr Lange has completely shattered in his monograph entitled *Der Papstesel*; but with the perversity of a mind bent on filling 100 pages with what could be said in three, he has built up another card-house of a still more hypothetical kind. When only a certain range of facts are known, not sufficient to explain a phenomenon, is it not possible for the historian merely to state those facts, following them, if he so pleases, by any plausible hypothesis couched in cautious phrases? Is it necessary to ransack the whole of contemporary history for straws which may point in the same direction as some elaborate theory solely propounded to exhibit the writer's own ingenuity? Had Thausing waited for further information, we might have been saved a good deal of myth-making. Herr Lange's services in sweeping away these myths are more than counterbalanced by the string of unproven possibilities by which he dogmatically replaces the really unknown actuality.

Let us briefly examine the facts of the case. In 1523 Luther and Melancthon published a tract whose title may be translated: "Interpretation of the Two Gruesome Figures Pope-donkey found at Rome and Monk-calf at Freiberg in Meissen." (The title and position of the woodcuts, as stated by Herr Lange on his p. 106, are *not* in agreement with the copy of the original Wittonberg tract in my possession). This tract contains two woodcuts of abortions or monsters, which the authors declare to have been found respectively at Rome and at Freiberg, and which they interpret to denote the corruptions and immorality of papacy and monasticism respectively. The spirit of this interpretation is well indicated in the following words of Luther:

"The pope-donkey is in itself a horrible, hateful gruesome form, and the longer one looks at it the more terrible it appears. But therein is nothing so terrible as the fact that God Himself has created and revealed such a wondrous and horrible form. Since had a man invented, engraved, and painted it, one might well be contemptuous and laugh over it. But, since it is high, divine Majesty which has itself created and manifested it, it is reasonable that the whole world should be filled with awe and trembling, for one can easily mark what He thinks and has in view. Is not everyone terrified when a spirit or devil appears or makes a clatter in a corner; and is that not child's play as compared with this loathly thing, wherein God publically shows Himself and that so awfully?"

The historical interest of the "pope-donkey" arises partly from the insight it throws on the credulity of the times, partly because it marks the commencement of that prostitution of art to theological polemic, which helped in the sixteenth century to destroy the artistic spirit in Germany.

The question is naturally forced upon us

—where did Luther, in 1523, find his "Pope-donkey?" The answer is easy; it is a copy with very small modifications of the above-mentioned copper engraving, marked with the initial W. Between the date of that engraving and 1523—a period, perhaps, of twenty-five years—we have no evidence to suggest that any one had thought of the "Pope-donkey" in an anti-papal sense. Authorities now seem to be agreed that the engraving is due to Wenzel von Olmütz, and therefore has no connexion with a reforming spirit in Nürnberg, still less any relation to Wolgemut or Dürer. Where did Wenzel get the idea? The engraving itself tells us. The inscriptions CASTELSAENO, TEVFRIF (for Tevore), and TOFEDINONA (for Torre di Nona) show that Wenzel had an Italian original before him, the inscriptions on which he did not understand. The fairly accurate forms of St. Angelo and the Torre di Nona in Wenzel's engraving go a long way to suggest that the producer of the Italian original was a Roman or had been to Rome. The representation of the City of Rome suggests that the monster exhibited is somehow to be connected with that city; while the date, January, 1496, points to an event happening at that date, and not to its being necessarily the date at which the engraving was made. This representation of the *locus* of a particular event by the picture of the town in the background was not an uncommon device of the mediæval woodcutter or engraver, and the representation of Rome on the golden bulls of the German emperors also bore the words *Roma caput mundi*. Till further evidence is forthcoming, we cannot look upon the representation of Rome in the background as anything but an indication of the *locus* of the event recorded by the engraving. But we are not left in doubt as to the origin of the monster, although no Italian engraving of it has yet come to light. In the Venetian Annals of Malipiero, in the account of a contemporary of the great floods of the Tiber, which occurred in January, 1496, we read:

"There has been found in Rome in the present month of January, after the Tiber had again sunk, on the banks of the river a monster, which apparently had the head and long ears of a donkey, and the body of a woman. The left arm has human form, the right ends in an elephant's trunk. On the hind parts behind is the face of an old man with beard in human form. As tail comes out a long neck, upon which is set a serpent's head with open mouth. The right foot is an eagle's claw, the left that of an ox. The legs from the feet upwards, together with the whole body, is covered with scales, after the manner of a fish. The details are contained in the letters of the ambassador to the Signoria."

Here is a very accurate description of Wenzel's cut, except that the right and left legs are inverted. What more natural than that an Italian artist should have represented this monster in an engraving, and that Wenzel should have copied it and spread it further? The Middle Ages were monster-producing and monster-loving times, and Dürer and other artists were only too glad to depict monsters or abortions, since they doubtless found a ready sale for their productions. The Tiber, the city of Rome, and the date all now become intelligible. There is

nothing that in the least suggests an anti-papal tendency in the engraving, and it was in all probability not till the time of Luther that an engraving, which probably originated in Rome itself, was interpreted for party purposes as the "Pope-donkey." As if to confirm this view, if it needed confirmation, a very accurate representation of the "Pope-donkey," in marble relief, has recently been found on one of the pedestals of the north door of Como Cathedral. This door was constructed by the Brothers Rodari in the last years of the fifteenth century. It is impossible to think that an anti-papal satire would have been placed on one of the important cathedrals of Italy under the very nose of a rigidly orthodox bishop and chapter. With the discovery of this relief the whole card-house of Thausing falls to the ground, as well as the rich series of annexes due to Keller and other partizan historians. The monster in early days was not anti-papal in character. What really was discovered in the Tiber, it may be impossible now to suggest; the find may have been distorted in innumerable ways before it came into the Venetian Chronicle, or the Italian cut or drawing into Wenzel's hands. If I were to venture a suggestion it would be in the direction of a comic classical antique—which is slightly suggested by the "old man's face" on the hind quarters. This is only a suggestion, but receives, perhaps, a slight confirmation from the figures from classical mythology, fauns and satyrs, centaurs and flute-blowers, &c., which appear also on the Como Porta della Rana.

Such are the facts; what we owe to Herr Lange are the discoveries at Como and in the contemporary Venetian Chronicle (we had previously only a report in a chronicle of 100 years later date). For these we are only too grateful. They suffice to demolish the card-house of the Lutheran historians, which we had several years ago declared unstable. Herr Lange is not content with this. He gives the following evolution of Luther's "Pope-donkey"—for not one single stage of which is there any more direct evidence than we have given in the statement of the facts above.

1. The monster found in the Tiber in 1496 received in 1497 or 1498 an anti-papal significance. Accompanied by the inscription "*Roma caput mundi*," and the papal buildings, it was affixed as a Pasquinade (the only picture Pasquinade preserved to us!) to the statue of Pasquino as a protest against the brutality of Alexander Borgia.

2. In 1491-7 the church in Moravia was in a state of disruption, and this was especially the case at Olmütz; Wenzel (who for aught we know was only born and did not pass his life there!) sympathised with this anti-Catholic movement (although we find him chiefly occupied in engravings of Madonnas, Saints, Scenes from the Passion, and ecclesiastical goblets and ornaments!) and did not hesitate to put his monogram on an anti-papal cut.

3. The original was brought to him by two Bohemian Brothers, who visited secretly certain Waldensians at Rome in the year 1498 (although we have no knowledge

whether they ever heard of the Pope-donkey or Wenzel ever heard of them!).

"Sie brachten das Blatt mit nach Böhmen und Mähren. Sie liessen es in den Kreisen der Brüder kursieren, kopieren kommentieren. So kam es in die Hände des Wenzel von Olmütz."

In a few years, we suppose, another learned German will write a monograph of another hundred pages to demolish Herr Lange's card-house, and will probably build up a taller one of his own. Herr Lange remarks that no engraving at the time of the fifteenth and sixteenth centuries is so closely related to the historical events of the age. I believe that scarcely any engraving has afforded, or is likely to afford, such an interesting study of the manner in which historical card-houses are run up by partizan writers as Luther's "Pope-donkey."

KARL PEARSON.

NEW NOVELS.

So Near Akin. In 3 vols. By M. A. Bengough. (Bentley.)

Jardyne's Wife. In 3 vols. By C. J. Wills. (Trischler.)

Gallegher, and other Stories. By Richard Harding Davis. (Osgood, Mellvaine & Co.)

Captain Blake. By Captain Charles King. (Lippincott.)

Retribution: A Corsican Vendetta. By Philippe Tonnelli. (Dean.)

A Village Priest. From the Russian of Potapenko. By W. Gaussen. (Fisher Unwin.)

Brooke Finchley's Daughter. By Mary Albert. (Chatto & Windus.)

Extenuating Circumstances. By F. C. Philips. (White.)

THERE is much that is fresh and vigorous in *So Near Akin*; and if the novel be a first venture, as it presumably is, the author may be expected to do better still. The book suffers from its length. True, Mr. (or is it Miss?) Bengough has not made the padding obtrusive; on the contrary, there is a free play of life, a continuity of movement, and a maintenance of interest from first to last such as might well redeem the wandering attention even of a wearied novel-reader. But it is difficult not to believe that, if the author had not had to write up to the three-volume limit, he would have produced a still more vivid, more amusing and interesting—in a word, a better book. The plot is not in itself a strong one, but the incidents are naturally evolved; and, above all, there is no effort at consistency with real or supposed conventions in the gathering of clues and the final disposal of the persons concerned. But even with a slighter plot the story would find many appreciative readers on account of its humour, which is of an attractive kind. The author's familiarity with "the respectabilities of life at Clapham" is evidently based upon experience: certainly the Paton and Stephens households are depicted with insight as well as skill. The busy, motherly, inconsequent Mrs. Stephens, the insipid

Mrs. Paton, and the painfully upright and respectable Captain Paton, are all familiar figures in fiction, though here touched to life anew, and not merely copied with more or less ability. On the other hand, though the Prig—whether the Prig kindly, the Prig tiresome, the Prig altogether objectionable, or the Prig simply amusing—is as recognised a "property" as the ultra-respectable and ultra-evangelical Captain Paton, he is capable of more variations; and in Henry, afterwards Sir Henry Stephens, the author has given us a new and almost welcome Prig. At first he is tiresome; as a hoy, indeed, he is even more an impossibility than a bore. Even the tutor of Sandford and Merton, when the great Mr. Barlow was himself a small boy, would hardly have replied to a smaller girl who had remarked on Frederick T. being a strange name for the hero of a bad-boy story—

"That is not the whole of his name; that is only the first, or to use the correct word, the initial letter. It would grieve his poor parents, you see, dear Anne, to have their names promulgated in a public magazine, though being good and magnanimous persons, they would not withhold a narrative so likely to conduce to edification."

But after a time Henry Stephens becomes an entertaining Prig, and, therefore, much can be forgiven him. As Sir Henry he is sometimes a man as well; and in the end, as Prigs go, he becomes almost a desirable acquaintance. But the chief personage in the story is the beautiful, impulsive, irresponsible, flighty, and yet honest and charming Anne Paton, who wins the reader's sympathies from the outset by her childish unconventionalities, and her daring exploit in running away to join an almost unknown and vaguely located "Uncle Will." Anne goes through many experiences quite foreign to the routine of young ladies belonging to respectable families at Clapham or elsewhere; and in the web of her life there are strands of sorrow as well as of happiness. The least convincing chapters of the book are the "Bohemian" parts; and though mercifully the Stage is not forced often or much upon the reader's attention, the story is not strengthened by its introduction.

Both in the web and in the weaving there is a striking and unwelcome contrast between *So Near Akin* and the next book on my list. Mr. C. J. Wills is a writer of some experience; yet there is so much of the amateur in the manner and matter of *Jardyne's Wife* that, had it been published anonymously, or without indication that the author had written other books, a critic might well have been excused for taking it to be the first work of an inexperienced and too ambitious youth. Mr. C. J. Wills, however, has written several books both "off his own pen" and in collaboration with Mr. F. C. Philips; so that the present result is the more surprising. However, all *Jardyne's Wife* is not in one strain. The third volume in particular contains some brightly written and entertaining matter; and though in the most original episode there is often more farce than comedy, yet few readers will fail to be amused by the strange married adventures of Mr. "Pottinger the dreadful"

and Sapphira Bagge. The book is much too long. The padding here is as obtrusive as in *So Near Akin* it is inconspicuous. Unlike the author of the latter book, Mr. C. J. Wills has not been able to resist the stale expedient of a long murder-trial, though, it may be allowed, it proves less wearisome than might be expected. Those persons who were profoundly interested in the famous Mrs. Maybrick case will no doubt find *Jardyne's Wife* an entrancing complement to that tragedy. The novel would unquestionably have been regarded as a fictitious setting of the central facts of that case but for the author's prefatory disclaimer. There is quite enough in the book to make a good short story; it has been ruined by Mr. Wills' having realised that he had to produce a novel of a certain length, and therefore to spread himself out—to use an expressive Americanism—to that end.

It is a pleasure to turn to so crisply-written and so fresh and entertaining stories as those comprised in Mr. Richard Harding Davis's little book. There is not one of the ten (unless "The Cynical Miss Catherwaight" be excepted) that is not worth a dozen ordinary three-volume novels. Mr. Davis is one of the youngest recruits to the army of Transatlantic novelists, and, certainly, one of the most promising. It is a pity that he is claimed by injudicious admirers as "the American Kipling." His work, it is true, has in its freshness and vigour a certain fundamental kinship with that of Mr. Rudyard Kipling; and there is, obviously, the rock-ahead of more or less conscious imitation. But in *Gallegher*, and other stories Mr. Davis is himself and nobody else; and he has only to write like himself in order to succeed. "*Gallegher*," I know, has been much admired. It is a capital story; but in the opinion of the present critic it is equalled, if not surpassed, by at least one other tale in this volume of what the publishers call their "Red Letter Stories" series. It is certainly the best of its kind, good as are "My Disreputable Friend Mr. Raegen," and "The Trailer for Room No. 8." But where Mr. Davis shows that he is something more than a fresh and spirited teller of low-life tales is in his quiet, simple, but powerful little study entitled "The Other Woman." This seems to me his most promising achievement, and one of the best short stories of its kind that has appeared of late. In succinctness and simply produced effect "A Walk up the Avenue" suggests the method and manner of Guy de Maupassant; and that this suggestion in no way detracts from Mr. Davis's originality is what so good a writer of short stories must feel to be the best compliment that could be paid to him. Again, the tender pathos of "There were ninety and nine," is beyond, or, at any rate, distinct from, anything of the same nature in Mr. Kipling's delightful tales. There is but one indifferent story in this collection. "The Cynical Miss Catherwaight" has a meretricious twang, after the sterling ring of "The Other Woman," "A Walk up the Avenue," and "Gallegher" itself.

Captain Charles King is another popular

American novelist, though, of course, he is not a new comer in the sense that Mr. Richard Harding Davis is. Captain King is to the youthful generation in the United States what Grant was to that generation in England which is now watching the rise of a younger. He is, *par excellence*, the military novelist of the States. He has not the immense hold, nor is his talent sufficiently varied and elastic to enable him to gain the hold, which Fenimore Cooper obtained; nor has he the literary distinction and peculiar charm of Winthrop. But he is the most vigorous and perhaps the most stirring of military romancists in America. No doubt, though it is not his best story, *Captain Blake* will prove as successful here as it has already done in America, for it is compact of love or intrigue, besides much fighting in Texas, Mexico, and along the frontiers of the Indian "reserves."

It is somewhat puzzling to take up *Retribution: A Corsican Vendetta Story*, and to find that the book is not a continuous romance, but a collection of six short stories, none of which is called "Retribution." Have the wrong covers been put upon this series of tales, or was the title given to the book as an afterthought? Possibly the name is taken from the subject of the first story, "The Maiden of the Makis" (? from the Italian *maechia*, dense undergrowth, literally an aggregation of thickets), as the forest-slopes of Corsica are called. In any case this is much the best of the six tales. Those who have been to Corsica will recognise the truth of the local colouring and of the delineation of the peasants, at once so courteous and pleasant, and so apt to give way to sudden frenzies of emotion. The practice of *la vendetta* is, fortunately, dying out; but Corsica is still to a great extent a virgin land, either for the adventurous tourist or for the novelist who would enter into rivalry with M. Philippe Tonnelli.

It cannot be said that the Russian novelists, who have had such a vogue in Western Europe, have uniformly or even frequently appeared to advantage in their English dress. Gogol and Lermontoff have suffered with Dostoevsky and Tolstoi, and Tourguenief more than any. It is no small matter, therefore, that the translation of Potapenko's sympathetic study of clerical and peasant life in Southern Russia should have been undertaken by an able writer and scholar. It is not to be expected that *A Village Priest* can have the same popularity in this country as in Russia; for apart from its strangeness of setting, it is too closely a "study" to suit a taste so foreign to the Russian as that of the reading public in England. But it is a book that deserves to be read and considered. In Russia it is likely to prove of vital service in helping to bring about the much-needed reform in the ecclesiastic régime which has been so long foreseen and attempted but has not yet been achieved. The character of Cyril, the village priest, is a fine one. But it will be through men of more dominant if more worldly natures that the reform will be inaugurated. M. N. Potapenko, we learn from M. Milyoukov's recent article on contemporary Russian literature, is one of the

most powerful of the younger novelists of his country. The preface to this new volume of the "Pseudonym Library," short as it is, affords an interesting outlook upon a deep movement in Russia, the rumour of which has reached us in divers confused echoes.

Brooke Finchley's Daughter has, I fancy, already appeared in three-volume form. It has a good plot, and some excellent characterisation. The plot turns upon the disappearance of Brooke Finchley, and his subsequent return as a kind of Enoch Arden. The ingenuity, as well as the continuous interest of the story, will doubtless commend the book to many persons.

Readers who appreciate Mr. F. C. Philips's style will find sufficient entertainment in *Extenuating Circumstances*, which, without having anything original or particularly clever about it, has at least the "go" which, whatever else he may lack, is characteristic of the story-telling faculty of the author of *As in a Looking-Glass*.

WILLIAM SHARP.

SOME VOLUMES OF SERMONS.

Order and Growth. By the Rev. J. Llewelyn Davies. (Macmillans.) A course of sermons exhibiting no marks of hasty composition or crude thought is not easily produced by the modern divine. He is expected to pronounce on a great many subjects alike only in their intricacy and difficulty, and he is given no time to mature his views. Sermons are almost necessarily imperfect echoes of the opinions of some popular teacher or party. The preacher's emotional eloquence has no rational connexion with ideas he has vaguely comprehended, and is useful not because it directs, but only because it stimulates, the mental activity of worshippers. Mr. Llewelyn Davies's Hulsean Lectures are notable as in themselves constituting a protest against the current style of preaching. The writer has adequately pondered his subject in all its bearings, and has taken care that the mellowness and grace of his style reflect the maturity of his thought. Moreover, Mr. Davies is independent; he does not preach party pamphlets, but the truth as it appears to him after impartial and thorough investigation. It is possible that young readers may find Mr. Davies sometimes too judicious, and almost austere in his refusal to let his subject run away with him; but it is especially the young reader who will profit by Mr. Davies's scholarly restraint. Older men will rejoice in a guide who does not care to convince them against their will, and is fond of grappling with the difficulties of his subject. The lectures are five in number. Mr. Davies himself points to the second on the Church and the fourth on Justice as the most important. Current views concerning "the Catholic Church" are so full of inconsistencies that Mr. Davies's careful analysis cannot fail to be useful even to those who dissent from his conclusions. He insists that a distinction must be made between an ideal and an imaginary body.

"If a non-Christian had assumed that this Jew's idea of a Church was nothing but a creature of his imagination, St. Paul would have taken the assumption as a matter of course; but he would have been impatient if a fellow-Christian had regarded the idea of Christ's body as anything but most real."

Nothing but intolerance results from the claim each body of Christians sets up that it alone is the Catholic Church. If all could receive Mr. Davies's saying that visible societies of

Christians "are far from being ideally perfect in knowledge or in life, but are struggling forward, and all doing something to make the one Catholic Church an outward existence in the world," it might be possible for peace to prevail between Christian sects. In the discourse on Justice, Mr. Herbert Spencer's theory that "self-sacrifice comes of the force of habit" is examined, and objected to as "purely naturalistic, with no title to be called ethical." These two lectures are the most important of the series, but they are perhaps not so interesting as the last on Progress. Mr. Davies contends that suffering is not the worst evil. Modern visions of an earthly paradise in which there shall be "no more responsibility, no more struggling," are criticised with more warmth and display of personal feeling than the author usually allows himself. The eloquence of the lecture is of a very high order. "Pain . . . has of itself a certain power to disencumber the mind of nonsense, to give keenness to the vision, and energy and pathos to expression." Words like these coming from an old man who has taken a full share of the world's work are singularly impressive.

The Teaching of Christ. By the Right Rev. J. Moorhouse, Bishop of Manchester. (Macmillans.) The first two of these five discourses will be found by the general public most important and interesting. Bishop Moorhouse, preaching on the secret and results of Christ's teaching, has felt compelled, in view of recent controversies, to begin his subject with a consideration of "the conditions" under which that teaching was conveyed. His first discourse, therefore, is on "the nature and limits of inspiration," the second on "the limitations of our Lord's knowledge." In the first he deals with the fact that "we find in the earliest part of the book of Genesis traditions which are substantially identical with those of Chaldaea"; and he decides that

"the inference is irresistible that Abraham, taking the traditional accounts of the distant past from the literature of the country where he dwelt, so modified them as to make them affirm what the Holy Spirit had taught him respecting the nature of God and man's relation to God."

The Bishop goes on to insist upon the "utter absence" in the historical portions of the Old Testament of "our scrupulous modern regard to dates and claims of authorship," and points out that the Hebrew historians claim "the usual critical licence" of a secular historian, "only with less skill and less independence." And all this leads up to the emphatic conclusion that, as a matter of fact,

"inspiration guarantees, not the special human authorship of a passage, or the unimpaired preservation of a formal institution, but the divine origin and increasing spirituality of the religious truth which these are made to symbolise or express."

The second discourse is as uncompromising and vigorous as the first. "To affirm that divine modes of thought belong to the humanity of Christ . . . is to be either illogical or heretical." Had Christ, in answer to a definite question, stated that Hosea or Jonah wrote a certain passage, Bishop Moorhouse would have believed Him; but judging from the ordinary method of His teaching, the Bishop holds that "He would have said, in reply to a question about the age or author of a passage in the Old Testament, 'Who commissioned Me to resolve difficulties in historical criticism?'" In a passage of unusual solemnity and earnestness, Bishop Moorhouse affirms his undoubting belief that Jesus was what He called Himself, the Divine Son of God; and he does not deny the possibility of miraculous communication of knowledge of science or criticism to Christ, but "the reality of our

Lord's human limitation as in knowledge as in moral energy" he holds to be an essential part of the Christian creed. The strong common-sense and earnest regard for truth, obvious on every page of these discourses, make them very impressive. We have no space left for detailed comment on the three remaining sermons, which insist upon the originality and uniqueness of the mind and power and person of Jesus; but the reader will find in them a wide and scholarly knowledge of recent historical criticism, and an honest sincerity which shirks no difficulties and imparts to the Bishop's style a manly strength, recalling the sermons of Dr. Arnold.

Old Truths in Modern Lights. By the Rev. T. G. Bonney. (Percival.) There are few clergymen whose scientific attainments are so extensive as Prof. Bonney's, and of those few some have no gift as preachers, and others make no serious effort to reconcile their two spheres of mental activity. The sermons of an earnest divine and enthusiastic student of science, who is convinced that his science and theology are friends and not foes, will always display special characteristics. We notice these at once in Prof. Bonney's discourses. The most obvious is a fondness for the use of scientific facts and laws to illustrate theological arguments. These are of course often fanciful; the preacher forgets that suggestive analogies are not logical proofs, and he allegorises his scientific treatises much as the Fathers allegorised their Old Testament. Prof. Bonney, however, is aware that his method can be abused, and employs it discreetly. A second more valuable and fundamental characteristic of Prof. Bonney's style is its sustained alertness of thought, and consequent absence of mere emotional comment. The appeal is continually to the reason of the hearer; and the preacher is content to stop when he has made himself clear. As a scientific student he knows that irrelevant reasons and false reasons, accumulated round the reason, merely hinder its comprehension. The volume before us consists of eight Boyle Lectures on "The Present Conflict of Science and Theology," followed by twelve miscellaneous discourses. The Boyle Lectures bear marks of hasty composition, but the subject has evidently been a familiar one to the preacher. The two sermons on the Inspiration of Scripture, the two on the Growth of Jesus, and the sermons on the Demoniaes of Gadara and the Miracles of Apostolic and Mediaeval Times, are interesting and valuable contributions towards the settling of some recent controversies. Prof. Bonney expresses great sympathy with those parts of *Lux Mundi* which have been most attacked, and declares that the book "marks an important epoch in the history of religious thought in the present century." We have space for only one comment upon only one argument which Prof. Bonney uses in the fourth Boyle Lecture. He contrasts the monotheism of Abraham with the polytheism of his kinsfolk, and argues that "the appearance of a monotheist at that epoch of a world's history is an event as improbable as the discovery of the remains of man in a deposit of miocene age." Remembering, perhaps, that there are critics who question the monotheism of Abraham, Prof. Bonney goes on: "not one of the men who gave the great impulses to Jewish thought can be called a normal product of his age, if we depend solely upon evolutionary processes." This is of course an argument for the uniqueness of God's revelation of Himself to the Jews, and like all such arguments it merely weakens the argument for God's existence. God is logically as necessary to the "evolutionary processes" as to the abnormal Jewish prophet; moreover, if Dr. Bonney's argument is to be taken seriously, he must establish the general moral and intellectual

backwardness of the Jews, in order to make it clear that to God must be ascribed everything they teach us. But the argument is both ethically and logically false. It is specially opposed to the teaching of Christ. His Heavenly Father is not a comet appearing suddenly at intervals in man's heaven, but a star constantly shining and diffusing all the light that man gets.

Some Aspects of Sin. By the late Aubrey L. Moore. (Percival.) These sermons, "found among the deceased writer's papers" increase our sense of the loss sustained by his premature death. They consist of three short courses, preached respectively in 1882, 1886 and 1889. The editor has rightly named the collection from the second series, in which more method and thoroughness are aimed at than in the other two. The first series was preached in the chapel of Keble College, the second and third in cathedrals. In the first series, therefore, we have the author more at his ease than in the later sermons; the style is more familiar and personal; there is less effort of thought and more display of emotion. In the first series we are most conscious of the fascination of a frank emotional personality: kindly, and candid, and intensely in earnest, but not always clear-headed or judicious, and never vigorously logical. The sermon on "Steadfastness in Faith," for instance, is strongly felt and persuasively stated, but it does not go to the root of the matter. When we find our author quoting from the *Apologia* against mistiness, we feel at once that he has not grasped all the aspects of his subject. Again, when he tells us that "truth must be intolerant of error," and cheerfully assumes that a conscientious seeker after truth can seriously err, we wonder if he quite realises how his words will affect some of his readers. It is a pity, moreover, that Mr. Moore cannot be just to Calvin or Luther. This antipathy is so irrational that he seems scarcely able to distinguish between them. The five sermons on "Some aspects of Sin," and the three on "the Disciples and their Lord," are not without some of the blemishes we have noted in the first series; but more time and thought have been given to them, and their eloquence is more deliberate and sustained. They are devotional in intention, and so far succeed in realising their aim that the reader is willing to refrain from criticism. The sermon on Judas seems to us especially striking; we are not acquainted with any analysis of the traitor's motives and character which can claim to be more reasonable.

Sermons to Boys. By the Rev. T. F. Bramston. (Sonnenschein.) We can easily account for the fact that, among the volumes of sermons continually issuing from the press, those preached in the chapels of schools and colleges are conspicuous for thoughtfulness and scholarly finish. Perhaps it is equally easy to explain why these volumes are all open to the charge that they appeal only to the sixth form, and make no effort to gain the ear of younger lads. Sermons which seriously attempt the task of interesting and instructing children are as a rule the work of parish priests, or of laymen engaged in philanthropic work among young people; and very few of them are even tolerably successful. It is perhaps because Mr. Bramston has entitled his volume "sermons for boys," that we have expected from him something suited to lower forms; but our expectations have been disappointed. His sermons are unusually good; considered as sermons preached to thoughtful lads of sixteen or seventeen they could scarcely be better. Among the twenty sermons in the volume we have not found one that is weak or careless. The sermons on the Safety of Quiet and on Mystery are examples of very different subjects treated with equal

success. The discourse on "Waiting and Working," confessedly suggested by Bishop Westcott, is an excellent instance of restatement of another man's thoughts so judicious as to be almost original. "Old Boys" will specially appreciate Mr. Bramston's volume. Its simplicity is never trivial; the preacher realises that to be scholarly and logical is the best way of being clear. But we must end as we began, by regretting that Mr. Bramston shirks the special difficulty of preachers in his position: he does not preach to the lower forms. It is the excellence of what he has given us that prompts us to call upon him for further effort.

Sermons Preached in Clifton College Chapel. By the Rev. J. M. Wilson. Second Series. (Macmillans.) Mr. Wilson, like Mr. Bramston, preaches only to the sixth form, and the style of his sermons renders it improbable that he would succeed in appealing to younger minds. His sermons deal with the more serious social and moral subjects which are coming before the mind of the boy about to leave school, and attempt to instil into him manly and logical ideas concerning them. "Criticism and the Synoptic Gospels" prepares an intelligent lad for the tremendous subject of the composition of the Gospels, and lets him know the subject exists. "The Strikes" gently calls attention to social inequalities, and condemns with earnest emphasis the snobbish contempt for the poorer classes which too often the schoolboy thinks it his duty to cherish. "Mrs. Booth and the Salvation Army" is a warm tribute of respect to the Mother of the Army, accompanied by a generous and tolerant criticism of its methods and achievements. It is not easy to overestimate the influence for good which such sermons as these must exercise on those who hear them. It is not because they are well written and carefully put together that they impress; but because they are so obviously genuine—the strongly felt convictions of the preacher, stated to his hearers for the purpose of guiding and guarding them in their journey through life. Mr. Wilson prints thirty sermons, and in each one he says something to the purpose. The sermons are short, but terse and solid. That they are a school-master's discourses to his boys is indicated by an authoritative tone about them, as of a general issuing orders, very refreshing and stimulating.

NOTES AND NEWS.

DR. EWALD FLÜGEL is preparing for early publication at the Clarendon Press the Life and Correspondence of Sir Philip Sidney. He will be greatly obliged if any librarians or private collectors who are in possession of unedited letters of Sidney will communicate with him, and, if possible, furnish him with transcripts. His address is Sidonienstrasse 39, Leipzig.

DR. R. M. BUCKE, the biographer of Walt Whitman, is at present in England, making arrangements for the publication of Whitman's last work, *Good Bye, my Fancy*. It will be issued in this country by Messrs. Reeves & Turner, of Fleet-street, the publishers of William Morris and James Thomson. Concerning this volume Walt Whitman himself writes, comparing it with *Leaves of Grass*:

"The clef is here changed to its lowest, and the little book is a lot of tremolos about old age, death, and faith. The physical just lingers, but almost vanishes. The book is garrulous, irascible (like old Lear), and has various breaks and even tricks to avoid monotony. It will have to be ciphered and ciphered out long—and is probably in some respects the most curious part of its author's baffling works."

We may add that an almost verbatim report of

the proceedings that took place at Walt Whitman's house on May 31, on the occasion of his keeping his seventy-second birthday, is printed in the August number of *Lippincott's*. Letters were read from Tennyson, J. R. Lowell, J. A. Symonds, Edward Dowden, Roden Noel, Buxton Forman, &c.

THE letters written by Dickens to Wilkie Collins during the years of their intimate companionship are to be published in *Harper's Monthly*. They have been edited by Georgina Hogarth (with further comment by Laurence Hutton), and will be given in three instalments, the first of which will appear in the September magazine. They represent Dickens in the most active and successful period of his literary career (1851-69).

MESSRS. KEGAN PAUL, TRENCH, TRÜBNER & Co. are about to publish, by subscription, a new edition of *The Blazon of Episcopacy*, by the Rev. W. K. Riland Bedford, which originally appeared in 1858. The book having become scarce, and a continuation to the present day having been frequently asked for, the author proposes to reissue it in an amended and more complete form, with numerous corrections and additions in substance, the result of his study of the subject during the last thirty years, and, moreover, comprising Scottish and Irish episcopacy. The work will contain: (1) An introduction, mentioning the authorities on which the *Blazon* is based. (2) A short description of the arms of the sees, with outline cuts of the shields, the number of which will be about seventy-four. (3) An alphabetical list of bishops, and outline cuts of arms, to the number of about one thousand. The cuts will be executed in such a manner, and on paper of such a quality, as will allow of each copy being hereafter coloured by hand. (4) An ordinary of the arms contained in part 3.

MR. FISHER UNWIN is projecting a series of small books for young readers, to be called the Children's Library. The first volume, *The Brown Owl*, by Mr. Ford H. Hueffer, a son of the late Dr. Hueffer, will be illustrated by the author's grandfather, Mr. Ford Maddox Brown.

MESSRS. HUTCHINSON will issue, very shortly, vols. ii. and iii. of Mr. Alfred H. Miles's *Poets and Poetry of the Century*. Mr. Austin Dobson writes on *Præd*; the Hon. Roden Noel on *Byron*; Dr. Garnett on *Hood*; Dr. Japp on *Sir Henry Taylor*; Mr. Buxton Forman on *R. Hengist Horne*; Mr. Ashcroft Noble on *Robert Hawker*; and Mr. Mackenzie Bell on *Sir Aubrey de Vere* and *Charles Whitehead*. The editor is himself responsible for several of the more important articles.

MESSRS. GRIFFITH, FARRAN & Co. will publish in October a new three-volume novel by Florence Marryat, entitled *A Fatal Silence*; and they have also in preparation a one-volume novel, by Messrs. Christie Murray and H. Herman, entitled *Only a Shadow*.

A VOLUME of Daily Readings, entitled *At Odd Minutes*, by Miss S. M. A. Hornby, with an introduction by the Bishop of Argyll, will be published by Mr. Elliot Stock very shortly.

MESSRS. TRISCHLER & Co. announce a new series of illustrated historical books, to be called "England's Royal Children Series." Its object is to attract children to the study of history by means of stories about children of royal blood, which shall be both interesting and also true. The illustrations are reproduced from authentic documents in the British Museum, &c. The first volume of the series will be *The Little Princess in the Tower*, written by C. Lysah, and illustrated by M. Smargiassi Santantico.

MESSRS. WILLIAM ANDREWS & Co., of Hull, will publish in a few days a volume entitled *Yorkshire Family Romance*, by Mr. Frederick Ross.

Illustrations, still under the editorship of Mr. Francis George Heath, will commence an entirely new series at sixpence on August 15, and continue thereafter as a mid-monthly.

THURSDAY, August 6, was the eighty-second birthday of the poet laureate, who is reported to be in good health. He is now staying with his family at Aldworth, Haslemere; but the event was celebrated at Freshwater by a concert, at which some of his lyrics were sung to the music composed by Lady Tennyson.

In addition to the unveiling of the monument of Wilhelm Müller, the poet, at Dessau, on September 30—of which mention has already been made in the ACADEMY—two other literary centenaries will be celebrated next month in Germany: that of Franz Bopp, the founder of comparative philology, at Maintz, his birth-place, on September 14; and that of Theodor Körner, the soldier-poet, on September 21.

THE last number of the *Pauline* gives some details about the scheme for recording on marble panels in the corridors of the school the names of eminent scholars. In view of recent allegations as to the class for whose benefit Dean Colet originally intended his endowment, it is pointed out that under John Lily, the first high master, are to be found the names of Lord Paget of Beaudesert, Lord North, and Sir Anthony Denny, all of whom were among the executors of the will of Henry VIII. Another item proves that natural history can be pursued even by London boys. Among the collections exhibited in competition for the Smee prizes were the eggs of nearly one hundred British birds, brought together from such remote quarters as the Faroe Islands and Wolmer Forest; and cases of beetles which included forty-eight different species stated to have been found in the grounds of the school.

THE current number of the *Göttingen Gelehrte Anzeigen* contains a review by Prof. de Lagarde, which will interest readers of Mr. Bann's review of French works on Biblical criticism in the last number of the ACADEMY. In it the learned professor reviews the old, but of late somewhat forgotten, view of the composite origin of Daniel, and proposes a startlingly late date for the seventh and eighth chapters; he, of course, rejects the extravagant radicalism of MM. Havet and Vernes. By the way, it is worth noting that M. Gustave d'Eichthal, whom our reviewer treats with such scant ceremony, was a good and worthy idealist, who loved Greek well and Saint Simonianism almost better.

WE are informed on the best authority that the article in the current number of the *Edinburgh Review* on "The Revival of Quakerism," which is exciting such general interest both among the Friends and the general public, was not written by the member of Parliament nor by the other review writer to whom it has been attributed.

UNIVERSITY JOTTINGS.

ON the occasion of the visit of the International Congress of Hygiene and Demography to Cambridge, the honorary degree of LL.D. will be conferred upon the following: Dr. Paul Brouardel, of Paris; Dr. C. T. von Iramas-Sternegg, of Vienna; Dr. F. von Esmarch, of Kiel; Dr. Alfonso Corradi, of Pavia; and Dr. J. von Fodor, of Buda-Pest.

AT the graduation ceremony at Edinburgh, on August 1, at the close of the summer session, the honorary degree of LL.D. was conferred *in absentia* on Prof. Simon Newcomb, of Washington, U.S.

THE ten medical schools of London—St. Bartholomew's, Guy's, St. Thomas's, the

London, St. Mary's, Charing Cross, Middlesex, Westminster, and St. George's Hospitals, and the medical school for women in connexion with the Royal Free Hospital—have all agreed to associate themselves with the medical faculties of University and King's Colleges, to form the medical faculty of the proposed new Albert University; but they object to the name suggested. On the other hand, the Royal College of Physicians and the Royal College of Surgeons have both declined the representation offered to them on the council. It is understood that the Privy Council will now report favourably to the Queen on the amended draft charter submitted by University and King's Colleges; but as the draft charter must lie for thirty days on the table of both houses of parliament before coming into effect, all further action is practically stayed until February of next year.

THE Scotch Universities Commission has just issued a draft ordinance for the future regulation of the chair of music at Edinburgh, which is at present vacant through the resignation of Sir Herbert Oakeley. The new professor will receive £420 a year, with fees in addition; and it is proposed to associate three other professors with him, in order to form a faculty of music for the granting of degrees. The sum of £300, now expended every year on the Reid concert, is henceforth to be devoted to subsidising orchestral and educational concerts for the students—following the example of Cambridge under Prof. Villers Stanford. It is estimated that upwards of £1000 a year is now available for the advancement of the study of music at Edinburgh university.

THE programme for the winter session at University Hall, Gordon-square, W.C., includes courses of lectures by Prof. Knight, of St. Andrews, on "Some Aspects of Theism," by Mr. R. G. Moulton on "The Literary Study of the Bible," and by the warden, the Rev. Philip H. Wicksteed, on "Dante," on the "Elements of Political Economy," and on "Old Testament History."

THE University of Utrecht has celebrated, with much pomp and public rejoicing, the conclusion of its fifty-fifth *lustrium*—in other words, the anniversary of its foundation 255 years ago. In October next, the corner stone of new buildings, to be erected out of local subscriptions, will be laid by the Queen of Holland.

WE quote the following from the *New York Nation*:

"Amherst College is just completing the thirtieth year of physical culture under the charge of Dr. Edward Hitchcock, who instituted the system of regular exercise as a part of the curriculum in 1861. The classes have thirty minutes' drill in marching and the use of dumb-bells four days in the week; and interest is stimulated not only by an accompaniment of lively music, but also by an annual prize to the class doing the best work, which was won this year by the juniors. Careful records have been kept from the first and they show that regular exercise produces a perceptible improvement in health during the college course, the percentage of sickness among the seniors during the last twenty-five years having been almost one-fourth less than among the freshmen. Another interesting thing brought out by these statistics is the fact that students as a class are more vigorous young men now than a quarter of a century ago. From 1861 to 1865 each student lost an average of 2.18 days during the college year on account of sickness, while from 1885 to 1889 the average was only 1.75 days—one-fifth less. An interesting study has also been made at Amherst of the effects of smoking upon the members of the graduating class. In this class 71 per cent. have increased in their physical measurements and tests during the four years, while 29 per cent. have remained stationary or fallen off. Separating the smokers from the non-smokers, it appears that those who do not use tobacco have gained 24 per cent. in

weight more than the smokers, 37 per cent. more in height, and 42 per cent. more in chest-girth, while in lung capacity there is a difference of 8.36 cubic inches in favour of the non-smokers. These figures show the same tendency as those compiled by Dr. J. W. Seaver, the instructor in athletics at Yale, who found that the non-users of tobacco among the seniors show a gain over the users of 20 per cent. in height, 25 per cent. in weight, and 66 per cent. in lung capacity. Dr. Seaver has kept statistics of this sort for eight years, and finds that they show an equally decided advantage for the non-smokers during the whole period. He notes the interesting fact that not only do all the candidates for the crews abstain from tobacco, but that only one man smokes among all the prominent athletes in the different fields of activity."

ORIGINAL VERSE.

TO LORD TENNYSON.

(On his Eighty-second Birthday.)

THE laurel wreath upon thy brow
Fades not; but fresh and fragrant still,
As erst in summer, blossoms now
Upon the snow-crowned hill.
For seeing none to take the lyre
When thou art gone, the God of Song
With Fate doth lovingly conspire
Thy music to prolong.

JOHN B. TABB.

St. Charles College, Ellicott City, Maryland, U.S.A.

OBITUARY.

RAJENDRA LALA MITRA, LL.D., C.I.E.

By the death of Dr. Rajendra Lala Mitra, which took place at Calcutta last week, India has lost one of her few native scholars who, both by sound principles of research and by command over the English language, could rank with the Orientalists of Europe. His career is also specially interesting, because he did not belong to the Brahman caste (with whom a knowledge of Sanskrit is hereditary), nor did he ever enjoy the advantages either of a university education or of a professorship. Like the English pioneers of Orientalism—Jones and Colebrooke and Prinsep—he may be called an amateur, in the best sense of that word.

Dr. Rajendra Lala Mitra was born at Surah, a suburb of Calcutta, in February, 1824, so that he had completed his sixty-seventh year. The clan of the Kayasth caste to which he belonged trace their descent through twenty-four generations to an ancestor who came from Upper India in the reign of Adisur, King of Bengal, in the tenth century A.D. With other Kayasth clans—such as the Ghoses, the Dutts, the Sens, and the Palits—they have always held a high position in Bengali society, and in recent years have furnished a large proportion of civil servants, judges, and barristers. At the time of his birth, his family had lost the great wealth which they had acquired in the previous century in the service of the Nawabs of Murshidabad, and even (it is said) in that of the Mughal Emperor; but they were noted for their devotion to Sanskrit and Persian literature, and for the possession of a fine library. The boy was thus brought up in a cultivated household, being educated only at native schools. For some time he attended the Medical College, and afterwards studied law; and we have heard that Mr. Charles Hay Cameron, the legal member of council who succeeded Macaulay, directed his private studies. Legends are told about the reasons which made him abandon both medicine and law. He does not seem to have tried to enter government service. At last, in 1846, the future bent of his studies was fixed by his being appointed to the librarianship of the Asiatic Society, which had just previously been vacated

by the learned Hungarian, Csoma de Kőrös. With the Asiatic Society he remained closely connected until his death, for some time as philological secretary, as vice-president for twenty years, and finally as president in 1885, being the only native of India who has ever attained that distinction. It was, therefore, natural that when, in 1884, the mother of all orientalist societies celebrated its centenary, Dr. Rajendra Lala Mitra should have been chosen to write its history. Apart from the works he published, there are few other facts in his life worth recording. In 1856 he was appointed Director of Government Wards in Calcutta, which office he held for more than twenty years. Latterly, he was elected on more than one occasion a member of the Calcutta municipality, and he was ever ready to take a part in public proceedings on the Liberal side. On the occasion of the Queen's being proclaimed Empress of India, he received the title of Rai Bahadur; and when the order of the Indian Empire was founded in 1878, he was appointed one of the first Commanders, along with the present Sir William Hunter. The University of Calcutta made him one of its fellows, and conferred upon him the rarer distinction of an honorary degree. He was also an honorary member of our own Royal Asiatic Society, and of a long series of learned bodies on the continent. We believe that he never attended any of the meetings of the International Congress of Orientalists.

Dr. Rajendra Lala Mitra's contributions to the *Journal* and *Proceedings* of the Bengal Asiatic Society cover five columns in the Catalogue, being equalled in number only by those of Mr. Brian Houghton Hodgson, who left India before he began to write, and has survived him. Apart from these, he published Catalogues of the curiosities in the society's museum (1849), of the books and maps in the library (1856), of the Sanskrit MSS. dealing with grammar (1877), and of the Buddhist MSS. from Nepal (1882). He was, moreover, an indefatigable contributor to the texts published by the society under the title of "Bibliotheca Indica." Out of 467 fasciculi in the Sanskrit series his name is prefixed to 83. Among these may be specially mentioned the *Aitareya Brahmana* of the Rig Veda, with an abstract of the contents in English; the *Pratisakhya* of the Black Yajur Veda, with its commentary; the *Yoga Sutras* of Patanjali, with English translation and notes; the *Agni* and *Vayu Puranas*; and the *Kamandakiya Nitisara*, an encyclopaedic work which purports to contain the political maxims of the minister of Chandra Gupta.

But the books by which Dr. Rajendra Lala Mitra is best known in this country are three. First, *The Antiquities of Orissa* (two volumes, large quarto, 1875 and 1880), illustrated with lithographed plates and photographs, containing the results of an archaeological mission on behalf of the Government at the suggestion of the Society of Arts. Here the author traces back both the form of the image of Jagannath, and also the ear festival, to a Buddhist origin. Second, a similarly illustrated work on *Bodhi Gaya*, the hermitage of Sakya Muni (1878). And third, *Indo-Aryans* (two volumes, 1881), in which he has collected a number of previously published papers dealing with the ancient and medieval history of India. Among the questions here discussed are human sacrifice, the eating of beef, and the use of intoxicating liquors in Vedic times; and—a subject which the author had made specially his own—the chronology of the early Pala and Sen dynasties of Bengal.

Dr. Rajendra Lala Mitra had not produced much of late years, owing to weak health; but his name will always be remembered as one of the most industrious and single-minded of those

Indian students who have been trained to appreciate the accuracy of Western methods of investigation.

J. S. C.

MAGAZINES AND REVIEWS.

The current number of *Mind* opens with a thoughtful article on "The Problem of Psychology," by Mr. E. W. Scripture. The article is remarkable for the emphatic way in which the writer insists on the proposition that psychology has to do with mental processes only, and that any reference to the neutral concomitants of these processes is, strictly speaking, a travelling beyond the limits of the science. The relation of psychology to the other sciences, general and special, is defined fully and clearly. In a paper on "The Physical Basis of Pleasure and Pain," Mr. H. R. Marshall contributes an interesting and suggestive study on the well-known theories of the subject, pointing out where they are one-sided, and serve to supplement one another. His own theory is to be given in a later number. In addition to these, there is an article by Mr. W. Caldwell which examines "Schopenhauer's Criticism of Kant," distinguishing wherein this is effective and valuable, and where, owing to the limitation of his own point of view, it is defective; also an interesting contribution to the question of the origin of music, by Mr. R. Wallaschek, in which an ingenious attempt is made to show (as against Darwin, and with some approach to the point of view of Herbert Spencer) that music is distinctively a human product, and that the sense of tune or melody is evolved out of the feeling for rhythm. From a special notice appended to this number, the reader learns that, with the October issue, the present series, which will have run sixteen years, will close, and that in January next a new series, with Mr. J. F. Stout as editor, in place of Prof. Croom Robertson, will be begun. As the new editor and three out of his four co-operators named are Cambridge teachers, it looks as if *Mind* is henceforth to be in a special manner the production of that university.

The August number of *Temple Bar* contains a paper entitled "Wayfaring in the Quercy," by Mr. E. H. Barker, which, alike from the novelty of its subject and the unconventional mode of treatment, is not unworthy of being compared with Mr. Stevenson's classical experiences with a donkey in the Cevennes.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BOETTCHER, F. v. *Malterwerke* d. 19. Jahrh. 1. Bd. 1. Hülft, Aagaard—Heideck. Dresden: Boettcher. 10 M.
HALLER, M. *Kompositionslehre f. polyphonen Kirchengesang m. besond. Rücksicht auf die Meisterwerke d. 16. Jahrh.* Regensburg: Coppenrath. 8 M. 40 Pf.
SITTL, K. *Die Patrizierzeit der griechischen Kunst.* Würzburg: Stabel. 2 M.

HISTORY, LAW, ETC.

- AUSÈS, A. *Traité de métrologie assyrienne.* Paris: Bouillon. 8 fr.
CAT, E. *Essai sur la province romaine de Maurétanie césarienne.* 7 fr. 50 c. De Caroli V. in Africa rebua gestis. 2 fr. 50 c. Paris: Leroux.
CUTURI, T. *Vendita, cessione e permuta.* Naples. 12 fr.
GEISWEILER, F. H. *Etude sur la commission départementale et législation comparée.* Paris: Cotillon. 7 fr. 50 c.
GLASSON, E. *Histoire du droit et des institutions de la France.* T. 4. La féodalité. Paris: Cotillon. 10 fr.
HILLER v. GAERSTINGEN, F. *Zur arkadischen Königsliste d. Pausanias.* Jauer: Guericke. 1 M. 20 Pf.
KÖHLER, J. *Altindische Prozessrecht.* Stuttgart: Enke. 3 M.
MEISNER, H. *Die Herzogin Maria Anna v. Bayern u. der preussische Reichstagsgesandte v. Schwarzenau (1778—1785).* Jauer: Guericke. 1 M.
MEYER, Ch. *Geschichte der Prov. Posen.* Gotha: Perthes. 6 M.
PIERLING, L. *La Russie et l'Orient. Mariage d'un Tzar au Vatican.*—Ivan III. et Sophie Paléologue. Paris: Leroux. 2 fr. 50 c.
REUNE, l'abbé. *Les gens de lettrée et leurs protecteurs à Rome.* Paris: Belin. 7 fr.

WELL, le Commandant. *La Cavalerie des armées alliées pendant la campagne de 1811.* T. 1. Paris: Bandoir. 8 fr.

PHYSICAL SCIENCE AND PHILOSOPHY.

- BERGER, H. *Geschichte der wissenschaftlichen Erdkunde der Griechen.* 3. Abth. Die Geographie der Erdkugel. Leipzig: Veit. 4 M. 40 Pf.
SORAUBER, T. *Atlas der Pflanzenkrankheiten.* 5. Folge. Berlin: Parey. 20 M.
VELENOVSKY, J. *Flora bulgarica.* Prag: Rivnac. 20 M.
ZIMMERMANN, A. *Beiträge zur Morphologie u. Physiologie der Pflanzenzelle.* 2. Hft. Tübingen: Laupp. 4 M.

PHILOLOGY, ETC.

- MÄTZNER, E. *Altenglische Sprachproben.* 2. Bd. Wörterbuch. 11. Lfg. Berlin: Weidmann. 8 M.
PAETZOLT, F. *De nonnullis glossomatias, maxime Galenianis, commentation.* Jauer: Guericke. 50 Pf.
REVILLOUT, Eug. *Corpus papyrorum Aegypti.* Papyrus démotiques du Louvre. 2e Fasc. Paris: Leroux. 25 fr.
SAALFELD, G. A. *De bibliorum sacrorum Vulgatae editionis graecitate.* Quedlinburg: Vieweg. 7 M. 50 Pf.
STUDIER, alatische. 1. Hft. Strassburg: Trübner. 2 M.
VOLKMANN, W. *Untersuchungen zu Diogenes Laertius.* 1 M. 20 Pf. *De encomio Demosthenis inter Luciani scripta perperam relato.* 80 Pf. Jauer: Guericke.

CORRESPONDENCE.

WORDSWORTH AND SHAKSPEARE.

I, Winton-road, Dublin: Aug. 3, 1891.

It is to be regretted that Mr. Roden Noel should, in his recent review of Mrs. S. Orr's *Life of Browning* (ACADEMY, July 18, p. 48), have fallen into the mistake of representing as a serious boast of Wordsworth what was nothing more than a witty invention of Charles Lamb. I refer to the joke as to Shakspeare. Mr. Noel's words are, "When Wordsworth said that he could have written Shakspeare 'if he had a mind to,' the retort of Charles Lamb was obvious."

It may be of interest to point to the foundation of this misrepresentation. It is a passage in a skittish letter from Lamb to his friend Manning, written in February 1808.

"Wordsworth, the great poet, is coming to town; he is to have apartments in the Mansion House. He says he does not see much difficulty in writing like Shakspeare, if he had a mind to try it. It is clear that nothing is wanting but the mind."

An apprehensive reader would see that the latter part of this passage is as little matter of fact as the preceding piece of news that Wordsworth "was to have apartments in the Mansion House."

Among a few reminiscences communicated by me to Canon Wordsworth's *Memoirs* of his uncle, I put on record that Wordsworth, in ranking the great poets of the world, placed Shakspeare first, adding the epithet "unapproachable"; and his habitual way of referring to Shakspeare in his writings throughout is in full accordance with this judgment. Lamb, it is plain, had observed the absence of enthusiasm in Wordsworth when speaking of other poets, and in his amusing way determined by this caricaturing invention to satirise the defect. It is to be hoped that a blunder as to his intention, which would have pained the maker of the joke, may henceforth cease to be propagated.

R. P. GRAVES.

"PEARL."

London: July 27, 1891.

I regret exceedingly that Dr. Morris seems annoyed at my notes on his review of *Pearl*. I need hardly say that, had I anticipated this, I should have held my peace; but the interests of a subject that owes its very life to Dr. Morris's unstinted zeal, patience, and knowledge seemed to me to demand a frank discussion of certain points adduced by him in his criticism of my book. I could not, and I cannot, agree with my reviewer; but there should be no cause for

annoyance. No one can afford so well as Dr. Morris to make an occasional mistake; and among the younger generation of English students there is, I hope, no one more appreciative of his labours in the past than myself. While I write, I am not unmindful of the fact that, if there is any merit in what I have done, a great part of the credit must of necessity belong to the pioneer of Middle-English studies. I do not yearn for the credit, but I am very eager about the truth; and I fear that Dr. Morris's indignation has prevented him doing justice to a cause he has so much at heart.

1. I am not the inventor of the Middle-English idiom "to dare to," but I have, I think, discovered the meaning of a puzzling *hapuslegomenon*, hitherto unexplained. I cited the Old-English *ondrædan*, not because I regard "a quotation as more valuable than an argument," but because *ondrædan* and *to dare* (i.e., "to dare for drede") are synonyms. Nor did I jump to the conclusion that Middle-English *daren* follows the same construction as Old-English *ondrædan*: I tried to understand, and to help others to understand, why this word *daren*, in the sense of "to fear," is followed in this particular passage by a preposition expressing motion *to*, whereas in Old-English and in Middle-English a verb of "fearing" is usually followed by a preposition expressing motion *from*. I did all this in deference to Dr. Morris's objection to the Scottish "to dare at" (i.e., to fear a person), with which I compared the Middle-English phrase. I distinctly stated that I discarded my Scottish phrase merely "for the nonce," while arguing out the matter with Dr. Morris. My reviewer now turns on me and tries to fight me with my own weapons; "we need not make a guess," he writes, "at the construction of *dare*; good authority can be produced for the phrase *to dare at*." Furthermore, I did not quote the passage from Cardinal Newman's "Dream of Gerontius" with reference merely to the use of *rescoghe*, but as a remarkable parallel to the thought and the very words of the medieval poet. This is not the first time that I have been able to throw light on a misinterpreted passage in *Pearl* by means of a quotation from modern poetry. But these things are *misères* compared with the final question at issue.

Dr. Morris says that I have shifted my ground and altered the interpretation of the lines under discussion. I have done no such thing; my rendering of the whole passage is naturally terser than my attempt to explain the full significance of each single word. That there may be no doubt about the matter, I beg leave to quote (a) the Middle-English lines, (b) Dr. Morris's rendering, and (c) my own:—

- (a) His franchise is large that ever darde
To hym that macz in synne rescoghe
No blysse bec3 from him reparde.
(b) God's liberality, which has ever been hid (i.e., has been unsearchable), is large;
To the man who makes a rescue in sin (i.e., repents);
No blessing shall be withdrawn from him.
(c) Large is man's franchise (in heaven), when he hath feared (on earth)
Him that maketh a rescue in sin (i.e., Christ);
No bliss shall be denied to him.

The objections to (b) are, I venture to think, insurmountable; unbiassed scholars must decide concerning (c).

2. Dr. Morris objected, in the first instance, to my rendering of "*clēm*" by "*claim*" because in Middle-English it would be *cleime*. I quoted a passage in which *clēm* (= *claim*) rhymes with *bapteme*. He will not accept the quotation because it is from an East-Midland poem, and the dialect of the *Pearl* is West-Midland. I beg leave to point out to Dr. Morris that *clēm*

(= "claim") is common in the writings of Barbour; as there are a large number of northern forms in *Pearl*, he will not, I hope, object to one more instance.

Dr. Morris argues on behalf of *clème* "to smear." If he could adduce one line in the whole of English literature in which the word is used metaphorically, I would willingly give up my rendering; but in spite of the Sanskrit *limpati* I cannot do so at present. The author of *Pearl* uses this word elsewhere, but merely in its literal sense of "to daub." There is nothing anomalous in the use of "claim" (*clème*). In another poem the poet tells how the sick and diseased "claimed" grace of Christ; in the passage under discussion the poet states that Christ "claimed" all the sins of men. I am aware of the fact that the usual form of "claim" in the Alliterative Poems is *clayme*; but it would not be a difficult thing to array a number of instances from *Pearl* of illustrative "eye rhymes. I dwell on the matter in one of my notes in the ACADEMY of July 11.

Finally, I could point that two important authorities construe *clème* in this particular passage in the same way as I do: to wit, Dr. Morris himself (*Alliterative Poems*, 1st ed., p. 137, 2nd ed. p. 135), and Dr. Murray (*New English Dictionary*, *sub voc.*).

3. (i.) *lotz*, in *Pearl*, rhymes with *ros*, *porpos*, *gotz*, *thos*; wherefore in the same way as *gotz*=*gos*, i.e., the 3rd person singular pres. ind. of *go*, so *lotz*=*tos*, i.e., the 3rd person sing. pres. ind. of *to*; it cannot be the 3rd sing. of *tolen*; its infinitive must be *ton*.

Dr. Morris argues that A.S. *téon* can only give *ten* in Middle-English, but an A.S. *éo* often becomes not only *e* but also *o* in Middle-English (cp. *enéo léosan*, *éosan*, &c., &c.). In the case of *ton*, it must be remembered that the secondary verb *towen* (= Icel. *toya*) may have had some influence on the vowel; but for the fact that the poet spells this secondary verb elsewhere *towe*, one might have identified the two words. There was probably some confusion between the primary and secondary forms.

(ii.) "For hit was negh at the terme that he to shude."

Dr. Morris refuses to recognise that *to* in this passage is merely the infinitive under discussion; he argues that it is a preposition meaning "at," and that the verb "to go" is understood. Is it likely that any writer, medieval or modern, would use the preposition *to* in the sense of "at" in an elliptical sentence expressing motion? The fact of an ellipsis in such a sentence is only explicable on the supposition that the preposition itself expresses motion to a place.

4. "Bytwene myrehez by merez made."

Dr. Morris seems annoyed with me for abandoning my former interpretation, as though I had no right to make a discovery after the publication of my book. According to Dr. Morris, my new interpretation is due to "an ingenious alteration in grammar and order of the words." I cannot see where the alteration in grammar comes in, unless it be the change of *myrthez* into *myrthe*. The accidental *z* in *myrthez* seems to me to be evidence in favour of my reading, rather than against it; the scribe thought of *meres* but wrote *myrthez*. As regards the order of words, if Dr. Morris turns to my notes on stanzas 19, 1 and 45, he will find similar scribal errors due to the mere transposition of two or more words. Finally, my reviewer asks, "Should we not expect to find the Lord of the Garden (of the 'Romaunt of the Rose') a more prominent figure in *Pearl* deserving of more than a mere passing allusion?" I do not think so. The poet wrote for a cultured audience, and no such fourteenth century audience would have found

the least difficulty in the personification. If this were the only reference in the poem to the "Romaunt," it would be different; but the earlier part of *Pearl* is steeped in ideas derived from "the Bible" of the medieval poets. Who but an enthusiastic reader of the Romaunt would have spoken of *luf-daungere*—to quote an instance from the very first verse of the poem? And what audience would have understood the full significance of the word but one that was familiar with the machinery of the older poem? The only question is this: Was the author of *Pearl* in this particular passage indebted to Chaucer's version of the poem, or is the parallelism of expression in the two English poems purely accidental? I do not think it can be accidental, and I should be grateful for criticism on this point.

While working at the "Romaunt" in its relation to *Pearl*, the meaning of ll. 11-12 of stanza 1 has dawned on me, and I am now able, I think, to explain the lines for the first time in a satisfactory manner. Danger in the "Romaunt" is the personification of the arbitrary power that refuses what one longs for; *luf-daungere* in *Pearl* is "Love's denial or arbitrary will"; but underlying "love's" is the idea of God, so that in reality *luf-daungere* = God's Will, and I suggest that the meaning of the closing lines of stanza 1 is as follows:

"I pine, debarred by God's Will
from my own, my spotless pearl."

My only regret is that some reviewer has not earned my gratitude by anticipating this suggestion, or at all events by finding fault with the one passage in the poem about which my conscience has been uneasy for some long time.

5. "It is not a vital point," says Dr. Morris, "whether *brede* be related to A.S. *brédan* or *brádan*." In philology every point is vital: and in literature it makes some difference to the reputation of a poet if he writes "crowned me queen to breed in bliss," instead of "to revel in bliss." As I hold that the poet of *Pearl* wished to convey the latter thought, I am zealous to prove that Dr. Morris's derivation from *brédan* is erroneous. It is true that Mætzner is with him, and that the New English Dictionary follows Mætzner; but I find in Mr. Bradley's new edition of "Stratmann," recently issued by the Clarendon Press, confirmation of my opinion. He quotes the passage from *Pearl* under *brádan* and not under *brédan*.
I. GOLLANZ.

PHUT AND SABA.

Berlin: July 31, 1891.

In the ACADEMY for July 25, I stated that Pūt must be searched for, together with the Fāt of Hamdāni, in the neighbourhood of Sabyā, in the south-western part of 'Asȳr. I would now add that a town Pudū is also mentioned by Ptolemy (Book V., ch. vi.) exactly at the same place.

Ptolemy mentions a Πουδνου πόλις on the coast of the Red Sea in the latitude of 16° 30'. In my *Skizze der Geschichte und Geographie Arabiens* (ii. 238), I identified this locality with Jāzān. As in the time of Ptolemy the sea-coast was not the same as in our days, but lay further to the east, Jāzān cannot correspond exactly with Pudnu Polis. We must rather search for this town a little eastward, that is, towards the country of Sabyā, not in Sabyā itself, but perhaps between Sabyā and the coast. The geographical position of this place is exactly the same as the Fāt (more correctly Fūtū) of Hamdāni; and, since Pudnu or Pudū is not a Semitic form, I have no doubt that Pudū, and not Pudnou, is the correct reading.

Further, Ptolemy places a Ζαβη in 16° 55', and about one degree east-north-east from

Pudnu Polis. This Ζαβη is evidently identical with Sabyā. Another locality is named by Ptolemy—Αἰλου κόμη. As there is between Sa'da and the Wādī 'Yrdh (the river of Ned-jrān) a Mount Dūlū' (sometimes written Dīlū') on the pilgrim road from Sa'da towards Mekka, I would read ΔΙΑΟΥ instead of ΑΙΑΟΥ. Ptolemy places this locality east of Pudnu Polis and a little south of Ζαβη. I venture to think that here the Alexandrian geographer is in error, because Dīlū' is in reality east of Sabyā. Ptolemy's localities must not be placed absolutely on the sea-coast, but in general rather in or near the Tihāma, because in ancient terminology all places near the coast were called coast-places.

I wish to add that this Ζαβη must not be confounded with another Ζαβη (Ζαβη βασιλειον), which is identical with Sawwā between Ta'izz and Mokhā, and was a metropolis of the Himyars in the time of the author of the *Periplus Maris Erythraci* (circa 65 A.D.).

Sprenger, in his *Attegeographie Arabiens* (§ 62), identifies Pudnu with Rās Mejarmā near Ghalāfika, and Ailu with Shurame (Schuraym). Sabe is placed by him in the neighbourhood of Zebīd. These positions are as erroneous as my own identification of Ailu with Abū 'Arish in *Slizze* (ii. 238).

EDUARD GLASER.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, Aug. 10, 1 p.m. Botanic: Anniversary Meeting.

SCIENCE.

The Philosophical Basis of Evolution. By James Croll, M.L.D., F.R.S. (Stanford.)

IN this book Dr. Croll propounds, at some length and with rather wearisome iteration, the doctrine that directing motion and producing motion are two distinct things; that whereas energy is admittedly constant in quantity, it may be altered in direction at will,* and that evolutionists have been apt to overlook the importance of the directing or determining factor in evolution, and to lay exaggerated stress on the omnipotence of matter and energy *per se*. There certainly has been a tendency to speak as if in matter and energy could be discerned "the promise and the potency of all forms of life," and of all mental and physical events; whereas Dr. Croll holds that matter and energy, alone and unguided, contain little better than impotency, at least as far as the production of an ordered and organic universe is concerned.

The following extracts may serve to give an idea of the doctrine as propounded by Dr. Croll:

First of all he grants the law of causation. "No event happens without a cause." Next he grants the continuity and uniformity of nature: "No breaks or stoppage in the sequence of phenomena." And next ordinary Darwinism, "higher and more complex forms of life gradually arising out of the lower and more simple." All these propositions "researches are tending daily to confirm." But "when we leave established facts and principles, and begin to inquire into the causes of evolution and the nature of those agencies by which the process is brought about, we soon meet with a diversity of opinion. At present most evolutionists regard the process

* This statement is not to be found in Croll, and though I may believe it capable of substantiation and amplification, I only intend it here in a popular and explanatory sense.

as purely mechanical and physical, the result of matter, motion, and force, alone; to be explained, if explicable at all, in terms of these elements."

"It is one of the chief objects of the present treatise to demonstrate that such is not the case, and that it is absolutely impossible that the processes of nature can ever be accounted for without going beyond what is to be found in matter, motion, and force."

"In regard to all physical change or motion, no matter what the nature of that change or motion may be, at the very outset two questions arise, viz., what *produces* the change—causes motion? What *determines* or directs it? The answers to these two questions lead us into two totally different paths; and the overlooking of the distinction between the paths, or the confounding of them, has led to no end of confusion."

"The great question is not simply what produces a motion, but what produces the particular kind of motion? It is not what gives existence to the motion, but what determines its direction."

"Determination is the foundation stone of evolution."

The fundamental element in the process of evolution is neither force nor the persistence of force, as Mr. Spencer supposes, but a totally different thing, viz., the *determination* of force.

"The production of motion and the determination of motion are two things absolutely different in their essential nature. Force produces motion; but it is as impossible that force can determine motion as that two can be equal to three." "Force can impart the blow of a hammer, it cannot direct it."

Now here, unfortunately, and in all corresponding places throughout the book, Dr. Croll's inadequate acquaintance with the language of modern physics leads him into serious error and confusion: and it is probably this confusion, grafted on to the element of truth in the doctrine he is trying to enforce, that leads to the length and tediousness of the book. When he says that force cannot direct motion, he is flying in the face not of Mr. Spencer but of Isaac Newton: rather a serious opponent. The "second law of motion" asserts that force is necessary to change the motion of matter, whether in magnitude or in direction. Dr. Croll virtually admits the magnitude but denies the direction.

It is most unfortunate that he should have made this mistake, because he has glimpsed a real distinction between altering the amount and altering the direction of the motion of matter, but he has failed to express it. He has been misled by the painfully inaccurate use of the term "force," current in the time of his youth, and by the wholly obnoxious and meaningless expression "the persistence of force," which seems to have become an integral portion of evolutionist philosophy. It will not do to say that by "force" is meant "energy," and that we can translate the one word into the other; that may be done sometimes, but at other times the word force means force and not energy, and the confusion is not to be avoided by any amount of kindly interpretation.

All through the rest of the treatise Dr. Croll struggles in vain to get out of this entanglement, and at length has to take refuge in "an objective idea" as a de-

termining cause, which is suddenly introduced thus (p. 53):

"The determination which takes place in nature occurs not at random but according to a plan—an objective idea. . . . In the formation of, say, the leaf of a tree, no two molecules move in identically the same direction or take identically the same path. But each molecule must move in relation to the objective idea of the leaf, or no leaf could be formed. The grand question therefore is—What is it that selects from among the infinite number of possible directions the proper one in relation to this idea?"

Returning, however, to Dr. Croll in his earlier chapters, before he becomes mystified by making quotations from various metaphysicians as to the nature of matter, we find him for a time speaking with perfect physical correctness thus:

"No energy or expenditure of power is absolutely necessary to direct or deflect this motion either to the right hand or to the left. All that is required is that the deflecting force should act at right angles to the direction in which the particle of body is moving. Deflection to any amount can thus be produced without work. A planet, for example, moving in a circular orbit, is being continually deflected by gravity; and gravity in doing this performs no work."

This doctrine seems to be as old as Descartes.

"Descartes had maintained that the quantity of motion in the universe was constant, and could neither be augmented or diminished. Will, he argued, cannot create motion—cannot move a body; but, he asserted, it may direct motion, for the directing of motion is totally different from the producing of it. Leibnitz, on the other hand, maintained, in opposition to Descartes, that will could no more direct motion than it could create motion; that in order to direct motion bodies must be deflected from their former course, but that, in consequence of the law of inertia, a body could not thus be deflected without an expenditure of force, and that will, therefore, could no more direct motion than it could originate it. It follows, then, he argued, that the motion of our body obeys the command of our will, not because the will has any direct control over them, but because these motions have been pre-arranged to agree with the volitions of the will."

On which Dr. Croll comments thus:

"Had Leibnitz been aware that motion can be directed without any expenditure of force, he would have found that his theory of pre-established harmony is superfluous, even if it were true that will cannot move matter."

In all this there is a want of clearness caused by the meaningless phrase, "expenditure of force." If it is to be interpreted as expenditure of energy, then the statement attributed to Leibnitz is not true. If, on the other hand, it means merely exertion of force or action of force, the statement is true, but no such deduction can be drawn from it as is drawn; for the deduction tacitly supposes the word force to be used in the sense of energy, i.e., in the sense of a thing of which conservation may be predicated.

Whatever difficulty there may be in analysing action into its ultimate constituents, or in stating what it is that arranges or has arranged things to act as they do, there is no need to boggle over the initial physical statement. Yet this is continually being done. Metaphysicians have erected great superstructures of generalisation on

their negligence and ignorance of elementary physics, and on confusions concerning facts brought about by an unprecise use of language. Thus, if one may trust Dr. Croll's quotations, Lange disproves the existence of matter apart from force by an elementary confusion about the term elasticity, not knowing apparently that there are two kinds of elasticity, that of shape and that of size, so that a continuous and perfectly incompressible substance may nevertheless have elasticity of shape, and hence that an "elastic body" need not "consist of discrete particles." Again, Hartman is said to deny the existence of mass in an atom, because it is a unit of mass, and it is senseless to ask what is the mass or number of unity!

Now Dr. Croll, wishing to emphasise the fact that no expenditure of energy is needed to direct the motion of matter, does so by denying that force is competent to direct it; and when confronted with the clear untruth of this proposition, modifies it by saying that it is not really the force but the something which directs the force.

"Determination is effected by the magnitude and direction of the component forces," "not by the forces but by the determination of the forces." "The swing of a pendulum is determined, not by the force of gravity, but by the way in which the force acts." "In other words, it is due not to force, but to the determination of the force. Again, the determined magnitude of the swing is the result not of force, but of the determined magnitude of the force."

These extracts trend perilously near the absurd, at least in their mode of expression. However, what he means is, of course, that though force may be the proximate cause of motion it cannot be the ultimate cause, and we must go on to ask what it is that exerts the force.

Speaking of the building of a crystal or of organic forms, he says:

"The mystery is not—What are the forces which move the particles, but what is it that guides and directs the action of the forces so that they move each particle in the particular manner and direction required? Force gives motion to the particles; but we are not concerned about the cause of motion, only about what directs the motion." "What guides the force." "If anyone imagines that he can conceive motion as being directed or determined by a force, he will find on subjecting his thoughts to a proper analysis that the determination is not due to the force which he imagines, but is due to the direction in which the imagined force exerts itself. The determination results not from his imagined force, but from the way in which his force acts."

Now these statements are scarcely physically satisfactory. The motion of a body is determined and can be definitely predicted, given two sets of data—viz.: (1) The forces acting on it from instant to instant; (2) the initial conditions, or state at some definite epoch. The first is usually expressed in mathematical physics by a differential equation; the second by the value to be attributed to the arbitrary constants introduced by its integration.

It would have been better and clearer if Dr. Croll had admitted this, instead of only saying that something more than force was necessary, and trying to personify "the determination of the force." Given all the forces acting at every instant, and given the

state of the body at some one instant, then its whole motion is completely determined during the continuance of those forces. There can be no doubt about that; and there is still plenty of room for any amount of question as to what subjected the body to these conditions, and why the forces act as they do. But to such questions as these physics gives no reply.

The physical part of the intended statement is simple enough, and may be put thus. To change the amount of motion in a body, work must be done and energy must be transferred from other bodies to it, or *vice versa*. No increase in motion can be brought about except by a disappearance of some other form of energy. But to alter the direction of motion no work need be done, force alone is sufficient. The body which exerts the force need lose no energy, motion and matter may be directed without the performance of work or expenditure of any energy, simply by the exertion of force.

The next step is not so simple, and rapidly ceases to be physical. What makes that body exert force? What makes a bullet, for instance, strike a particular target; the force of the powder, combined with the constraint of the barrel. What directed this bullet in this direction at this time? We may go on answering such questions for a time, but ultimately we are unable to answer anything better than the man who pulled the trigger or the officer who gave the word of command. And this leads us straightway into the blind alley of the free-will controversy. Can the trigger be pulled, can motion be determined, by an act of will.

Dr. Croll does not shirk this controversy, however, but boldly plunges in and makes a statement of his position which amounts to about this. Our actions and volitions are entirely determined by the pre-existing facts *if taken in their entirety*, and inclusive of the facts of self as well as of the external world. To suppose that action can be made arbitrarily independent of what has gone before is stigmatised as leading to antinomianism in its subjective aspects, and being as objectively absurd as to suppose that a thing can happen without a cause. The dependence of our acts on the totality of previous circumstances he holds as essential to our sense of morality and responsibility; and so he denies that will can be really a determining cause, because it is itself determined. Though how to reconcile this foreknowledge and predetermination with our sense of responsibility and choice, he abandons as an insoluble problem.

By this time Dr. Croll has seriatim considered as possible directing or determining agents in the universe—force, matter, motion, action, persistence of force, natural selection, and will, and has rejected them all. He gets rid of the first four by the ad infinitum argument—that a thing cannot be ultimately caused by itself, or by anything of the same nature as itself. In discussing “persistence of force” as a determining cause, he gropes about in the foggiest of Spencerianism, and asserts that the reality which he finds at the bottom of it is not the “persistence of force,” but “the far more general and distinct principle, namely, that

the same cause acting under the same conditions will always produce the same effect.” Natural selection he ultimately dismisses as little better than a “destruction of the on-the-average unfit”—a remarkably negative factor for a determining cause. Will he rejects, because, as explained above, he regards it as itself determined, not as self-determining; and so ultimately he comes to the conclusion that the only alternative to an eternal universe with an infinite succession of states all determined by antecedent states is to postulate the existence of a determining Deity.

“Upon teleology,” he says, “determinism throws a new light. The state of the universe at the present moment was determined by its antecedent states. We cannot suppose that one determination has resulted from another in an infinite regression without any beginning, for this would imply that things which are at present in operation are a part of a series which has been in operation from eternity. There must have been a first determination—a commencement of the series.” [This verb *must*, as Tyndall might say, is logically *defective*.] “Our proof of the existence of God undoubtedly rests on the principle of causation.” “If we suppose there had been no God, and that matter and motion had been eternal, this would not account for the past history of the universe. Matter and motion will not explain the evolution of things. Evolution is produced, as has been abundantly proved, neither by matter nor by force, but by the *determination* of matter and force. Eternal matter and eternal force would be impotent to produce the evolution of an orderly universe. The matter and the force must be *determined*. Whence, then, could they have got their determination had there been no God?”

This is a perilous sort of argumentation. It may be reasonably doubted whether the distinction drawn between the two alternatives, an eternal universe and an eternal God, is so real a distinction as Dr. Croll seems to think; and it is hopeless to try and imagine a beginning of determination, *i.e.*, an epoch before which nothing was arranged, if once one postulates an eternal anything. Again, supposing it granted that matter and energy alone are not sufficient to explain the order of the universe (for it is the *order* that constitutes the essence of his argument), it is rather a sudden and large demand to straightway requisition a Deity. Moreover, there is nothing new in all this. It is not difficult to admit that either the universe must have existed from all eternity, or else that there must have been a great first cause. There needs no Croll to tell us that. And the order and arrangement prominent in the universe has been a favourite theme for natural theologians from time immemorial.

The real idea in the book is simply that direction of energy can be accomplished without upsetting its conservation, and by an agent with no great store of energy at its disposal. This seems to have been grasped by Descartes (if so, it was a very remarkable achievement at that date), but it has frequently been in danger of being lost sight of. The modern evolutionist and amateur theologian is apt to press the law of conservation of energy into regions where it has no true applicability. There is undoubtedly something more in the universe

than matter and motion: to say the least, there is life and mind; and if Dr. Croll's book has the effect of making the path of materialistic monists more thorny, and of recalling some physicists from the attempt to press the laws of physics in ways which are illegitimate, he will have done good service.

OLIVER J. LODGE.

SOME BOOKS OF CLASSICAL PHILOLOGY.

Jahresbericht über die Fortschritte der klassischen Alterthumsforschung. Herausg. von Iwan Müller. Achtzehnter Jahrgang. (Berlin: Calvary.) The eighteenth issue of this most useful work, containing volumes lxii.-iv., comprises, within its 900 pages, a valuable set of reports. Those dealing with the Greek classics are, perhaps, hardly so interesting as usual, for we have only reports on the rhetors and later sophists, Plutarch's *Moralia*, the late Greek grammarians, and a few pages on Homeric *Realien*. But the Latin section includes a very important summary of Plautine literature by Prof. Seyffert, a useful article by Dr. Häussner on Horace, and reports on Lucan, Silius, Lucretius, Valerius Maximus, and several late poets. The third section, “Alterthumswissenschaft,” opens with a long and dull report on the literature of 1887, dealing with the “*Encyclopädie und Methodologie der klassischen Philologie*”; but it contains capital articles by Dr. Schiller on Roman history and antiquities, and by other writers on science, medicine, trade, &c. There are also good indices to the whole; though we could wish that the table of contents were more “*übersichtlich*,” and less full of promises about the next “*Jahrgang*.” Apart from this trifling though annoying defect, the great fault of the work appears to be its tendency—we fancy we might almost say its growing tendency—towards prolixity. Some of the contributors seem hardly clear as to whether they are writing a report or a review, or an original work. Where the writer is the one recognised authority on his subject we can pardon this, even though *la sauce vaut mieux que la poisson*. But in an ordinary scholar's work, such confusion is regrettable. For instance, we think, far too much space is given to German pamphlets on Roman Germany. If the same space were given to the writings of local archaeologists in England and France and other countries, the length of the report would be portentous. But it should be remembered that all this extra matter does not destroy the value of the really good and excellent work contained in this indispensable publication.

Epitoma Vaticana ex Apollodori Bibliotheca. Edidit R. Wagner. (Leipsig: Hirzel.) *Apollodori Bibliotheca Fragmenta Sabbaitica.* Edidit A. P. Kerameus. (Bonm.) These treatises originated in two of the discoveries of neglected MSS. which have been common in the last few years. Dr. Wagner, while working in the Vatican Library, came upon a fourteenth century MS. labelled “*Fabulae poeticae et quaedam grammaticalia ex Enstathio sine principio et fine*”; and further examination showed that these *Fabulae* were really an abridgment of the mythological treatise known as the *Bibliotheca* of Apollodorus, and were, indeed, in some ways more complete and correct than the texts of the existing manuscripts. The work, as it was previously known, ended with the slaughter of Sinis by Theseus; the Vatican epitome goes on beyond the Trojan war, and, having restored Menelaus to his home, ends, like a famous resolution of the House of Commons, with the word “and.” The additional matter

does not throw fresh light on the date or identity of Apollodorus, nor is it plain to whom we owe the Epitome—perhaps to Tzetzes, as Dr. Wagner hints in a postscript. But the additional matter dealing with the legends of the Trojan cycle is worth the attention of specialists, and a certain amount may be gleaned as to the plots of Euripides and Sophocles' lost plays. The text, so far as we can judge, has been well edited; a few pages of scholarly notes and half a volume of "Curæ Mythographæ" greatly increase its value. In the former various subjects are discussed. It is pointed out, for instance, that the aorist infinitive in future sense, Cobet's great bugbear, is very common in late Greek, and especially in Apollodorus, to which it may be added that this very fact is no doubt a reason why the idiom appears so often in the MSS. of Attic writers. In the "Curæ Mythographæ" we have a variety of essays on the shapes of the legends, in which Dr. Wagner has not neglected the evidence supplied by Greek art, though possibly he might have used it more fully. The book concludes with two *indices*. It is curious that just as Dr. Wagner's work had been almost entirely printed another scholar made a discovery similar to his own. Some fragments of Apollodorus found at Jerusalem continue the text even further than his Vatican Epitome: Menelaus is safely bestowed in Elysium, and the wanderings of Ulysses and the Telegonia are added. These fragments have been duly published by Mr. Kerameus in the *Rheinisches Museum*, and since separately. We are glad to note that Dr. Wagner promises "textum bibliothecæ omni fere ex parte absolutum."

Zur handschriftlichen Ueberlieferung der Scholia Didymi. Von A. Schimberg. (Göttingen.) These two papers—the one a reprint from the *Philologus*, the other a *Beilage* to a school *Programm*—form a useful contribution to our knowledge of the Scholia Minora to the *Iliad*. These Scholia have received little critical attention of late years; they have not even been edited since 1825. Dr. Schimberg has now collated portions of the chief MSS. containing them, and has endeavoured to form some conception of their relative value. It appears that, according to him, there are three families of MSS., one of which consists of the *editio princeps* of Lascaris, for which no MS. source has yet been discovered. At the end the writer promises further collations of other MS. material not yet properly examined. Whenever a proper edition of the Scholia Minora is published, these *Vorstudien* ought to prove very valuable—which is more, unfortunately, than can be said for the Scholia themselves.

THE AMERICAN PHILOLOGICAL ASSOCIATION.

We quote the following from the *New York Critic*:—

"THE twenty-third annual session of the American Philological Association was begun in the afternoon of Tuesday, July 7, at University Hall, Princeton, N.J., Dr. Julius Sachs, of New York, president, in the chair. Prof. Herbert Weir Smyth, of Bryn Mawr, the secretary, reported thirty-seven new members. The treasurer reported a balance of \$1126.09, as against \$416.41 a year ago. The first paper, by Clarence H. Young, of Columbia, on 'Erechia, the Deme of Xenophon,' was followed by 'Notes on the Roman Census in the Republican Era,' by Dr. E. G. Sihler, of New York. Andrew Ingraham, of the Swain Free School, New Bedford, contributed a paper on 'Word Order in Lucretius'; and Prof. Clement L. Smith, of Harvard, read one on 'Catullus and the Phasellus of his Fourth Poem.' Copies of the poem were distributed, and the paper gave rise to discussion. The last paper of the afternoon was that of Prof. Thomas Dwight Goodell, of Yale, on

'Aristotle on the Public Arbitrators.' In the evening an address of welcome was delivered by President Patton, of Princeton. This was followed by the address of President Sachs, upon 'Alexandrine Art.'

"The association resumed its work on Wednesday morning with a considerably increased attendance, other colleges represented besides Princeton being Yale, Harvard, Johns Hopkins, Cornell, Columbia, Wooster, Wesleyan, Vanderbilt, Trinity, Hamilton, Miami, Union, Vassar, Smith, Bryn Mawr, Wabash, and Lafayette, as well as a number of schools. The first paper of the day was presented by Prof. Charles Forster Smith, of Vanderbilt, on 'Traces of Tragic Usage in Thucydides'; it was followed by interesting comments by Prof. Gildersleeve, of Johns Hopkins. The second was Prof. Theodore W. Hunt's 'English Lexicography,' which awakened universal interest. Prof. Hunt went over the whole ground of lexicography, historically and critically. Prof. March, of Lafayette, spoke with special reference to the Encyclopædic Dictionary and its usefulness in comparison with others. The third paper was by Prof. H. W. Smyth, of Bryn Mawr—'Notes on Digamma.' Dr. Smyth was followed by Prof. W. A. Merrill, of Miami, on 'The Signification and Use of the Word "Natura" by Lucretius.' Prof. Gildersleeve took part in the discussion. The final paper of the morning was by Prof. Edward B. Clapp, of Illinois University, on 'Conditional Sentences in the Greek Tragedians.' The literary session of the afternoon was omitted, and the members accepted the invitation of the professors of Princeton to inspect the grounds and buildings, the library and the museums of the old college. A reception was given to the association by President and Mrs. Patton.

"On Thursday, Prof. William J. Seelye, of Parsons College, Fairfield, Iowa, presented some 'Metrical Translations from Sophocles's "Oedipus Coloneus." Edward Capps, of Yale followed with a paper on 'The Greek Stage according to the Extant Dramas,' endeavouring to deduce evidence in opposition to the generally received opinion, that the ancient orchestra and stage were upon the same level. The next paper was by Prof. Andrew F. West, of Princeton, on 'Lexicographical Gleanings from the *Philobiblon* of Richard de Bury,' revealing the peculiar difficulties under which he laboured in his late translation of that work. A paper by Prof. W. G. Hale, of Cornell, on the 'Syntax of the General Condition and the Comparative Clause in Latin,' was succeeded by the following, which, owing to pressure of time, were given rapidly and with little discussion:—Dr. George B. Hussey, of the Western Reserve Academy, Hudson, Ohio, 'A Note on the Testimonia Belonging [sic] of Plato, Republica, 398 A'; Dr. A. Gudeman, of Johns Hopkins, on 'A New Fragment of Cicero's Hortensius and of Aristotle's Protrepticus'; Prof. T. D. Seymour, of Yale, 'Notes on Adrastea,' correcting the popular notion of Nemesis as an avenging fury, especially of homicide; Prof. W. G. Hale, of Cornell, 'The Mood with *quod sciam*, restrictive'; and Prof. F. C. March, of Lafayette, 'Law of Language, especially Verner's Law.'

"Reports of various committees were received and considered. Among these was that of the committee on spelling reform, through its chairman, Prof. March. This emphasized the importance of the committee appointed by President Harrison upon the orthography of biographical names, the object being to secure uniformity in public documents. It was stated also that this committee had adopted the principles already sanctioned by the Government of Great Britain (?) and the Philological Association of London. The committee on the time and place of the next annual meeting reported several invitations; and upon ballot that of the University of Virginia was accepted, and the date fixed for the second Tuesday of July, 1892.

"The following were chosen as officers for the ensuing year:—President, Prof. Samuel Hart, of Trinity College, Hartford, Conn.; vice-presidents, Profs. W. G. Hale, of Cornell University, Ithaca, N.Y., and I. M. Garnett, of the University of Virginia; secretary, treasurer, and curator, Prof. Herbert Weir Smyth, of Bryn Mawr College, Penn.; executive committee—the above-mentioned officers and Profs. B. L. Gildersleeve, of Johns

Hopkins, F. A. March, of Lafayette, W. W. Goodwin, of Harvard, Miss Leach, of Vassar, and W. D. Whitney, of Yale.

PHILOLOGY NOTES.

AMONG the original MSS. to be exhibited at the International Congress of Orientalists is one that has been found among the Bataks of Sumatra, in which various diseases are ascribed to minute organisms or microbes. The microbes are roughly drawn on a large scale, sometimes covering a whole page. The curious thing is that medical and other literature only exists among those Bataks who have never been in contact with Europeans. The others are, as is known, cannibals. M. Claine, the first explorer who has been right through Sumatra, is now arranging his collection and photographs, with a view of illustrating his communication regarding the Bataks at the Congress. Afterwards he will return to the scene of his explorations.

In the section on oriental art will be shown a curious Persian MS on the history of the shawl manufacture, beginning with the simplest alphabetic designs in white and black, and ending with elaborate many-coloured drawings of shawls, one of which indicates the sinuous course of the Jhelum river, as seen from the top of the Takht-i-Suleiman hill in Kashmir. A linguistic interest also attaches to the shawl manufacture; for it is based on instructions connected with a technical language of the weavers, in which have survived fragments of dialects older than those now spoken in the country, and many beautiful patterns thus resolve themselves, as it were, into a literary communication. Other oriental handicrafts have also a cunning of their own, and contain the remnants of a special learning, as will be shown in connexion with a book of about 100 Kashmir pictures, exhibiting men engaged in a variety of occupations, with complete sets of the implements belonging to each.

FINE ART.

THREE NUMISMATIC BOOKS.

Trade Tokens issued in the Seventeenth Century. By George C. Williamson. Vol. II. (Elliot Stock.) We congratulate Mr. Williamson on the completion of the task which he undertook nine years ago, of revising Boyne's standard treatise on the tokens of the seventeenth century. The original quarto is now augmented to two volumes of nearly 1600 pages; and it may safely be asserted that, from the point of view of a numismatic catalogue, but little is left for any future collector to glean. As we remarked when noticing the first volume, Mr. Williamson has wisely depended to a large extent upon county sub-editors, who can alone possess the local knowledge that turns these little bits of inscribed metal into intelligible documents, valuable alike for municipal history and for genealogical evidence. A good example of such research is to be found in his own notes on the tokens of Surrey, and especially of Guildford, where he has been able to recover the personal history of most of the issuers. Other counties have been less fortunate, notably Oxfordshire, which seems to be altogether destitute of local numismatists and antiquaries. And yet the Oxfordshire series is by no means without interest. It possesses, at Thame, a unique proof of a token struck in gold; and one of the city pieces bears the mysterious legend "Mallia Cadreene," which has not yet been explained. We may also mention that the names of most of the token issuers of Oxford city are to be found in the list of

assessments to the hearth tax of 1665, just published by the Oxford Historical Society. Here the two lists are contemporary; but on comparing the names on the Somersetshire tokens with those in the *Wells Mills* of 1528-1536, printed by Mr. F. W. Weaver, we have been unable to discover a single one identical. Another instance of what local enthusiasm may do is afforded in the case of Kilkenny in Ireland, where almost all the issuers of tokens are brought back to life. The work concludes with no less than twelve separate indexes. From the first of these we learn that the total number of tokens here described is 12,722, of which Scotland supplies only 1, Northumberland 10, Cumberland 5, and Westmoreland 19; while London alone has 3543 (not counting 501 for Southwark and 259 for Middlesex), and Kent 595. The counties next most numerous represented are Yorkshire, Suffolk, Devon, Essex, Norfolk, and Somerset. Another index gives the places, with subordinate headings for London and Southwark localities. Then follow lists of exceptional shapes and of trades, &c. Next we have the names of the issuers, classified under both their Christian and their surnames—from which some interesting inferences might be drawn; and, lastly, catalogues of the devices and armorial bearings exhibited on the tokens. Enough has been said to prove that Mr. Williamson has spared no pains to make his work final and exhaustive. It is issued only in a limited edition, and deserves the support not only of numismatists proper, but also of all English antiquaries.

Supplement to the Coins of the Ancient Britons. By John Evans. (Quaritch.) After an interval of twenty-six years Dr. Evans has brought out a Supplement to that classical treatise on *The Coins of the Ancient Britons*, which not only illuminated for the first time the darkest period of our national history, but also inaugurated a new method of numismatic research—that of tracing the evolution of types. The Supplement is pagged to follow the original work, and the plates are also lettered and numbered so as to form a continuous series. Since the death of Mr. Fairholt, Dr. Evans has been unable to find a competent English engraver; and, as he disapproves of the autotype process for the reproduction of worn coins, he has had recourse to a French artist, M. Paul Sellier. An entirely new feature is a large map, showing the localities where inscribed British coins have been found, and also indicating the special types—from which the predominance in the south-east half of England becomes very apparent. In an introductory chapter, Dr. Evans re-states his well-known theory as to the origin of the ancient British coinage in an imitation of the Greek Philippos, though he is now disposed to extend the date to the beginning of the second century B.C.; and he criticises another view suggested by Prof. Ridgeway in a recent number of *Folklore*. Among the numerous subjects discussed in this Supplement, we can mention only a few. Special mention is made of what has been called the Selsea Find—the discovery along the shore near Selsea of British gold coins that have been washed down from the cliff. As described by Mr. Willett, these number 265, of which 96 belong to the earlier or uninscribed series. Other numerous finds have been made at Alresford, Chardstock, and Birehington. Of peculiar interest is the discovery of a silver coin bearing the legend CARA, which Dr. Evans has little hesitation in completing as Caractacus, though he does not feel equally certain that it can be assigned to the historic personage of that name. It is also curious to learn that a base-gold coin of the Yorkshire type has quite recently been found in Denmark. With reference to Cunobelinus, Dr. Evans has something new to say about his legendary place of burial at

Kimble, on the Chiltern Hills. Among the Stowe MSS. is a record of King Eadweard (A.D. 903), repeating an earlier lost document, which recites that the boundary at one part runs "andlang Eadrices gemære pætt innan Cynebellinga gemære andlang gemære pætt on Ieenhylte." This, at least, proves that the traditional connexion with "Cynebel"—Cunobeline goes back for more than a thousand years.

Prof. Reginald Stuart Poole, keeper of the coins in the British Museum, to whom the learned world is already so greatly indebted for the noble series of catalogues describing the treasures under his charge, has recently issued two new volumes, dealing with Mohammedan coins. These have both been compiled by his nephew, Mr. Stanley Lane-Poole, and are in form supplemental to the eight volumes of the Catalogue of Oriental Coins, published between 1875 and 1883. Since those dates, the Museum has received a very considerable number of additions, partly by the incorporation of the India office collection, and partly by purchase. The total number of new pieces, in this department alone, approaches 3000. In some cases, the representation of a single dynasty has been more than doubled. For example, the Spanish series, thanks to Don Francisco Codera, has been increased from 182 to 490; while the Ghaznawees (the dynasty of Mahmud) are now represented by 400 instead of only 180 coins. Of modern issues, we may mention the mints of El-Mahdee of Khartoom, and of the Sultan of Zanzibar. Advantage has also been taken of this Supplement to include the series of bilingual coins, Arabic and Greek, and Arabic and Latin, which were issued by the earliest Mohammedan dynasties in Syria, North Africa, and Spain. From the evolutionist point of view, expounded by Mr. C. F. Keary, this series is particularly instructive; for it must be admitted that otherwise the interest of Mohammedan coins is mainly historical, as fixing dates and mints. The two volumes are illustrated respectively with 21 and 13 autotype plates representing typical specimens; and at the end of the second is a most elaborate index to the whole series of ten volumes of Oriental Coins under three headings—years, mints, and persons. There is also a table for converting the years of the Hijrah into those of the Christian era. The system of transliteration is that of Lane, which looks rather strange to those who have familiarised themselves with the modified Jonesian orthography approved by the Indian Government.

CORRESPONDENCE.

BOOK-PLATES.

Buxton, August 3, 1891.

In an appreciative notice of the article on Book-Plates, in the July number of the *Livre Moderne*, the ACADEMY's reviewer very nearly implies that, however different may be the case in France, it is in England practically impossible to obtain book-plates not "ill-done" or in a "stereotyped manner." May I demur to this conclusion? I do not myself believe that it is within the bounds of possibility to invent a wholly new method in book-plates any more than it is in book-binding. The cycle of each art, very likely, is completed, in the sense that its best principles have been already understood and applied. But there exists in England, at this moment, more than one artist whose book-plates have at least that measure of originality which is sanctioned by good taste; and one of them—Mr. C. W. Sherborn, whose work it has been, at several times and places, my privilege to praise—is endowed, I think, with nothing less than a singular genius for this order of decorative design. Mr. Sherborn applies the true prin-

ciples of ornament—such as they were understood, for example, by the German Little Masters—never fantastically or arbitrarily: always with restraint, yet always with spirit.

FREDERICK WEDMORE.

NOTES ON ART AND ARCHAEOLOGY

THE trustees of the Chantrey Fund have lately purchased Mr. J. W. North's landscape exhibited at the New Gallery, which was entitled "Autumn" in the catalogue, but which (we are told) ought to have been called "The Winter Sun in Wild Woodland." Altogether, 54 pictures and 7 works of sculpture have been bought under the terms of the Chantrey bequest, at a total cost of £39,245.

Two pictures of the Sieneese school have recently been presented to the National Gallery: a "Transfiguration," by Duccio de Buoninsignia; and "The Virgin and Child surrounded by Cherubim," by Bernardino Fungai.

THE following is the programme of the annual meeting of the Royal Archaeological Institute at Edinburgh next week. On Tuesday the president, Sir Herbert E. Maxwell, will deliver his address at noon, in the Scottish National Portrait Gallery; and in the evening Dr. John Evans will open the antiquarian section. On Wednesday morning Linlithgow and Stirling will be visited; and in the evening Dr. T. Hodgkin will open the historical section. On Thursday the Bishop of Carlisle will open the architectural section in the morning, the ancient buildings of the city of Edinburgh will be inspected in the afternoon, and there will be a conversazione in the Museum of Antiquities in the evening. On Friday, an excursion has been arranged to St. Andrews; on Saturday, to Glasgow and the Roman Wall at Dullatur; on Monday, to Roslin, Borthwick, and Crichton Castle; and on Tuesday, to Dunfermline, the Forth Bridge, and Craig Millar.

THE Cambrian Archaeological Association, which went a couple of years ago to Brittany, will this year join the Royal Society of Antiquaries of Ireland at the Killarney meeting, which begins on Tuesday next, August 11. Among those who have promised to be present are Prof. Rhys and Prof. Sayce.

THE project of a "British museum of photographic portraits," which was conceived as long ago as 1864 by Mr. James Glaisher, has now attained realisation, thanks to the discovery and perfection of the process of permanent carbon-printing, and to the energy of Mr. Arthur J. Melhuish, the hon. secretary of the Amateur Photographic Association. Nearly two hundred large-sized portraits of men of distinction in politics, art, science, letters, and the learned professions have been deposited in the South Kensington Museum; and about as many more are ready to be sent. Of these latter there was a private view last Saturday, at Mr. Melhuish's studio.

MESSRS. CHATTO & WINDUS will publish shortly a little volume by Mr. Hume Nisbet, entitled *Lessons in Art*, with twenty-two illustrations, by the author.

MR. J. STANLEY LITTLE's paper in the current number of the *Nineteenth Century*, on "The Prospects of English Landscape," is one to which we feel justified in calling the attention of readers, as it is written thoughtfully and—as may be supposed by those who have any knowledge of the writer—with marked independence of view.

At a recent meeting of the Académie des Inscriptions, M. Casati read a paper on the bronze lion upon the Piazzetta column at Venice,

which has lately been lowered for purposes of necessary repair. The origin of this piece of sculpture is altogether unknown. There is no mention of it in any early document, and the most diverse theories have been advanced as to its history. Some would attribute it to the middle ages; others have seen in it Assyrian workmanship. M. Casati compared it with various Etruscan monuments, particularly with a chimæra that bears in Etruscan characters a dedication to Jupiter. M. Menant remarked that the Assyrian hypothesis is, at all events, untenable.

THE sympathy between France and Russia is to be signalised by a great Russian exhibition at Paris next year. The municipal council have allotted for the purpose, and on the most favourable terms, the Palais des Machines and the Galerie de Trente Mètres in the Champ-de-Mars.

WE would call attention to a little pamphlet on the ancient camps on the Malvern Hills—known as Midsummer Hill and Herefordshire Beacon—by the late W. H. Lines (Worcester: Humphreys). If we cannot assent to all the views here somewhat dogmatically laid down after the fashion of local antiquaries, we can cordially praise the careful observations of the author with regard to the ramparts, the gates, and the remains of but dwellings. Above all, the rough plans prefixed to the paper, from drawings made by him more than twenty years ago, are highly instructive.

THE STAGE.

STAGE NOTES.

THE continued appearance of Miss Alma Murray in a first piece, which we will not depreciate by calling it a *lever de rideau*, at the Vaudeville Theatre, is an event which should not pass without notice. This justly admired actress of juvenile heroines—a young leading lady of singular refinement, subtlety, and intellectual achievement—appears nightly in a drama by Mr. Louis Parker, entitled “The Sequel,” playing, of course, the best character which the piece affords to any artist.

THE three short pieces lately performed together at Terry's Theatre have been transferred to the Shaftesbury, of which temporary possession has been taken by the insatiable Mr. George Edwardes, who will shortly sigh for having no more playhouses to conquer. Miss Linden and Miss Sybil Gray disappear from the cast of the pieces, of which, as the French say, “it is question;” while Miss Beatrice Lamb, and we believe Miss Norreys, become visible to the frequenters of the theatre.

MUSIC.

MUSICAL PUBLICATIONS.

Additional Exercises to “Harmony;” Key to Harmony Exercises and to Additional Exercises; Additional Exercises to “Counterpoint.” By Ebenezer Prout. (Augener.) These new Harmony Exercises are intended for students who have already been through the author's work entitled *Harmony: its Theory and Practice*, but who desire further training; and the additions are, as one indeed would expect, of a higher grade of difficulty. Mr. Prout in his *Harmony* tried to make that study attractive by numerous illustrations from the works of the great masters; and so here his exercises are not basses on which to build a series of dry chords, but, to quote his own words, “the basses of little pieces, varying in length, . . . and containing considerable diversity, both of rhythm and of cadence.” It has been customary to

write harmony exercises to illustrate the use of some particular chord, and to introduce that chord as frequently as possible. Mr. Prout, however, has introduced the various discords much “as a composer might use them in the course of a piece.” By the “piece” form of the basses, and by the *natural* introduction of discords, students will be learning not only the use of chords, but, to a certain extent, the art of composition. The two books containing Keys to the Exercises demand a word or two of comment. If properly used, they will certainly be found useful; but it cannot be denied that undue advantage might be taken of them by students who lack perseverance. Mr. Prout himself, in the preface to his *Additional Exercises*, in speaking of some of the more difficult ones, says that the student may be inclined, after one or two failures, to conclude that they are impossible. For a student of this kind, a Key would prove a dangerous help. Mr. Prout remarks that the student, “after completing his own work,” may learn much from consulting the Key; but we cannot put old heads on young shoulders. As stated above, the exercises are “pieces,” and it is an advantage to know the author's intentions. For ordinary chord progressions capable of many solutions a Key would be of little service. *Additional Exercises to Counterpoint* is the title of the last of the set of books before us; and to many such a collection may appear quite unnecessary, considering the large number of *canti fermi* to be found in treatises on counterpoint, ancient and modern. A glance, however, at the contents of the volume will show that Mr. Prout's additions have in them elements of novelty. In his *Counterpoint* he drew attention to the value of harmonising melodies as a useful preliminary to the study of counterpoint; and in the volume under notice he gives a number of the best old Chorales, a selection of national melodies, and one hundred melodies selected from works of the great masters with which the average student would probably be unacquainted. In providing material of this kind, the author gives practical help to students; for in harmonising these melodies, they will feel almost as if they were composing, rather than studying with a view to composition. The third part of the book contains unfigured basses, also selected from the great masters. The *canti fermi* in the first part include many written expressly by the author, and the requirements of modern tonality have been kept in view. Students and teachers will find these harmony and counterpart exercises not only profitable but pleasurable. Mr. Prout has certainly done his best to remove from the study of harmony and of counterpoint the reproach of dryness, a term frequently in the mouths of those who have looked upon them only as a means to an end.

Pictorial Tutor for the Pianoforte. (“Magazine of Music” Office.) There is much that is good in this Tutor. The articles are admirable, especially those on Rubinstein's “Bach,” on “Touch” and “Technique,” &c.; and there is also much in the various portions dealing with the rudiments—scale practice, finger exercises, position of body and hands, and so on—that can be unreservedly praised. Further, of the numerous illustrations, many are excellent. The selection of portraits, however, is scarcely likely to give the pupil accurate ideas respecting the relative importance of the great musicians. For instance, Handel and Bach are omitted, while Sullivan and Hegner have each a full page. Then, again, the arrangement of the rudimentary matter is not always satisfactory. The assistance of an experienced teacher would, to some extent, remedy this defect.

Ruins d'un Chateau. Rêverie for Pianoforte. By Herbert F. Sharpe. (Woolhouse.) Imagin-

ative and expressive players can easily supply a programme to this picturesque composition, as it abounds in clever musical suggestions of the pageantry and departed glories of the ruined castle. It is moderately difficult.

Selnsucht, Hoffnung. Two Solos for Violin with Pianoforte Accompaniment. By F. Clarisse Mallard. (Woolhouse.) The melodies of both are pleasing, and the accompaniments are well harmonised. The second is a Tempo di Mazurka, rather Chopinesque in style.

The Water Wheel. Characteristic Piece for the Pianoforte. By A. W. Brooks. (Woolhouse.) This is a simple unpretentious piece, suited to elementary players. The fingering is carefully added.

The following are from Weekes & Co.:—

Adieu. Song. Words by H. de Windt. Music by Adrienne Ardenne. This is a commonplace song, and monotonous, for the first phrase occurs twice in each of the three verses.

The Mother to Her Child. With English and German Words and Violin Obligato. Composed by J. Matthews. Simple and reposeful in character, but there is nothing distinctive in the violin part. The accompaniment is quite suitable to a cradle song.

Break, Break, Break. Song. Words by Lord Tennyson. Music by Adrienne Ardenne. This is an inadequate setting of the well-known lines.

Wenn zwei von einander. Lied. Words by Heine. Music by Adrienne Ardenne. This is a commonplace song, unworthy of the poem.

A Legend of the Woods. For Violin and Piano. By J. Matthews. A verse of Heine's has inspired this graceful little romance. The melody is very suitable to the poet's idea, and the pianoforte part is well written. The violin part requires rather an advanced performer to do it justice.

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LITERATURE.

Psalms of the Pharisees, commonly called the Psalms of Solomon. Edited, with Introduction, Translation, and Notes, by Herbert Edward Ryle and Montague Rhodes James. (Cambridge: University Press.)

THE syndics of the Cambridge University Press deserve to be congratulated on the publication of this book. Hitherto the Psalms bearing the name of Solomon have been but little known in this country; yet to the student of the religious history of Israel they are of great importance, forming a link between the Old Testament and the New, and preceding the Christian era by only a short interval. In the present work the Greek text, newly revised, moreover, from all the MSS., is published for the first time in England. Of the two scholars whose names appear on the title, the first is Hulsean Professor of Divinity at Cambridge, and the second is Fellow and Divinity Lecturer of King's College.

As to the date of the Psalms of Solomon, Messrs. Ryle and James assent to the opinion, now commonly accepted, which places their composition generally at or about the dates of certain events in the history of Pompey, as there are allusions scarcely to be mistaken to circumstances connected with his invasion of Judea in B.C. 63, and his death in B.C. 48. When Pompey appears on the scene the princes Hyrcanus II. and Aristobulus II. are at war; Hyrcanus opens the gates of Jerusalem to the Roman commander, who finds the city prepared and adorned to receive him, and "he enters in as a father entereth into his sons' house, in peace" (viii. 19, 20). But the party of Aristobulus, occupying the stronghold of the Temple, make a determined resistance. Pompey, accordingly, brings the battering-ram to bear on the walls (ii. 1), and eventually succeeds in effecting a breach. Then the sacred enclosure was defiled by Gentile feet (ii. 2), and the blood of the inhabitants of Jerusalem poured out as unclean water (viii. 23). Further, though there are possibly some slight touches of poetical exaggeration in the passage, yet that Pompey's death in B.C. 48 is described seems sufficiently obvious when we read of the body pierced in Egypt, and contemptuously left to the buffeting of the waves, with none to bury it (ii. 30, 31). Noteworthy also, as tending to fix the date of the seventeenth Psalm—a psalm which is especially important, on account of the Messianic prophecy it contains—is the allusion to the sending of Aristobulus and his family to Rome, to

adorn Pompey's triumph: "In his wrath he sent them away even to the West. And the princes of the land he devoted to mocking, and spared them not" (xvii. 14).

To the question, Is the Greek text of these Psalms the original or a translation? the answer to be given is not perhaps quite so decisive as that respecting the time of their origin. But, though the high authority of Hilgenfeld is in favour of a Greek original, modern scholarship seems to incline towards the conclusion that they were written in Hebrew. This hypothesis affords a reasonable explanation of some very obscure passages, as, for example, ii. 29. As Messrs. Ryle and James observe, if the authorship of these Psalms is to be ascribed to a Pharisee, or Pharisees, residing in Jerusalem, the hypothesis of a Hebrew original naturally suggests itself. A collection of Psalms breathing hostility to the Hellenising Sadducees, and modelled after the pattern of the national Psalter, would be, in all probability, composed in Hebrew, and not in Greek or Aramaic.

For fuller evidence as to the Pharisaic origin of these Psalms the reader must be referred to the work under review. Two or three points only can be here indicated. The "righteousness" portrayed is "the righteousness of the Pharisees"—the *δικαιοσύνη προσταγμάτων*, xiv. 1. It consisted in great measure of deeds which carried out the rules, or avoided the violation of the ceremonial law. Thus:

"The righteous man maketh inquisition continually in his own house to the end that he may put away iniquity. With his trespass offering he maketh atonement for that wherein he erreth unwittingly, and with fasting he afflicteth his soul" (iii. 8, 9).

Another matter of great interest is the contrast between the doctrines of the Pharisees and Sadducees concerning predestination and free will. This contrast, if we trust Josephus (*Ant.* xviii. 1, § 2)—and his testimony in this respect seems to me credible—we must refer to the contact of Greek thought with Judaism; a contact, of which, in my judgment, the first conspicuous monument is the Book of Ecclesiastes. It would appear that the Pharisees were involved in the same difficulty as the Stoics with respect to the reconciliation of predestination with moral responsibility. In one place Josephus tells us (*Bell. Jud.* ii. 8, § 14) that "the Pharisees ascribe all things to Fate and God," yet elsewhere (*Ant.* xiii. 5, § 9) that, according to their doctrine, it rests in the power of man to perform or not to perform some actions. On the other hand, the Sadducees, like the Epicureans, maintained the perfect freedom of the will, and refused altogether to recognise Fate or predestination. Now there is in these Psalms a verse (ix. 7) the translation and interpretation of which may reasonably go far towards making us accept or reject the theory of the Pharisaic origin. Curiously enough, Messrs. Ryle and James give one view in their translation, and another in an appended note. This is the verse according to the translation:

"O God, our works are in our choice, yea in the power of our own soul: to do either right-

eousness or iniquity in the works of our hands."

Hitzig, taking a similar view of the passage, maintained that the Psalms were not Pharisaic, but Sadducean. But in the note the present editors pronounce in favour of the following interpretation, as probably true: "Our deeds are in the choice (of God), and at the same time we have power," &c. The Greek text, as translated, is:

Ὁ θεός, τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν, τοῦ ποιῆσαι, κ.τ.λ.

The interpretation is based on a text differing merely in the absence of the *iota subscript* beneath the final letter of *ἐξουσία*. Authority is cited in favour of this reading, but, apart from any authority, there need be little difficulty in allowing the change. It is pointed out with much force that *ἐκλογῇ* is used in one other passage in these Psalms (xviii. 6), and seven times in the New Testament, but always of God's choice, not man's.

The remark also is very pertinent, that

"four of the seven passages are in the Epistle to the Romans, the work of one who had been a Pharisee of the Pharisees, and whose evidence is therefore of importance in this connexion."

And as to the contradiction involved, our authors observe

"that in *Pirge Aboth* iii. 24 (ed. Taylor, p. 73), we have the same paradox very similarly expressed. 'Everything is foreseen; and free-will is given. And the world is judged by grace; and everything is according to work.'

I doubt, however, the probability of the sense being that God chooses the deeds of men. I should rather take the words in question (*ἐν ἐκλογῇ*), in agreement with the New Testament usage, as referring to the election of *persons*, and as meaning "in accordance with our election"—a sense which, grammatically, would be quite tenable. The seventeenth and eighteenth verses tell of the choice of the seed of Abraham above all nations, and of God's unceasing purpose towards his people. At the eighteenth verse, Messrs. Ryle and James have taken the liberty of departing from the Greek (*οὐ καταπαύσῃ εἰς τὸν αἰῶνα*), and of giving a translation which is, I venture to think, indefensible, "and thou wilt abide (among us) for ever." They say, however,

"the reading of all the MSS. can only bear one meaning. Thou wilt not desist for ever—desist, that is, from setting thy name upon us, or from choosing us."

Whether we like the doctrine or not is a distinct question; but this psalm seems to contain a presage of St. Paul's great argument in the eighth and ninth chapters of the Romans. Rom. viii. 30 may be regarded almost as an expansion of the words just discussed.

It need not be in any way asserted that the Jews derived from Greek sources either the doctrine of a future life or that of the resurrection; but there are strong reasons for recognising Greek influence on both the language and the thought of Jewish and even Christian eschatology. So great indeed was this influence that we find in the New Testament such philosophical terms as *παλιγγενεσία* (Matt. xix. 28) and *ἀποκατάστασις*,

words used no doubt to express ideas to some extent different, but which must not be regarded as having lost entirely their old meaning. The last of these words is found in Acts iii. 21 ("the times of restoration of all things," R.V.)—a place which has puzzled the commentators, but which becomes more intelligible when brought into relation with the doctrine of the cycles, and the restoring or bringing back again in due order in the next cycle all things which have happened in this. And though there was some difference of belief among the Stoics, it may be regarded as the more orthodox opinion that the souls of the good and virtuous would survive in a state of happiness till the end of the cycle—an existence which might well be called *αἰώνιος*—while the souls of the wicked would endure only for a shorter time in punishment, and would then perish. This accords entirely with the teaching of Ps. Sol. xiii. 9, 10: "The life of the righteous is for ever (*εἰς τὸν αἰῶνα*). But sinners shall be taken away into destruction; and the memorial of them shall no more be found." And it can scarcely be alleged that there is any discrepancy when it is said (xiv. 6), "Their inheritance is Hades, and darkness and destruction: and they shall not be found in the day of mercy for the righteous." On iii. 13, our authors observe:

"This passage and the whole context contemplate the annihilation of the 'sinner.' For him there is no hope, no mercy, now or hereafter. . . . Our psalmist nowhere favours the view that any existence worthy of the name awaited the 'sinner.'"

Elsewhere, with some inconsistency, resulting perhaps from the dual authorship, Messrs. Ryle and James say:

"The future condition of the wicked is stated in terms which leave the reader in doubt whether a doctrine of annihilation is intended."

This last remark might perhaps be made with regard to the teaching of the New Testament, where, however, we find expressions agreeing, in form at least, with the doctrine of the Stoics, such as *ἀπόλλυμι*, *ἀπώλεια*, *ὀλεθρος*. As to the difference between the belief of the Pharisees and that of the Sadducees, cf. Acts xxiii. 6-8, Matt. xxii. 23, &c.

But the Psalter of Solomon derives its greatest interest and importance from the Messianic prophecy contained in Psalms xvii. and xviii. And here comes before us the question as to the true import of *χριστός κύριος* xvii. 36. In treating this question it is perhaps scarcely possible to put entirely aside all prepossession and prejudice, though it is exceedingly important that the documentary evidence should be dealt with in a purely scientific spirit, without reference to what may or may not be otherwise objectively true. Messrs. Ryle and James say—

"The Messiah of this Psalm is not divine. Divinely appointed, divinely raised up, endowed with divine gifts he is; but he is nothing more than man. Neither of supernatural birth nor of pre-existence in the bosom of God or among the angels of God do we find any trace. If he is called Lord (? xvii. 36), the word is only used of him as it might be of an earthly lord. However high the conception of his moral character

and spiritual qualifications, he is man, and man only."

This is sufficiently definite and categorical; but, on the *ἐν ἀνάξει χριστοῦ αὐτοῦ* of xviii. 6, which is translated "when he shall bring back his anointed,"* there is a somewhat more hesitating utterance. This "bringing again" might be taken, it is said, to "indicate a belief on the part of the writer in a doctrine which we know to have been anterior to his time—the pre-existence of the Messiah." "The Messianic ideas of the xvii. Psalm, however, show no trace of any mystical doctrine of the kind, if we except the difficult phrase *χριστὸς κύριος*."

Of this word *κύριος* (xvii. 36) it is said by Messrs. Ryle and James that "of course" it does not represent Jehovah. I fail to recognise the necessary inference. Prof. Robertson Smith, in his article "Messiah" in the *Encyclopædia Britannica*, observes:

"The great Judean prophets of the eighth century connect the Salvation of Israel with the rise of a Davidic king, full of Jehovah's Spirit, in whom all the energies of Jehovah's transcendental kingship are, as it were, incarnate. . . . This conception, however, is not one of the constant elements of prophecy; and the later prophecies of Isaiah take a different shape, looking for the decisive interposition of Jehovah . . . without the instrumentality of a kingly deliverer."

Under these circumstances—and apart altogether from other considerations—it is not very difficult to understand how "Jehovah" itself might be in time regarded as a Messianic name, especially when these glorious predictions (Isa. xl.-lxvi.), not having been fulfilled on the return from the Captivity, were thrown forward and connected with the Messiah's advent. And it is worthy of notice that in the verses immediately preceding Ps. Sol. xvii. 36 there are conspicuous references to passages in the later Isaiah, in the description of the Messiah's transcendent glory.

The assertion, which has been repeatedly made, that for *χριστὸς κύριος* we ought to read *χριστὸς κυριῶν* is, to a certain extent, met by the fact that the former expression is found in the LXX. translation of Lamentations iv. 20, concerning which Messrs. Ryle and James observe that, though it occurs here by mistake, yet the "mistake points to the currency of the expression." Of much greater importance is the occurrence of the same expression in Luke ii. 11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord (*χριστὸς κύριος*)."^{*} Messrs. Ryle and James remark on the interesting "similarity in phraseology between our Psalms and 'the Songs' in Luke i., ii." But, as may be seen from comparing with a Greek concordance to the New Testament the "Index Verborum in Psalmis Salomonis" which Messrs. Ryle and James supply, the similarity goes a good way beyond the first and second chapters of Luke, and may be said not only to include the Gospel of Luke and the Acts, but generally to be co-

* Other translators have understood the expression differently, evidently connecting *ἀναξ* with *ἀνάσσα*. Thus Wellhausen: "wenn sein Gesalbter die Herrschaft antritt." Pick (American), *Presbyterian Review*, October, 1883—"in the kingdom of his anointed."

extensive with the influence of Paulinism. Certainly, thus tested, the relation of the Psalms of Solomon to the first and second Gospels appears much less close. The suggestion thus emerges, that these Psalms give evidence of the pre-existing influences which, to a great extent at least, moulded Paulinism, and formed its cradle. From this point of view there is little difficulty in understanding the use of *κύριος* as a pre-eminent divine name in Ps. Sol. xvii. 36. The Pauline doctrine with respect to this name as a Messianic title is shown not only by what is said in Phil. ii. 9-11, of the "granting" of "the name which is above every name" as a mark of surpassing exaltation—language which, coming from a Jew and a Pharisee like St. Paul, could have but one meaning—but also by various other quotations and allusions. It is worthy of notice, too, in connexion with what is said above, that the passage in the Philippians contains a quotation from Isa. xlv. 23.*

On the supposition of a Hebrew original, to reproduce that original from the translation is not an easy matter. In Ps. Sol. xvii. 14, *ἐν ὀργῇ κάλλους αὐτοῦ* is pretty evidently wrong. It is an ingenious conjecture of Messrs. Ryle and James that an original reading *יפיו* had been by an easy error changed into *יפיו* "his beauty." But, as a matter of fact, the phrase employed in the Biblical books is *בדורו*; the dual not being used in this connexion. Then, in the account given of *καὶ συντελεσθήσονται*, ii. 26, there appears to be, to say the least of it, some haziness about the force of the *ἡ* conversive. But, notwithstanding these or other faults, the work is a valuable contribution to English biblical and theological literature.

THOMAS TYLER.

The Poetical Works of Thomas Lovell Beddoes.
Edited, with a Memoir, by Edmund Gosse. In 2 vols. (Dent.)

No one who cares to haunt the byways of English literature can fail to be grateful to Mr. Gosse for his careful and excellent edition of the poetical works of Thomas Lovell Beddoes. With the strange fortune that always accompanied him, in life and in death, Beddoes has not merely escaped the indiscriminate applause which he would never have valued, but he has remained a bibliographical rather than a literary rarity. Few except the people who collect first editions—not, as a rule, the public for a poet—have had the chance of possessing *Death's Jest-Book* (1850) and the *Poems* (1851.) At last Beddoes has been made accessible, thanks to the learned and sympathetic industry of Mr. Gosse, who has never employed to better purpose his fine talent for literary discovery and revival. In his first and discriminating introduction Mr. Gosse has told for the first time the real story of Beddoes' death—that suicide so much in the casual and determined manner

* Some facts relating to the use of *κύριος* in St. Luke, which considerations of space forbid me to reproduce, were given in a communication of mine to the ACADEMY, July 13, 1878, on "Christ's title 'the Lord' in the Third Gospel."

of one of his own characters. The two volumes contain, besides "The Improvisatore," published during Beddoes' lifetime, and everything to be found in Kelsall's collected edition, a few unpublished poems.

"The power of the man is immense and irresistible." Browning's emphatic phrase comes first to the memory, and remains always the most appropriate word of eulogy. Beddoes has been rashly called a great poet. I do not think he was a great poet, but he was, in every sense of the word, an astonishing one. Read these lines, and remember that they were written just at that stagnant period (1821—1826) which comes between the period of Keats, Shelley, and Byron, and the period of Browning and Tennyson. It is a murder who speaks:

"I am unouled, dishumanised, uncreated;
My passions swell and grow like brutes conceived;
My feet are fixing roots, and every limb
Is billowy and gigantic, till I seem
A wild, old, wicked mountain in the air:
And the abhorred conscience of this murder,
It will grow up a lion, all alone,
A mighty-maned, grave-mouthed prodigy,
And lair him in my caves: and other thoughts,
Some will be snakes, and bears, and savage
wolves,
And when I lie tremendous in the desert,
Or abandoned sea, murderers and idiot men
Will come to live upon my rugged sides,
Die, and be buried in me. Now it comes;
I break, and magnify, and lose my form,
And yet I shall be taken for a man,
And never be discovered till I die."

How much this has of the old, splendid audacity of the Elizabethans! How unlike timid modern verse! Beddoes is always large, impressive; the greatness of his aim gives him a certain claim on respectful consideration. That his talent achieved itself, or ever could have achieved itself, he himself would have been the last to affirm. But he is a monumental failure, more interesting than many facile triumphs.

The one important work which Beddoes actually completed, *Death's Jest-Book*, is nominally a drama in five acts. All the rest of his work, except a few lyrics and occasional poems, is also nominally dramatic. But there never was anything less dramatic in substance than this mass of admirable poetry in dialogue. Beddoes' genius was essentially lyrical: he had imagination, the gift of style, the mastery of rhythm, a strange choiceness and curiosity of phrase. But of really dramatic power he had nothing. He could neither conceive a coherent plot, nor develop a credible situation. He had no grasp on human nature, he had no conception of what character might be in men and women, he had no faculty of expressing emotion convincingly. Constantly you find the most beautiful poetry where it is absolutely inappropriate, but never do you find one of those brief and memorable phrases—words from the heart—for which one would give much beautiful poetry. To take one instance, an Arab slave wishes to say that he has caught sight of a sail nearing the coast. And this is how he says it:

"I looked abroad upon the wide old world,
And in the sky and sea, through the same clouds,
The same stars saw I glistening, and nought else,
And as my soul sighed unto the world's soul,
Far in the north a wind blackened the waters,
And, after that creating breath was still,
A dark speck sat on the sky's edge: as watching

Upon the heaven-girt border of my mind
The first faint thought of a great deed arise,
With force and fascination I drew on
The wished sight, and my hope seemed to stamp
Its shade upon it. Not yet is it clear
What, or from whom, the vessel."

In scenes which aim at being passionate, one sees the same inability to be natural. What we get is always literature; it is never less than that, nor more than that. It is never frank, uncompromising nature. The fact is, that Beddoes wrote from the head, collectively, and without emotion, or without inspiration, save in literature. All Beddoes' characters speak precisely the same language, express the same desires; all in the same way startle us by their ghostly remoteness from flesh and blood. "Man is tired of being merely human," Siegfried says, in *Death's Jest-Book*, and Beddoes may be said to have grown tired of humanity before he ever came to understand it.

Looked at from the normal standpoint, Beddoes' idea of the drama was something wildly amateurish. As a practical playwright he would be beneath contempt; as a writer of the regulation poetic drama he cannot be considered successful. But what he aimed at was something peculiar to himself—a sort of spectral dramatic fantasia. He would have admitted his obligations to Webster and Tourneur, to all the *macabre* Elizabethan work; he would have admitted that his foundations were based on literature, not on life; but he would have claimed, and claimed justly, that he had produced, out of many strange elements, something which has a place apart in English poetry. *Death's Jest-Book* is perhaps the most morbid poem in our literature. There is not a page without its sad, grotesque, gay, or abhorrent imagery of the tomb. A slave cannot say that a lady is asleep without turning it into a parable of death:

"Sleeping, or feigning sleep,
Well done of her: 'tis trying on a garb
Which she must wear, sooner or later, long:
'Tis but a warmer, lighter death."

Not Baudelaire was more amorous of corruption; not Poe was more spellbound by the scent of graveyard earth. So Beddoes has written a new Dance of Death, in poetry; has become the chronicler of the praise and ridicule of Death. "Tired of being merely human," he has peopled a play with confessed phantoms. It is natural that these eloquent speakers should pass us by with their words, that they should fail to move us by their sorrows or their hates: they are not intended to be human, except, indeed, in the wizard humanity of Death.

I have said already that the genius of Beddoes is not dramatic, but lyrical. What was really most spontaneous in him—nothing was quite spontaneous—was the impulse of song-writing. And it seems to me that he is really most successful, not in the delirious burlesque of "The Median Supper," but in sweet and graceful lyrics like this "Dirge"—so much more than "half in love with easeful death."

"If thou wilt ease thine heart
Of love and all its smart,
Then sleep, dear, sleep;
And not a sorrow

Hang any tear on your eyelashes;
Lie still and deep,
Sad soul, until the sea-wave washes
The rim o' the sun to-morrow,
In eastern sky.

"But wilt thou cure thine heart
Of love and all its smart,
Then die, dear, die;
'Tis deeper, sweeter,
Than on a rose-bank to lie dreaming
With folded eye;
And then alone, amid the beaming
Of love's stars, thou'lt meet her
In eastern sky."

A beautiful lyricist, a writer of charming, morbid, and magnificent poetry in dramatic form, Beddoes will survive to students, not to readers, of English poetry, somewhere in the neighbourhood of Ebenezer Jones and Charles Wells. Charles Wells was certainly more of a dramatist, a writer of more sustained and Shakespearian blank verse; Ebenezer Jones had certainly a more personal passion to express in his rough and tumultuous way; but Beddoes, not less certainly, had more of actual poetical genius than either. And in the end only one thing counts—actual poetical genius.

ARTHUR SYMONS.

Disraeli and his Day. By Sir William Fraser.
(Kegan Paul & Co.)

THERE is always a certain hardihood, not to say improvidence, in publishing a volume of anecdotes: it must impoverish the *raconteur* and may fail to enrich the author. Told after dinner, or skilfully set in an address to a Primrose Habitation, anecdotes of Disraeli have always a certain vogue, and for a unique *mot*, or even an "artist's proof" of one, the price is high. But an anecdote in print is like an air on a lurdygurdy: it has fallen from grace. To a nice taste, and this ought to hold equally good with the teller and his hearers, a published anecdote becomes *ipso facto* "unfit for publication." A very little of "grouse in the gunroom" is enough, and when a man passes from anecdote to authorship he must forswear his most cherished reminiscences; whoever else may find table talk in his book, he must not.

Still, there are some whose voracious appetites, indiscriminating and keen, can and do devour books of stories and books of jests from cover to cover. To such this volume will appeal. Encouraged by the not inconsiderable success of his book upon Wellington, Sir William Fraser has published a second instalment of his recollections, which, in spite of grave faults, is often amusing and sometimes fresh. He may perhaps be acquitted of prodigality as a private wit, since his store of recollections is still immense. "That is Another Story" is a bid that he can make for our gratitude (p. 245) as well as Mr. Kipling, and among his "favourites to come" he promises tales of Samuel Warren, Tom Moore, Napoleon III., Thackeray, Dickens, Gustave Doré, Lytton, Emile Augier, Dumas père, O'Neill, Regnier, Macready, Kean, Mme. Vestris, and Count Rossi. Let us possess our souls in patience; they "deserve collectively a volume" (p. 442) and they are to have it.

A commonplace book is generally the

refuge of a commonplace mind, but, as appears from Sir William's own passing accounts of himself, his mind is not commonplace. He keeps no note book; he writes from memory alone, of high affairs of state, *quorum pars magna fuit*. It is true that he stoops to trivial topics and records matters which charity—charity to himself even more than to his victims—would have discreetly passed by. He tells us how Disraeli wore plush waistcoats and gold chains, rings over his gloves and stays under his coat. He chronicles Lord Derby's high shirt-collars and Lord Melbourne's tartan neckcloth; Lord Derby's light pantaloons and the Prince Consort's decent trousers of Oxford mixture, of whom he says reverently, "he certainly reached the ideal as regards appearance." He records that Palmerston was "a very coarse feeder," apparently because he could drink House of Commons tea; that Disraeli ate sparingly, or, as he paraphrases it, "wisely economised his interior space"; and that Lord Huntly, who was poor, went to balls, as he believes, for the sake of the supper, which, if the supper was good, was a very sensible thing for even a rich man to do. But Sir William's gifts are not all lavished on the topics of a tailor or a pastry-cook. There are anecdotes of his own extraordinary memory, his exceptional prescience, and his fund of pungent criticism. He could quote passages from a striking speech within an hour or two of having heard it (p. 395), and foretell to Disraeli the ignominious withdrawal of a hostile motion, upon which Disraeli himself was so certainly anticipating defeat that at the very moment of the prophecy he was arranging the details of his resignation. Looking forward to the general election of 1880 he could foresee inevitable disaster, and looking back upon it he declares oracularly that the constituencies were induced to support Mr. Gladstone by the expenditure of enormous sums, which the Russian Government supplied for the purpose of dislodging its enemy, Lord Beaconsfield. So witty was he that he fastened upon Macaulay, whom he only heard once, the immortal sarcasm, "He is like Palmerston with a cold in his head," and crystallised the true inwardness of the "fixed points" of the Reform Resolutions of 1867 in the instant exclamation "gooseberry bushes." The obscurity of these gems surpasses even the most darkling brilliancy of Mr. George Meredith. Sir William lived on terms of such intimacy with Disraeli that the great man did not consider it necessary on occasion to conceal how very much he could be bored by his friend (p. 150); yet the intimacy appears at other times to have been of such a kind that Sir William was almost affected when Disraeli spoke to him in the street (p. 320), and that Disraeli was only formally polite when Sir William spoke to him in a club (p. 377). One of the best things recorded in the book is this:

"Disraeli said, 'When I meet a man whose name I cannot remember, I give myself two minutes; then, if it be a hopeless case, I always say, And how is the old complaint?'"

It would be interesting to know whether Sir William Fraser's "old complaint" was

not now and then the object of Disraeli's tenderest solicitude.

In the matter of anecdotic accuracy Sir William is rather a purist and stickler for correctness. None the less there are several points in which he would have done well to have trusted his memory less implicitly. Dr. Kenealy sat for Stoke, not for Stafford; the Under-Secretary of State for India is Sir John, not Sir R. Gorst. Brougham's paragraph in the *Times*, which betrayed the King's dismissal of Lord Melbourne, did not begin but ended with the words, "the Queen has done it all." Sir William refers (p. 37) to Disraeli's terrible passage:

"Some lines, for example, upon friendship, written by Mr. Canning and quoted by the right honourable gentleman! The theme! the poet! the speaker! what a felicitous combination! the effect in debate must be overwhelming, and I am sure, were it addressed to me, all that would remain for me would be thus publicly to congratulate the right honourable gentleman, not only on his ready memory, but on his courageous conscience."

But the version which he gives is a paraphrase that would not have been creditable even to the Hansard that he derides. Considering that Sir William piques himself upon his memory and observes elsewhere "so perfect was his style that I found little difficulty in repeating many of his sentences word for word immediately after hearing them delivered," it is odd that in quoting one of Disraeli's best known and most highly polished passages he should have so signally missed the point and denuded the quotation of every vestige of style. These things need careful revision. Still more care should be given to his English. "The characters of Cobden and Bright were nearly so different as those of Don Quixote and Sancho Panza" is a construction which occurs on nearly every page of this book and in none of any other. It would be well in future to resort to the good offices of some friend who is acquainted with the commoner rules of English composition and the standard books of references for contemporary politics.

There is a downright partisanship about Sir William Fraser, truceless and unceasing, that would be amusing if it were not occasionally so brutal. To Lord John Russell he is bitter; for Lord Palmerston he has hardly a good word; but it is for Mr. Bright that he reserves his most acrid hatred. At the mention of this name his gorge rises—*bile tumultueuse*. He takes leave at once of good feeling and good sense. Having elaborately praised Cobden as

"a born logician. Like all masters of that great art he scorned to be base; a man who will knowingly use false arguments is quite capable of stealing, if he thought he would not be detected,"

he proceeds—

"a greater contrast could hardly have been seen to him than Bright. Bright was believed by some to be honest because he was fat and rude. A plain-spoken man, that is to say, one who has that name, is in nine cases out of ten utterly insincere; his roughness is a brutal attempt to cover his deceit. There can be no greater mistake than to suppose that Bright was, as Cobden was, a power in the House of

Commons; he was nothing of the sort, to speak, of course, of his best days; once in office he sank into obscurity."

This astounding passage demolishes at once Sir William Fraser's reputation for trustworthy criticism. He goes on:

"Bright had been away from the House for upwards of two years. On coming back he looked particularly neat and smart, as a man does who has not had on his best clothes for some time; his hair was very carefully brushed. On that evening a debate took place on the genial subject of turnpikes. . . . Turnpikes, I suspect, were a subject in which Disraeli was not deeply versed. Anticipating this, Bright rose, and in a most offensive manner recommended Disraeli to listen to the sage counsel of the Baronet, who had just sat down. Disraeli followed, alluded to the arguments of the Baronet, and then said, 'I now come to the member for Birmingham.' Bright immediately 'pavonered' himself, threw his shoulders back, and obviously anticipated that Disraeli would say in the conventional manner, 'whom we are all glad to see back again.' Disraeli had no intention of the sort. He placed his glass in his right eye, looked at Bright, and calmly said, in a tone of depreciation which cannot be described, 'of whom we have not seen much of late.' Bright turned livid. I never saw a human countenance express passion so deeply. We of course laughed."

To any one who remembers why Bright had been away from the house it will be obvious that nothing could have been in worse taste than this scene except the record of it now.

But in spite of its note of "personal journalism," its chronicles of dead and gone hairdressing and tailoring, and its superfluous *résumés* of defunct debates, this book contains many excellent stories, and of these the only criticism is quotation. Lord Henry Bentinck, "almost if not quite the best whist player in England," was visiting Lord Jersey at Middleton Park. A whist party was made up for him with the three best players in the county, who had been specially invited to meet him.

"After half an hour or so Lady Jersey, approaching the table, said 'Lord Henry, how do you get on? How do they treat you?' He turned to her and said 'Lady Jersey! what do you call this game? It is very amusing.'"

Something similar is this of General Foley:

"One of the legends that linger within the gloomy chambers of Dublin Castle is that Captain Foley, who had been for many years on the staff of successive Lords Lieutenant, was asked at dinner by His Excellency 'What regiment are you in, Foley?' 'Upon my word, Sir, I don't know: my servant is in the room: I have no doubt that he knows.'"

Nothing of their kind could be better than these three. The first is of Sir Fitzroy Kelly's readiness when called upon to speak against time:

"The 'Whip' of the day handed him a slip of paper—he was seated on the front Opposition bench—on the paper was written, 'Speak for twenty minutes.' He instantly rose, and with a dignity and impressiveness never surpassed, raising his hand to heaven, exclaimed, 'My grey hairs forbid me to be silent!'"

Sir Erskine May is the hero of the next:

"Speaker Denison was not conspicuous for his readiness of resource in dealing with the very complicated rules and practices of the House of

Commons. A difficult question on order arose. Speaker Denison, as was his wont, touched the senior clerk, Sir Thomas Erskine May. Sir Thomas, rising, was asked by the Speaker what on earth he recommended him to do. The legend tells that Sir Thomas whispered, 'I recommend you, Sir, to be very cautious'; then vanished through the door at the back of the chair."

Lord Adolphus FitzClarence was very happy in the following retort. Being in France in attendance on the Queen, who was visiting Louis Philippe, he met the Prince de Joinville, who, as a French admiral, professed to be patriotically bellicose towards England in particular.

"He said to Lord Adolphus in a friendly manner, 'You, my Lord, and I are seamen—I have had one dream in life: to command a smart French frigate, and to lay my own alongside of an English ship of the same strength for twenty minutes.' Lord Adolphus replied in a perfect spirit of courtesy, and with the quickness of his family, 'I think, Sir, that ten would be enough.'"

This is the true British note, and, perhaps, by itself, should have justified the publication of this book.

J. A. HAMILTON.

The Rural Economy and Agriculture of Australia and New Zealand. By Robert Wallace. (Sampson Low.)

PROF. WALLACE has adopted a judicious plan in the arrangement of his book. He gives first a diary of his travels in Australia, Tasmania, and New Zealand in the year 1889, and then a series of special chapters on the various agricultural industries of those countries. Strange to say, there is no special chapter on the cereals; it would seem, therefore, that they are the least important of all the agricultural productions of these colonies. He tells us that in Victoria the uncertainty of climate is so great that a really good agricultural season does not occur oftener than about once in seven years, and much of the land capable of cultivation is best under pasture; again, in Queensland, wheat is so liable to suffer from rust that a crop can only be depended on to ripen in a year now and then—viz., about once in seven years. It is usually cut green and made into hay. At Oamaru, near Christchurch, in New Zealand, the author visited a large farm of beautiful rich brown alluvium, on which sixty bushels of wheat had been grown to the acre; but this must be very exceptional. On the whole, from the little that Mr. Wallace tells us of wheat-growing in Australasia, our farmers at home have little to fear from that branch of agricultural industry in that quarter of the globe. Their great antagonists are the sheep-farmers of New Zealand. Our author gives a full and valuable account of the frozen mutton trade, the vast development of which is such that whereas in 1883, the first year of which we have any statistics, the number of cwt. exported was 86,994, it had grown in 1890 to 1,365,689. The profits to the New Zealand sheep-farmer in frozen mutton is 2d. per lb., a profit so satisfactory that it has been the means of raising the value of land from 25 to 30 per cent. But

in Queensland a return of 1d. per lb. would yield a handsome profit to the up-country runholder, for at the present time mutton can be produced at a much smaller cost in Australia than in New Zealand. For various reasons it is much more difficult to freeze beef than mutton. This is, however, less to be regretted, as mutton is the natural product of the Australian colonies, except where cattle are required to trample down new country, or in some few districts which are unwholesome to sheep.

The subject of sheep farming necessarily leads to that of pasture. Our author has some interesting remarks on grass growing in Australasia. A number of the best native grasses of Australia have been eaten down by sheep, and more recently by rabbits, and so prevented from seeding, with the result that they have disappeared from fenced-in pastures in which they were formerly abundant, though they may be seen still by the roadsides.

In Australia hay may be said to make itself.

"The dry season of the year is a decided advantage to Australian flocks, provided it is not too long continued. After the growth for the season, which follows the advent of the rains, all grass left on the ground in November is dried up by the heat of the sun, and though not stored is preserved in good condition as hay where it stands, and is what the sheep live and do well upon till the rains come again next season. By this time the growth of the former year is pretty well cleared away, and the surface left smooth on land fully stocked with sheep. In our own islands, grass left over at the end of the grass-growing season has the soluble portion or strength washed out of it by the succeeding winter rains soon after it withers. When summer rains fall out of season in Australia, they wash away the strength of the grass, and sheep fall off quickly in condition. Any young growth which comes is quickly burnt up in the hot sun."

It is remarkable that in Australia, and especially in New Zealand, British grasses, like rabbits, increase their vitality and thrive and grow more luxuriantly. Their seeds are more perfectly developed than at home, with the result that New Zealand grass seeds have a superior appearance, and have a good name in our home markets. With grass seeds many injurious plants have been introduced. Thistles of various species have spread at a marvellous rate, and continue to grow with great vigour.

"In many parts the thistle plague is only second to the rabbit plague. Nevertheless, in New Zealand, under certain exceptional circumstances, thistles are looked upon with favour. It has been demonstrated that if they fully occupy the land for a time, they are certain to disappear in a few years, leaving the soil in a much better state of fertility than before. Their deep fleshy roots go down into a heavy clay soil and open it up for the admission of air and water." Mr. Wallace asserts that "above and beyond all this, the soil is improved by being densely covered with foliage and obscured from the sun. Although the fact is perhaps not widely known in Britain, the surface shading by a bulky root crop is one of the important features in the preparation of the land for a good grain crop. After a good crop of thistles has grown and has disappeared, either grass or grain will thrive admirably. So much was this the case in some parts of New Zealand that

thistle seed has been bought at high prices, and sown as a means of breaking in land for cultivation; but thistle seed is now so abundant that the practice is unnecessary."

Thistles when cut green make excellent silage.

Sweetbriar is another hurtful importation, and *Lithospermum arvense*, the English corn-gromwell, grows so luxuriantly that, in some places in Australia, it is necessary to fallow arable land every third year, to get rid of it. In parts of South Australia common bracken grows abundantly; the only way to keep it under is to take two or three successive crops of wheat from the same soil. There is a chapter on the rabbit plague. The author considers the worst of it to be over, still, the New Zealand and Australian Land Company are spending from £8,000 to £10,000 a year in killing rabbits.

Prof. Wallace visited the vineyards of St. Hubert, the creation of Mr. Hubert de Castella, whose pleasant little work, *Notes d'un Vigneron Australien*, published in 1882, was noticed in the ACADEMY. The vineyards occupy 260 acres, in which thirty men are constantly employed, being paid 15s. a week, with food and an unfurnished room. These do not seem high wages for what is somewhat in the nature of skilled labour, and we doubt the men being better off than the labourers in our own hop gardens, who for almost every operation receive extra pay, and can make extra money by task work.

One of the serious drawbacks to colonial advancement is the extortionate charges of the middleman. According to Prof. Wallace, these "social parasites" sprang into existence at a time of great prosperity, when the large landowners as squatters were making so much money that they were glad to employ agents to do their business in the towns. These men gradually got a complete control over business, until bad times came and profits fell. They kept the upper hand, and exacted the same commission as in the prosperous days. Squatters, like farmers in our own country, cannot combine effectually, and, our author states, are deliberately robbed of their property by agents living in towns, who band themselves together and pass regulations and resolutions against which the unfortunate producer is powerless. Possibly the middleman may have something to say in self-defence. The analytical chemist, who professes to deal with the nature and capacity of soils, also comes under the lash of our author. In his opinion a farmer had much better carry out simple manurial experiments while his crops are growing, than go to the expense of a worse than doubtful analytical test. He is probably right.

The condition of small owners, even in the colonies, is not all that certain doctrinaires would have us believe. Prof. Wallace writes:

"When the pinch comes, the small occupier—even of his own land, so-called—is found to be hard up (if he is not supported by some larger owner, for whom he can work, and thereby earn the means to purchase his independence from the store-keeper and money-lender). This fact must hang like a millstone about the necks of those who advocate a universal system of small freeholds."

Prof. Wallace has undertaken a large and serious task, but he is thoroughly fitted for it and has fulfilled it well. He is always sensible and intelligible, free alike from pedantry and affectation, and we cannot doubt that his book will be widely read. There is much in it to interest the general reader, but all who are concerned with the Australasian colonies, or with agriculture everywhere, will find it a mine of valuable information, and just conclusions. It is profusely illustrated, and contains some useful maps.

WM. WICKHAM.

NEW NOVELS.

Haythorne's Daughter. By Paul Warren. In 3 vols. (Hurst & Blackett.)

Master of Her Life. By Lady Constance Howard and Ada Fielder-King. In 3 vols. (F. G. White & Co.)

A Political Wife. By Mrs. Herbert Bourke. (Eden Remington & Co.)

Cornered. By Norman Porritt. (The Leadenhall Press.)

Those Western Girls. By Florence Warden. (Bentley.)

Strangers and Wayfarers. By Sarah Orne Jewett. (Osgood, McIlvaine & Co.)

Ryle's Open Gate. By Susan Teackle Moore. (Houghton, Mifflin & Co.)

A Strange Prison, and other Stories. By W. H. Stacpoole. (Dean.)

THERE is some good as well as amusing writing in *Haythorne's Daughter*, but the novel is far too lengthy. One volume would have amply sufficed for such story as the author had to tell, and he has severely handicapped himself by his second volume. This is a pity, for Mr. Paul Warren, whose name is new to us, is certainly not without promise as a novelist. He has a keen eye for the peculiarities and angularities of character, and he has also some skill in the delineation of nature. The scene of his story is at first laid in India, Stuart Haythorne, the father of his heroine, being deputy-commissioner for the district of Dullerabad. To him goes out Olive Haythorne from England, and as she is the only fascinating young lady in Dullerabad she makes a legitimate sensation. All the misogynists who declaimed bitterly against her before her arrival became in the end her abject slaves. Major Danvers, a thoroughly heartless and selfish officer, is thought to be the favoured swain, but he is rejected in favour of Francis Roden, Haythorne's successor in the deputy-commissionership. While strictly just and honourable in all his relations, Roden is apparently a man of hard, unbending nature; but he is in reality quite the contrary, and his love for Olive burns within him like a volcano. They are driven apart by painful misunderstandings, and the narrative is mainly occupied with clearing these up and revealing the strong affection which really subsisted between husband and wife. The machinations of treacherous friends are finally exposed and overthrown. In the latter part of the novel the scene changes to England. We hear a great

deal of the National Co-operative Labour Association, which is supported by Lady Muriel de Beauvoir and many other aristocrats; but it suddenly collapses on the flight of the manager with all its funds. A good many speeches are reported for and against strikes, &c., and this portion of the story might have been condensed with advantage. The fun of the narrative is provided by a young American widow of enormous wealth, who captures an English colonel. In the final scene she scores heavily against the villain, Major Danvers, producing a will which shatters all his brilliant prospects. If this be a first work, as we presume it is, we may reasonably expect that Mr. Warren will be heard from again; but he would do well rigidly to discountenance superfluities in future.

The novel by Lady Constance Howard and Miss Fielder-King is a feverish kind of book, with no repose in the characters or incidents. The same remark applies to the style of the writers. Strenuous efforts have apparently been made to eke the work out into three volumes; but as it is, the volumes are very thin, and we meet again and again with almost precisely similar remarks about the Grand Duke Boris, a prince of brutal and sensual character, who hunts the long-suffering heroine almost to death. Stella Ancaster is the "most beautiful English woman of her time." In her first youth she has loved Arthur Loraine; but a wicked aunt, Lady Popham (a very masculine personage who drinks brandies and sodas) has driven them apart. Then she marries Prince Trotsoï, a Russian aristocrat, who has been a terrible rake all his life, but is suddenly reformed by Stella. The marriage, from being one of convenience, develops into one of the strongest affection, until husband and wife become so devoted that they cannot bear even momentarily to be out of each other's presence. The Grand Duke, failing in his assaults upon Stella's virtue, plots the ruin of her husband, has him arrested, and hopes to be able to deport him to Siberia. The tables are turned upon his imperial highness, however, in a surprising manner, which readers must discover for themselves. The Countess Stroganoff, who also plays a conspicuous part in the endeavour to crush the Trotsoï, is nothing less than a shameless courtesan, and her diabolical conduct seems scarcely conceivable. The pictures of St. Petersburg life do not give one an exalted idea of the virtue of Russian ladies of high position, or of the honour of Russian noblemen. Surely, even in the northern capital, diamonds are not so plentiful as to hang in ropes and coils all over the dresses and the hair of Russian ladies, as we are assured they did at one of the Imperial balls. We read of a tiara of diamonds a foot high, and a *bandeau* of diamonds ten inches deep. The printers, we suppose, are responsible for such words as conspicuous and magnificent, but scarcely so for the phrase *war à l'outrance*. Quotations from Congreve and other writers appear more than once, and a well-known Scriptural injunction is called a maxim, and terribly mangled, as follows: "When thou thinkest thou standest, take heed lest ye fall." Altogether this is a very poor novel,

badly, and, as it seems to us, hurriedly written.

When will ladies give up writing political novels? They exasperate, but never convince. Whichever side may be espoused, offence is sure to be given to the other. As novel readers, moreover, embrace persons of all shades of political opinion, it is manifestly unwise policy to indulge in polemics. *A Political Wife*, by Mrs. Hubert Bourke, is no exception to the rule that debatable questions ought to be eschewed. In this case the Radical candidate, Mr. Wilkins, is little short of a fiend incarnate; while Colonel Hammond, the Conservative, whom he ousts from his seat, is a paragon of all the virtues. Miss Margaret Broughton, a young lady who does a great deal of canvassing for the gallant Colonel, inveighs strongly against Radical bribery, yet she has no objection to do a little herself, only it must be after the election. But as she makes the promise of wine and soup *before* the contest, there does not seem much to choose between her and the opposition. Her lover, Hugh Ravenswood, is on the other side, so she declines to marry him until their political views coincide. As she absolutely refuses to give way one iota, the disconsolate but accommodating lover goes to Ireland a Home Ruler, and returns a Unionist, developing subsequently into full-blown Conservatism. Then we are led to suppose they will marry, but the story breaks off most abruptly in the middle of a page, and with actually no conclusion of any kind. There are many ridiculous things in this volume if it were worth while to point them out.

Cornered throws a lurid light on the dark and devious ways of the Stock Exchange; and the author exposes in the most forcible manner the evil doings of that jackal of the community, "the outside broker." But it is to be feared that the instance cited here of the banker Matterson, who speculated so heavily that he was obliged to steal securities and commit suicide in the end, is typical of too many cases that are constantly occurring in the city. Mr. Porritt trenchantly exposes the heartless villainies of the floaters of public companies and the gamblers upon the Stock Exchange.

Curiously enough, "the outside broker" is again in evidence in *Those Western Girls*, so that his circulars must be permeating everywhere. Here his principal victim is a country rector, who in his quiet parsonage conjures up an El Dorado of wealth as the result of the tempting schemes which are lavishly put before him. So terrible is the fascination that even he, a clergyman, when drawn into the vortex of speculation, commits forgery to save himself, and only escapes prison through the intervention of the man whose name he has forged, and who is his daughter's lover. Apart from this episode, however, Miss Warden's latest story gives an admirable and interesting picture of country life.

A delightful little volume is the series of sketches by Miss Sara Orne Jewett, entitled *Strangers and Wayfarers*. They are evidently very faithful transcripts of transatlantic life, with all its dry humour and tragic pathos.

As an example of the first, "A Winter Courtship" is almost as good in its way as Uncle Toby and Widow Wadman. Nothing could be better than the "making-up" of the old carrier Jefferson and Widow Tobin, and their recital of the doings of their youth. Recalling the prowess of Tobin, the widow remarks that "if he hadn't been a church-member he'd 'a been a real fightin' character." But even as a church-member his belligerent deeds were by no means contemptible. Sketches of a totally different character are the "Mistress of Sydenham Plantation" and "In Dark New England Days," the pathos of which is most natural and affecting.

Another American story, of genuine but unstudied merit, is *Ryle's Open Gate*, by Susan T. Moore. We cannot pay this little volume a better compliment than to say it is true to human nature throughout. It breathes of real life, and is the work of an accurate observer. No one could read unmoved of the sorrows of the little cripple Andy, or of the noble and godly life of Aunt Dorothy, whose house was an asylum, a hospital, a life-saving station both for the homeless among men and the brute creation. She had a great heart and a pure spirit, taking loving care of those whom the world despised. One rises up the better for reading a story of this kind, which revives our faith in humanity.

Mr. Stacpoole's short stories are scarcely so uncommon in their incidents as those in his previous volume, but they are all nevertheless entertaining and full of "go." This is especially the case, perhaps, with "A Strange Prison" and "The Eighth Day." The latter narrates one of those simple tragedies which are unfortunately too common in commercial life, owing to the feverish and criminal existence which leads so many to ruin and a violent death.

G. BARNETT SMITH.

SOME BIOGRAPHICAL BOOKS.

Swift: The Mystery of His Life and Love. By James Hay. (Chapman & Hall.) These pages show great enthusiasm for the dean's fair fame, and the writer frequently puts his points with much effect. But the proper appreciation of such merits is often impaired by the excessive vein of rhetoric which runs throughout the volume. It is not necessary in these days to draw out a lengthy comparison between Swift and Johnson, or to contrast at still greater length the different careers of Swift and Addison, with a plentiful display of such phrases as "Swift lived in storm; Addison in sunshine." The mystery which hangs over the life of the Dean and Stella is accounted for by Mr. Hay by the suggestion that they "were both children of Sir William Temple;" and if the exigencies of time and space could be so arranged as to bring such a relationship into the range of possibility, the explanation might be accepted as being quite as good as any which the wit of man could devise. Swift's political position, up to the date of his alliance with Harley and St. John, is defined by Mr. Hay as that of High Church Whiggism; and against such a theory no legitimate exception can be raised. There are one or two indications in this volume of an imperfect supervision of the proofs. The statement that the court favourite, Lady Suffolk, implored that Swift might not be made a bishop, comes like a

rude shock upon that lady's admirers. The see of "Hertford" has not yet been created even at these days of new bishoprics. "Mr. Crocker" as a biographer or a critic is alike unknown to us.

Journal of Emily Shore. (Kegan Paul & Co.) The genuine record of any human life cannot fail to possess some interest; and this journal, begun by its writer when under twelve years of age, and ending with her life eight years afterwards, is such a trustworthy record. Emily Shore, the daughter of a country clergyman whose reputation for scholarship stood high, displayed in her brief life not only that precocity of intellect which is often associated with physical weakness, but also an amount of careful, systematic labour, extraordinary for her years; if, indeed, it should not rather be termed unexampled. Her journal (of which only extracts are given) occupies twelve octavo volumes, written throughout in a printing hand. Besides this she composed a local Natural History, with observations on the habits of birds, beasts and insects; a History of the Jews, with twelve illustrations; a History of Greece, abridged from Malkin's; a History of Rome; numerous poems and works of imagination, and, among the last, a Collection of Celebrated Parliamentary Speeches, never delivered. She was a clever artist, and her passion for nature showed itself in many ways. Darwin himself would have commended the following remark:

"In the study of natural history it is particularly important not to come too hastily to conclusions, but to study facts from observation frequently and most carefully before any inference is drawn from them. . . . What led me to these remarks is that I greatly suspect I was mistaken in attributing the sound 'chick-check' to the marsh-tit, and I am pretty sure it is the chiff-chaff."

She was about fifteen when she wrote this, and made also this apt criticism upon another subject:

"I very greatly prefer Greek to Latin. The Greek is in every respect a finer language, far more copious, fuller of those little niceties and distinctions which form the beauty of a language, yet less artificial, particularly in the order of the words in a sentence, and fitter for more various styles and sorts of writing."

Even before the days of High Schools and girl graduates, woman's intellect could assert itself, though the chances of wide and early recognition of precocious talent were—for better or for worse—less abundant than nowadays.

Early Days Recalled. By Janet Ross. (Chapman & Hall.) Mrs. Ross has inherited much of the skill in composition which her mother, Lady Duff Gordon, and her grandmother, Mrs. Austin, displayed, and has thus been able to construct out of rather slender materials a very pleasant little volume. It will interest many and fatigue none, and may help to preserve the memory of not a few men and women who deserve a less fugitive reputation than has fallen to their lot. It is rather sad that the present generation scarcely knows the names of the leader-writers who made the *Times* newspaper the powerful organ which thirty or forty years ago it was allowed to be. Mrs. Ross was fortunate in knowing them in private life; and about them and other literary, political, and social "eminences" she has something to tell us. The following scrap of history is new to us:—

"A friend of my mother's, M. de Bammerville, after spending some time in the Crimea, came to Esher. His first words were, 'Within a year or eighteen months, you will have a rebellion in India.' This statement, coming from any one else, would have been treated with scornful hilarity; but Bammerville was so uncommon a man, and his marvellous insight into character and habit of dissecting every one he came into contact with, and forming generally a correct opinion, was so well

known that this confident announcement was rather startling. . . . My father was so impressed by the statement that he reported it to Lord Palmerston, who pool-pooled the whole thing and said he knew better."

Lady Belcher and her Friends. By the Rev. A. G. L'Estrange. (Hurst & Blackett.) The wife of Captain Sir Edward Belcher, of Arctic fame, lived a long life, and came in contact with a good many people of more or less distinction. But her recollections of them in her old age were often indistinct (unless we are to ascribe the inaccuracy of the narrative to the imperfect memory of the editor), and we fail to see what good purpose has been served by reproducing them in print. To whom would such extracts as the following be of interest?—

"I dined at Sir R. Alcock's on Tuesday, a small but pleasant party. The Chinese traveller, Baber, very interesting. I am going to ask him to dine with them and Sir Lewis and Lady Pelly. . . . My old man's treat went off well. Ida Layard sang beautifully, and this and the ginger-wine and good cheer so inspired them that they volunteered songs, poor old things!" &c.

The craving for gossip must indeed be insatiable if such trivialities as these are in request. It is amusing to find "Baber, the Chinese traveller," spoken of as though of equal fame with Baber, the conqueror of Hindustan.

Stafford House Letters. Edited by Lord Ronald Gower. (Kegan Paul & Co.) The editor's father, George Granville, second Duke of Sutherland and the writer of most of the letters in this pleasant collection, was a good deal mixed up with the chief political personages of his time, and, of course, occupied a high social position both at home and abroad. Those who delight in such matters will find notices of "everybody who was anybody" during the first-half of the present century, while others who wish to learn the opinion of contemporaries upon the great events of that period will not be disappointed. The letters are not remarkable for wit or wisdom, but they are unaffected and wonderfully free from ill-natured gossip. The details of life in Rome, Paris, St. Petersburg, and other foreign capitals are often interesting; and the two portraits with which the volume is embellished are not only excellent examples of art, but are also representations of a high type of refined physical beauty.

NOTES AND NEWS.

MESSRS. MACMILLAN & Co. have just issued the first part of a new *Dictionary of Political Economy*, edited by Mr. R. H. Inglis Palgrave, very much on the same lines as Sir George Grove's well-known *Dictionary of Music*. The appearance of so elaborate a work is certainly significant of the growing interest taken in economic questions in this country. Its design is to give an account of the principal subjects recognised as coming under the domain of political economy, together with a concise statement of cognate terms in history, commerce, and law, and also biographies of deceased writers. Special attention has been given to recording the exact titles and dates of books. The mode of publication is in quarterly parts of 128 pages each; and it is expected that the whole will be completed in twelve or fourteen parts. A convenient feature, not usually found in alphabetical works, is the index at the beginning. The most important series of articles in the present part is that connected with banking, which fills altogether twenty-two pages in double column, classified under twenty-seven headings. The biographies include Bastiat, Bagehot, and Babbage, and also Aristotle, St. Thomas Aquinas, and Edmond About. Under Sir John Barnard we should have expected some allusion to the

statute restricting gambling on the Stock Exchange to which he gave his name; and every reader will at once see that James Anderson, the contemporary of Adam Smith who is credited with anticipating the theory of rent, has been treated twice over, by two different contributors.

MESSRS. FUNK & WAGNALLS of New York furnish us with a prospectus of their new *Standard Dictionary*, a work which has been now for some time in preparation and promises to be, when completed, of great literary and educational importance. One of the most noteworthy features of this Dictionary is the introduction into it of the phonetic element, and in regard to this point it has obtained the express approval of Prof. Skeat and Dr. Murray. The substantial accuracy and thoroughness of the work are guaranteed by the names of the eminent scholars in editorial charge of its different departments, many of them men of world-wide reputation, such as Profs. Huxley and Max Müller, Prof. Shaler, of Harvard, Prof. Theo. N. Gill, Prof. Simon Newcomb, Prof. R. Ogden Doremus, Ex-Minister E. J. Phelps, of Yale, Hon. T. M. Cooley, Chairman of the U. S. Interstate Commerce Commission, William R. Harper, President of the University of Chicago, Prof. Francis E. March, of Lafayette College, &c. In addition to the many distinguishing features of their undertaking, the editors claim special credit for their attempt to solve the perplexing problem of compounds. This department has been placed under the care of Mr. Horace F. Teal, author of *The Compounding of English Words*, and it is believed that this is the first serious endeavour made in a single-volume dictionary to reduce this class of words to something like system. The illustrations are abundant and well executed. Criticisms and suggestions are invited from all who take an interest in the appearance of the work.

EDWARD ARNOLD'S *Literary List* contains some interesting remarks, of a popular kind, upon that astounding puzzle, the new American Copyright Act. Probably the *furor* created by this most commendably-intentioned and satisfactory piece of legislation is less alarmingly developed on this than on the other side of the Atlantic, where Mr. Spofford, the librarian of Congress, has more than enough to do in the way of satisfying bewildered correspondents. But there is no question that a number of English authors are seriously in doubt at this moment whether to publish in London or to transfer their patronage to New York, in view of ulterior profits. Upon this point the words of Mr. Arnold's article may with advantage be quoted. "It is clear that . . . the advantages of copyright will be only within the reach of those English authors who enjoy an assured popularity with an American public. These, comparatively few in number, the new Act will decidedly benefit and protect. For the future there will be no cheap unauthorised versions of works such as Prof. Bryce's *American Commonwealth* or Mr. Booth's *In Darkest England*, though it is quite possible that even Mr. Bryce's work might not have been copyrighted under the new law, and its somewhat unexpected popularity would have helped, as is now the case, to float the business of some pirate publishing firm. But the popularity of the great mass of books, even of works of high literary skill and general interest, would not justify a twofold outlay on their production, a separate publication and printing in England and the United States."

It is proposed to prepare a register of Harrovians, giving the names and short biographical notices of all boys who have been at the school since the beginning of the century. But there is a difficulty in making the register

complete for the earlier years, especially from 1800 to 1830; for it appears that, just as at Winchester, former headmasters failed to preserve, or at least to leave behind them, lists of the boys they entered. Mr. R. Courtney Welch, the editor, will be glad of any old school records or other similar papers, addressed to him at 8, Southwick-place, Hyde Park.

MR. PERCY FITZGERALD has written a life of James Boswell, of Auchinleck, with an account of his sayings, doings, and writings. It will form two volumes, with four portraits, and will be published by Messrs. Chatto & Windus.

THE latest number of the Danish periodical, *Illustreret Tidende*, contains a study of the writings of Mr. Edmund Gosse, by the Danish poet, Alfred Ipsen, who has already shown his interest in modern English literature by his excellent translations from Matthew Arnold and Mr. Swinburne.

THE fifth edition of Joseph Hatton's *By Order of the Czar* having been rapidly exhausted, Messrs. Hutchinson have a sixth edition in the press.

THE same publishers also announce the immediate issue of a second edition of *Literary Opinion* for the current month.

THE German translation of the Bible of the middle-ages (Die deutsche Bibelübersetzung des Mittelalters, von Wilh. Walther, P. Dr. theol.) will be edited in October next, and published by Herr Wollerman, of Brunswick. This work has attracted much attention throughout Germany, Switzerland, Holland, and France.

MISS CUSACK, the "Nun of Kenmare," has now returned from America to this country, and is engaged in writing *The Story of my Life*, which will take the place of her former work, published in America under the title of *The Nun of Kenmare*. The work will be published by Messrs. Hodder & Stoughton.

A NEW volume of Sonnets and Poems translated from the Italian, French, German, Dutch, and Spanish languages, by Collard J. Stock, will be issued shortly by Mr. Elliot Stock.

MESSRS. SUTTON, DROWLEY & Co.'s list of new and forthcoming works includes *Folios IV. and V. of Wood Carvings from South Kensington Museum*; *Coriolanus*, with Notes by Mr. Benjamin Dawson; *Charming to Her Latest Day*, by "Alan Muir," with twenty-four illustrations by Hal Ludlow; a cheap edition of Mr. J. Littlejohn's *The Flowing Tide*; *The Confessions of Vyvian Carruthers*; *A Story of Hypnotism*, by "Philip Kyme"; *The Blakely Tragedy*, by Mr. G. R. Murphy; a cheap illustrated edition of *Captain Jacques*, by Mr. Someville Gibney; and a *Marine Extravaganza* by Mr. John Gibart, entitled *The Rose, Ring, and Pearl*.

THE prospects of the Folk-lore Congress, to be held in London during the first week of October, under the presidency of Mr. Andrew Lang, are very promising. Papers will be forthcoming from Sir Frederick Pollock, Profs. Rhys and Sayce, Dr. E. B. Tylor, Messrs. E. Clodd, J. G. Frazer, G. L. Gomme, F. Hinds Groome, E. S. Hartland, Joseph Jacobs, Alfred Nutt, besides others from foreign folk-lorists.

MR. W. H. K. WRIGHT, borough librarian of Plymouth, who has for some years past made a special study of the literature and bibliography of the Western counties, is now engaged upon a volume describing the lives and works of the poets of Devon and Cornwall. The series begins with such names as Ford, Rowe, Sir Walter Raleigh, Herrick, and Carew, and is continued down to their not unworthy followers in our own time. The volume will be abundantly illustrated with portraits and views.

THE first part of the Anglo-American Hebrew Lexicon, to be published by the Clarendon Press, is advancing rapidly towards completion. Though Prof. Francis Brown (of Union Seminary, New York), who takes the lion's share of the work, is less known to fame than either Prof. Driver or Prof. Briggs (the hero of a great heresy trial at New York), we are sure that his work will be as accurate and as elaborately complete as that of any living scholar in Europe.

MESSRS. HUTCHINSON will shortly issue a volume by Mary C. Rowsell, entitled *Petronilla, and Other Stories*.

MR. E. M. NORRIS's story *Misadventure, A Born Coquette*, by the author of "Molly Bawn," and Mr. Rider Haggard's *Allan's Wife*, will be added shortly to Messrs. Griffith, Farran & Co.'s Standard Library of Fiction.

MESSRS. SIMPKIN, MARSHALL & Co. will publish in a few days *Old Church Lore*, by Mr. William Andrews, of Hull. It will be on similar lines to his *Curiosities of the Church*, which has just passed into a second edition.

MR. T. FISHER UNWIN will publish immediately the second edition of Mr. Watson's *Wordsworth's Grave and Other Poems*, which he has enlarged since the first appearance of the book. The publication of *The Story of the Filibusters*, by James Jeffrey Roche, in the "Adventure Series," and that of *The Great Cockney Tragedy*, told in sonnets, by Ernest Rhys, and illustrated in black and white by Jack B. Yeats, will take place at the same time. Mr. Unwin also announces that he is reprinting the *Lives of Robert and Mary Moffat* in his "Lives Worth Living Series," together with Miss Morris's *Famous Musical Composers*.

ORIGINAL VERSE.

SHAIKH MUSLIHÜD-DIN SA'DI.

Died, A.H. 690, A.D. 1291.

I.

Six hundred years since good Shaikh Sa'di died,
That bowed himself in prayer at Yah'ya's* side
Six hundred years, and still the sages kneel,
And still men question of the Crucified.

II.

"Fourteen to Mecca? Fourteen did he make
Journeys, you tell me, for the Prophet's sake?—
What profit then to kneel at Yah'ya's side?"
—Ah, Friend! What Sa'di did, will you mistake?

III.

Rests he beneath his roes,† would you know?
Ask at Shiráz, ask of the pilgrims. Lo!
They stand beside his sepulchre. Ah me!
As he once stood by Yah'ya's long ago.

CHARLES SAYLE.

THE NEW ENGLISH DICTIONARY.

SPECIAL QUOTATIONS WANTED.

I.

WILL any one kindly send quotations for some of the desiderata in the following list, and so help us to complete the literary history of some of the words of the next Part? As in previous lists, when the date stands *before* a word, an earlier quotation is wanted; where the date *follows*, a later instance is wanted; for words without a date all quotations will be welcome. The list contains many modern words and senses for which earlier quotations than those of the dates here given ought to be, and no doubt will be, found. Besides these, good quotations

* St. John the Baptist's tomb at Damascus (see *Gulistan*, i. 10).

† *Bustan*, iv. 16.

for words noted in ordinary reading are still welcome; and we often want instances of very common idiomatic phrases, verbal constructions, colloquial uses, and the like. Every quotation should be furnished with as full a reference as possible to date, author, work, edition, volume, chapter, page, &c., and sent to me addressed, "Dr. Murray, Oxford."

J. A. H. MURRAY.

fa (*Music*)
fabaceous
1809 fabian, a. 1813
1852 fabiform, a.
1767 fable (plot, of a play)
1606 fabled, *ppl.* a.
1678 fablemonger. 1730
1852 fabledom
1548 fabler
fabling 1823
1483 fabric
1623 fabric, v. 1698
1777 fabricant
1598 fabricate (construct)
1779 fabricate (forge)
1660 fabrication (construction)
1802 fabrication (invented story)
1793 fabricative
1650 fabricator (constructor)
1788 fabricator (inventor)
fabricatress
1600 fabricature 1677
Fabrician, a
1611 fabrile, a. 1664
1567 fabular, *sb.* 1567
1800 fabular, a.
1624 fabulate, v.
1678 fabulator
1627 fabule 1631
fabuler 1624
1600 fabulist
1630 fabulistic, a. 1630
1612 fabulize, v. 1638
1600 fabulosity 1800
1561 fabulous
1501 faburden 1789
1596 faburden, a. 1596
fac (facsimile)
1717 façade
1588 face (front or forepart)
face (of a clock)
1697 to put a new face upon 18th c.
1841 to bear on the face of 1841
1552 face (confidence, impudence)
1700 to have the face
1600 face (grimace), to make a
1680 face (courtcard) 1680
face (*astrol.*) 1655
1880 face (*printing*) 1880
1817 face (of a solid)
1765 face of, upon the
1689 face of, to fly in the 1689
face, to look (a person) in the 17th and 18th c.
1884 face to, to set one's
1867 face against, to set one's
face, to show one's
face, to throw in one's
1440 face, v. (confront)
1500 to face (a thing) out 18th c.
1670 to face (with something)
to face (tea)
1561 to face (a garment)
1847 face, *Right-about*
1634 face, v. (turn)
1645 to face about
1746 face (a card)
1590 face (dissemble)
16.. to 18.. faceless
faced, *ppl.* a.
15.. facer (a boaster) 1611
1610 facet
16.. facete
1605 facetious, -ness
1703 facia
1609 facial, a. (face to face) 1711
1825 facial (angle)
1817 facial, *sb.*
15.. facile, a. (easy to do)
16.. facile (yielding)
15.. facile (easy of access) 18th c.
15.. facile (easily persuaded) 18th c.
1850 facile (ready)

facileness 1670
1621 facilitate
1530 facility
1800 facility (means)
1538 facing (covering)
1635 facing (*Milit.*)
1746 facings (of uniforms)
facingly
1548 facinorous
1800 facinoroussness
1627 fack (coil of rope) 1692
1691 facsimile
1530 fact (deed) reality
1490 fact, in
1712 fact, in the
1817 fact, in point of 1817
1581 fact, matter of
1676 faction (doing or making) 1689
1509 faction (party)
1593 faction (party spirit)
1609 faction, v. 1721
1650 factional 17.. to 18..
1555 factiory 17.. to 18..
1611 factionate 1642
factioner 1644
1710 factioneer
1609 factionist 18th c.
1570 factious, -ness
1650 factitious
1609 factive 1649
1491 factor (agent)
1561 factor (steward)
1673 factor (*Arith.*)
1611 factor v. 1611
1613 factorage (commission)
factorage (an agency)
1627 factress 1722
1869 factorial, *sb.* (*Math.*)
factorize
1598 factorship 17th and 18th c.
1618 factory (manufactory) 18th c.
1603 factory (merchant's establishment)
1702 factory (body of factors) 1777
1584 factory (office of factor)
1656 factotum (*printing*) 1656
1870 factrix
1846 factual
1642 factum (*Law*)
factum (*Math.*)
1601 facture (construction)
facture (invoice)
1669 factus (*Math.*) 1669
1560 faculent 1560
1648 facultate 18th c.
facultative (conferring a faculty)
1490 faculty (capacity)
1576 faculty (medicinal virtue) 1710
1534 faculty (right, privilege)
1690 faculty (trade, occupation)
1382 faculties (property) 1649
facund, *sb.* 1485
1387 facund, a. 18th c.
1548 facundious
facundity 1690
fad (faddish person)
fad (a coloured bull)
fadaise
1865 faddiness
1881 faddish, -ness
1883 faddist
faddle, v.
1824 faddy
1775 fade, *sb.* 1775
fade, a. 17th c.
fade, v. *trans.* 1795
1652 fadeless
1633 fadeable 1633
1596 faded
1489 fadellage 1489
fadencess
1573 fadge, v.
1692 fadoodle 1692
1750 fady, a. 1765
faeryfayry (fairylend) 17th c.
1789 faetor (odour) 1803
1570 fag, v. (grow weary) 1570
1793 fag, v. (work hard)
1806 fag, v. (at school)
1846 fag, v. (reap) 1846

MAGAZINES AND REVIEWS.

THE August number of the *Expositor* contains a delicate little essay on the temper of mind required for the interpretation of the life of the early Church, by Mr. Lock, of Keble College, who points out two factors in that life, blindness to which makes an interpreter's work necessarily inadequate. Dr. Candlish discusses once more, but not once too often, the moral character of the pseudonymous writing of antiquity. Mr. F. C. Conybeare concludes his collection of pre-Hieronymian Latin Biblical fragments. Dr. S. Cox and Dr. A. B. Grosart represent that side of exegesis which deals with the suggestions rather than the expressed thoughts of the Biblical writers. Dr. Marcus Dods surveys recent literature on the New Testament, and Dr. Cheyne notices Dillmann's admirable examination of the Septuagint text of Job with respect to its omissions. The latter work has a special interest for readers of Dr. Hatch's latest non-posthumous work. Dr. Cheyne also gives a gentle hit at Klostermann for his attack on current Pentateuch criticism, and an explanation of a difficult passage of Isaiah (lxv. 15).

THE *Expository Times* in its August number contains Part III. of Prof. Cheyne's dissertation on "Possible Zoroastrian Influences on the Religion of Israel." Part I. was histerical; Parts II. and III. are exegetical, but with a view to historical results, and with an eye upon possible Zoroastrian affinities. Discussion of older views is avoided, but Prof. Kirkpatrick's popular but scholarly commentary on Book I. of the Psalter is twice criticised. Perhaps the first of these criticisms may need the attention of special scholars. The gist of Prof. Cheyne's argument is apparently much the same as that of his eighth Bampton Lecture; but it is somewhat more fully stated and with some fresh illustrations. The critical results assumed are those of his recent work on the Psalms, and of his dissertation on later additions to the work of the Second Isaiah (in the *Jewish Quarterly Review*). One of the minor points of detail on which his Isaiah criticism is based is discussed in the *Expositor* (see above). Theologically, Prof. Cheyne's comparison of the Biblical and the Zoroastrian conceptions of the divine glory may deserve criticism. The peroration addresses itself to a wider audience than the *Expository Times* can command.

THE most notable article in the *Antiquary* for August is an unsigned paper criticising the report of the Royal Commission appointed to inquire into the want of space for monuments in Westminster Abbey. The Commissioners were divided in opinion; we cannot, however, doubt that the writer of the article before us takes the common-sense view. That the new building should be a chapel attached to the church, not a big room more than a hundred feet away, must be obvious to everyone who has considered the question. Mr. Shore's paper on "Ancient Mills in Hampshire" is valuable as containing a catalogue of the mills in that county of which we find mention in Domesday. This list forces on our attention the fact that there is still no exhaustive index to that price-less record. Surely someone will come forward to fill up the blank. Had the Conqueror's great survey been the property of France or Germany, this great omission would have been supplied long ago. Mr. Bailey's paper on wall-paintings and "The Elizabethan Grub Street" are worth reading. The latter would have been better had the introductory paragraph been omitted.

MR. ANDREW LANG, in an article—probably the first of a short series—which he calls "Adventures Among Books," in the forthcoming September *Scribner's*, makes the following general answer to many inquiring admirers:

"One good thing, if no more, these memories may accomplish. Young men, especially in America, write to me and ask me to recommend 'a course of reading.' Distrust a course of reading! People who really care for books read all of them. There is no other course. Let this be a reply. No other answer shall they get from me, the inquiring young men."

THE second number of the *Journal* of the Ex Libris Society (A. & C. Black) maintains the promise of the first. Mr. Arthur Vickers contributes the first instalment of a catalogue of the class of book-plates called "library interiors," that is those exhibiting views of libraries or of portions of a room, both ancient and modern, foreign and English. Unfortunately, this article is not illustrated. It is to be followed by similar lists of the literary and book-pile series. An excellent account of book-plates engraved by Cork artists, by Mr. Robert Day, is reprinted from an old number of the *Journal* of the Royal Historical and Archaeological Society of Ireland. Mr. John Leighton, in a note upon early book-plates, suggests that their freehand touch and flow of line shows that the engravers had worked upon such soft material as tankards, platters, and even pewter pots. The illustrations in this number, with a single exception, are from the blocks used in Mr. C. M. Carlander's volume on Swedish Ex Libris.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ALIS, H. A la conquête du Tchad. Paris: Hachette. 5 fr.
BOUCHOT, H. Inventaire des dessins exécutés pour Roger de Gaignières, et conservés aux départements des estampes et des manuscrits. Paris: Plon. 30 fr.
COURTOIS, Edm. Le Tonkin français contemporain. Paris: Charles-Lavauzelle. 7 fr. 50 c.
HUEET, Jules. Enquête sur l'évolution littéraire. Paris: Charpentier. 3 fr. 50 c.
RAOUSA-MOLETTI, G. Poesie dei popoli selvaggi o poco civili. Turin: Loescher. 5 fr.

THEOLOGY, ETC.

- DAEYES, G. M. Analecta hymnica mediæ ævi. X. Sequentiae ineditae. Leipzig: Reislund. 10 M.
ROLAND, J. nachmals Papstes Alexander III., Sentenzen. Zum ersten Male hrsg. v. A. M. Giedl. Freiburg-i.-B.: Herder. 9 M.
VOIGT, H. G. E. verschollene Urkunde d. antimontanistischen Kampfes. Die Berichte d. Epiphanius ü. die Ketsaphryger u. Quintilianer, untersucht. Leipzig: Richter. 8 M.

HISTORY, ETC.

- BURGHARD, W. Die Gegenreformation auf dem Eichsfelde vom J. 1574—79. 2. Thl. Vom Regensburger Kurtag 1575 bis zum J. 1579. Leipzig: Fock. 80 Pf.
CASTERAS, P. de. La Société toulousaine à la fin du 18^e siècle. Paris: Picard. 3 fr. 50 c.
CHAISSAMBERT, A. Proverbes et maximes du droit germanique. Paris: Retaux. 10 fr.
DES ROBERT. Le Cardinal de Lattier de Bayane, 1730—1818. Paris: Picard. 2 fr. 50 c.
EBERL, F. Studien zur Geschichte der Karolinger in Bayern. Straubing: Hirner. 2 M.
ERREBA, P. Les Masures: recherches sur quelques vestiges des formes anciennes de la propriété en Belgique. Brussels. 15 fr.
GARODHAUSEN, V. Augustus u. seine Zeit. 1. Thl. 1. Bd., u. 2. Thl. 1. Halbbd. Leipzig: Teubner. 16 M.
POMERANZ, B. La Grèce et la Judée dans l'antiquité. 1^{re} partie. Wien: Lippe. 2 M. 40 Pf.
ROSSI, V. Pasquinate di Pietro Aretino ed anonime per il Conclave e l'elezione di Adriano VI. Turin: Loescher. 4 fr. 50 c.
SCHNIPPER, H. Die Kreuzzüge in der altprovenzalischen u. mittelhochdeutschen Lyrik. Leipzig: Fock. 1 M.
SCHWABE, L. Geschichte der archaischen Sammlung der Universität Tübingen. Tübingen: Fues. 1 M. 80 Pf.

PHYSICAL SCIENCE AND PHILOSOPHY.

- ABHANDLUNGEN, palaeontologische, hrsg. v. W. Dames u. E. Kayser. Neue Folge. 1. Bd. 4. Hft. Jena: Fischer. 10 M.
APERT, O. Beiträge zur Geschichte der griechischen Philosophie. Leipzig: Teubner. 10 M.
BUCURA, K. v. Die Chemie d. Pyridins u. seiner Derivate. 2. Lfg. Braunschweig: Vieweg. 14 M.
HÜBER, Th. Fauna germanica. Hemiptera heteroptera. 1. Hft. Pentatomides, Coreides, Berytides. Berlin: Dames. 3 M.
SCHROEDER, E. Vorlesungen ü. die Algebra der Logik (exakte Logik). 2. Bd. 1. Abt. Leipzig: Teubner. 12 M.
ULLICH, E. Das Rechnen m. Duodecimalzahlen. Heidelberg: Winter. 1 M. 80 Pf.

PHILOLOGY, ETC.

- ABEL, C. Nachtrag zum offenen Brief an Prof. G. Meyer in Sachen der ägyptisch-indogermanischen Sprachverwandtschaft. Leipzig: Friedrich. 1 M. 30 Pf.
ARISTOTE. La République athénienne, traduite en français pour la première fois par Théodore Reinach. Paris: Hachette. 1 fr. 50 c.
ARISTOTELIS quæ fertur 'Αθηναίων Πολιτεία. Post Kenyonem recensuerunt H. van Heuvel et J. van Leeuwen. Leiden: Sijsloff. 6 M.
BEHRINGER, E. Zur Würdigung d. Heland. Aschaffenburg: Krebs. 2 M. 40 Pf.
BLUMER, J. Zum Geschlechtswandel der Lehn- u. Fremdwörter im Hochdeutschen. 2. Thl. Leipzig: Fock. 1 M. 50 Pf.
DIONYSI Halicarnassensis antiquitatum romanarum quæ supersunt, ed. C. Jacoby. Vol. III. Leipzig: Teubner. 3 M.
GOETZINGER, W. Die Romanischen Ortsnamen des Kantons St. Gallen. St. Gallen: Huber. 2 M. 40 Pf.
GUTHMIE, F. Ueb. Konsonanten-Assimilation im Französischen. Heidelberg: Siebert. 3 M.
INSCRIPTIONES antiquæ orae septentrionalis Ponti Euxini graecæ et latinæ. Ed. B. Latyshev. Vol. II., inscriptiones regni Bosphorani continens. Leipzig: Voss. 30 M.
KOHUT, A. Aruch completum sive lexicon, vocabula et res, quæ in libris targumicis, talmudicis et midraschicis continentur, explicans, auctore N. filio Jechielis. Tom. VII. Wien: Lippe. 15 M.
LAARDE, P. de. Mittheilungen. 4. Bd. Göttingen: Dieterich. 12 M.
LEITOLD, H. Ueb. die Sprache d. Juristen Aemilius Papinianus. Passau: Copenrath. 1 M. 10 Pf.
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CORRESPONDENCE.

DID TIGLATH-PILESER III. CARRY INTO CAPTIVITY THE TRANSJORDANIC TRIBES?

Leicester: July 28, 1891.

It is generally said that Tiglath-pileser III., of Assyria, carried away captive the Transjordanic tribes together with the tribes of Naphtali. I do not think that this view is in accordance with the accounts in Tiglath-pileser's annals and in 2 Kings xv.

On Tiglath-pileser's cylinder we read:

"The towns of Gil[ead] and Abel-[beth-maachah], in the provinces of Beth-Omri [Israel], the widespread [district of Naphtali] to its whole extent I turned into territory of Assyria."

Here the territory annexed is summed up as Naphtali, and a town Gilead is mentioned along with Abel-beth-maachah, which was a town in Naphtali. Also in 2 Kings xv. 29 we read:

"In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali."

Here again Naphtali is represented as the sum total of the land annexed by Assyria, and the Gilead mentioned was in Naphtali, as it is placed among several towns which were certainly in the territory of that tribe.

Accordingly it seems to me that Tiglath-pileser III. annexed only the tribe of Naphtali, while the rest of Israel was allowed to remain under its native king Hoshea, and that the Gilead of the Assyrian annals and 2 Kings xv. was not the well-known district of Gilead on the eastern side of Jordan, but either a town or a district of Naphtali.

C. W. P. ORTON.

SOME NOTES ON THE "FAERY QUEEN," BOOK I.

Calcutta: June 16, 1891.

I ask the favour of your allowing this a place in the ACADEMY. I would respectfully draw Dr. Skeat's attention to the first point (on "fell" and "felon"); and regarding the others, I shall feel gratified if your readers consider them an additional mite contributed to the fund of Spenser elucidations. They are not noticed in Todd, and the tenth vol. of Dr. Grosart's edition has not reached me: I do not

know if it is out. All the points arise out of the text of the *Faery Queen*, Book I.

(1) C. ii., st. 10, l. 6, "fell" and iii., 29, 3, "fellow": Dr. Skeat's *Etymological Dictionary* leaves the connexion between these two words as doubtful. Do the uses noted below bring it nearer certainty? In Old Fr. the meaning of "fel" was "treacherous" (as well as "cruel" as now); that of "felon" was "cruel" (as well as "treacherous" as now.) Thus, in the extracts from the *Passion du Christ* in Bartsch's *Chrestomathie*, coll. 9, 10, Judas Iscariot is more than once called "Judas li fel," while the Jews who demanded Barabbas are called "li felun Juden"; so in the *Chanson de Roland*, ib. col. 31, the two have the same meanings:

"Dient païen 'feluns humes ad ci: | Gardez, seignurs, que il n'en algent vif. | Tut par seit fel ki nes vait envair | E recréant ki les lerrat guarir."

So in Scotch: Barbour has "bataille fellow" and "fellow stormes"; Blind Harry has "a fellow man of wer" (in Skeat's *Specimens*, and Jamieson's *Dictionary*). To this I may add Chaucer, C. T. 7584; Tyrwhitt, referred to in Strutt and Skeat, but without a note as to the peculiarity in meaning; *Faery Queen*, III., l. 65, and IV., ii. 32; and Oeeleve, *De Reg. Princ.* 607, "felle man and prudent" (Skeat's *Spec.* iii.). From all these instances of the interchange of the present meanings of the two words, it follows that the usage of old writers favours the inference that the two are the same in derivation. It remains now to ascertain if the principles of etymology are against it; a matter I leave in more competent hands than mine. The *Prompt. Parv.*, I may add, is on the wrong scent altogether (felle or fers: *fellitus*, *bilosus*.)

(2) iii., 16, 2, *Cassiopeias chaire*; Milton (*II Pens.* 17) and Tennyson (*Princess*, iv.) have the same reason as Spenser for making the "starred Ethiop queen" shed influence over darkness and sleep. It matters very little whether astronomically Aldebaran can ever "mount hie above" this constellation; i.e., be in about the same meridian; but in Stow's *Annals* (1st ed., published before the *Faery Queen*) p. 673, ed. of 1615, under the year 1572, occurs a mention of this constellation in connexion with one of those "blazing stars" Stow is so frequently noticing, that may, I think, have been in Spenser's mind when he wrote this line.

(3) iv., 23, 7, *Dry dropsie*: Collier "emended" this to "hydropsy," and Upton proposed the reading "dire" instead of "dry," supporting it from Horace, *Odes*, ii., 2, 13. If he had only read on to the next line in Horace, he would have seen that no emendation was called for. Dante, *Inferno*, xxx., 52 sq. and 121 sq. refers to the same symptom of this disease. Thomson, *Castle of Indolence*, i. (Chalmers's *Poets*, xii., 460 fin.), and Fletcher, *Purple Island*, vii. (ib. vi., 113 init.) have imitated Spenser and explained his meaning. In *Uncertain Authors*, quoted by Richardson, from Chalmers, no doubt, occurs the expression "dropsy drowth," though the meaning is different.

(4) x., 58, 6, *Panthea*: this is Westminster Abbey. Todd's commentators pass this over in silence, and the suggested allusion in Dr. Kitchen's note in the Clarendon Press edition is unsupported: in fact, is incorrect. The Pantheon at Rome was dedicated to all the gods of the Julian race: the French imitated this when they converted St. Geneviève at Paris into a Panthéon, with the dedicatory words "Aux Grands Hommes la Patrie reconnaissante." By Cleopolis and Panthea Spenser means the city of the living Gloriana and the resting-place of her illustrious ancestors—particularly the Shrine of Edward the Confessor and Henry VIII.'s Chapel.

(5) xi., 30, 8, *Cephise*: Todd's note on "Hebrus" gives the right allusion (to Ovid,

Met. xi., 50 sq.), but does not point out that this is meant to be an unworthy parallel to Scripture (*John* iv. 24, *Colossians* ii. 13.) There is a similar parallel meant between "Cephise" and *Isaiah*, i. 18. The explanation is found in Pliny, *Hist. Nat.*, ii. 106 (Tauchnitz) which Todd does not notice:

"In Falisco omnis aqua pota candidos boves facit: in Boeotia amnis Melas oves nigras: *Cephissus*, ex eodem lacu profluens, *albas*; rursus nigras Penius; rufasque juxta Ilium Xanthus, unde et nomen anni."

Let me take this opportunity of inquiring whether any investigation has been made into the subject of the so-called "Irish" pronunciation. The Lady Una joins to her Irish name the Irish brogue and an Irish idiom (see i. 13, 5; vii. 41, 1; ix. 53, 3; and vi. 39, 2, "And he the stoutest knight"). This might have laid the question at rest, but unfortunately these very Irishisms occur in purely English writers, like Browne (in his *Britannia's Pastorals*); and the inference is that the Irish pronunciation is merely the English pronunciation, as it was when the Irish began to speak this language, i.e. of the sixteenth century. This view is confirmed by Ellis, *Early English Pronunciation*, viii., § 5 sq. But then comes the difficulty: why has the Irish pronunciation remained fixed at what it was in Spenser's days, say, while the English pronunciation has changed since then?

H. M. PERCIVAL.

THE THREE FRAGMENTS OF "THE ROMAUNT OF THE ROSE."

Cambridge: Aug. 10, 1891.

If I had nothing new to say about "the Romaunt of the Rose," I should not be writing this letter. But I have so much to propose, in the way of a new theory, that I can only give the outline of my scheme. Any one with a turn for arithmetic can check the results.

Dr. Max Kaluza claims for Chaucer ll. 1-1704; because ll. 1705 and 1706 do not rime, and because of the change of style in the translation.

I have a small correction to make. Chaucer's portion is ll. 1-1705, i.e., I claim for him one more line. It has not been observed that l. 1705 is all right, but begins a new sentence, which is never completed, and has no verb (for *dide* is only an auxiliary verb); so that there is a palpable gap in the sense at the end of it; see the French text. Consequently, the break is at the gap; and l. 1705, preceding the gap, belongs to what precedes, and to Chaucer. It is l. 1706 that brings in the false rime, and that does not join on.

That we can now see the gap, is really a great gain. It separates fragment A from fragment B quite definitely. The rest I can only sketch out; it runs into minute arithmetical details.

There are two extant authorities for the text, not one; these are (1) Thynne's print; and (2) the Glasgow MS. Thynne is independent of that MS., for he gives the last six lines correctly, which the MS. does not.

But both are from one common MS., which I call X. For both exhibit some extraordinary transpositions of the text. In both, l. 7010 (misnumbered 7014 in Morris), is followed by l. 7107 (7111 in M.); with like changes elsewhere.

These transpositions occur in fragment C. The fragments are: A (1-1705); 1705 lines. B (1706-5810 [5813 in M.]); 4105 lines. C (5811-7696 [7698 in M.]); 1886 lines. The printed texts give only 1884 lines to C; but two lines are missed at line 7170 (7174 in M.), as shown by the French text.

Now the arithmetical tests and the facts of the case prove that C was copied from an

original which usually had 24 lines, but rarely 25 lines, on a page. This is quite common in MSS. It happens to be a peculiarity of the Glasgow MS. mentioned above. This fragment consisted of 3 sheets of 16 pages each, with 24 lines to the page; followed by a fourth sheet, having 12 pages of 24 lines and 4 pages of 25 lines, which sheet was so transposed as to bring the middle pair of leaves next to the outer pair of leaves. After which came 14 more leaves, 4 having 24 lines, and 10 having 25 lines. Total: $3 \times 16 \times 24 + 12 \times 4 \times 24 + 4 \times 25 \times 24 + 10 \times 25 = 1182$ lines, as extant. Or, if the MS. actually missed the 2 lines already alluded to, then 5 leaves had 24 lines, and 9 had 25. We cannot tell, and it does not matter. Any way, the fifth sheet was incomplete, and had its last leaf torn away, as is so often the case.

The arrangement of lines in the fourth sheet was as follows, taking a, b, c, to represent its successive pages, and noting that the leaf g, h, was moved up so as to follow b, whilst leaf i, k, was moved down: (a) 6963-6986; (b) 6987-7010; (g) 7107-7131; (h) 7132-7156; (c) 7011-7034; (d) 7035-7058; (e) 7059-7082; (f) 7083-7106; (i) 7206-7229; (m) 7230-7253; (n) 7254-7278; (o) 7279-7302; (r) 7157-7180; (k) 7181-7205; (p) 7303-7326; (q) 7327-7350.*

This is quite certain (within two lines); for the dislocations in Thynne's text show it at once.

As to fragment A, I have little doubt that it was copied in X, from another MS. altogether, viz., from one that normally had 25 lines, not 24, to the page; and occasionally had 26. This MS. contained 4 sheets with 25 lines to the sheet, making 1600 lines; and another quarter-sheet, or four leaves, making 100 lines more. Five of the pages had 26 lines, making 5 lines more. Total: 1705 lines.

Of fragment B we can make nothing, because we do not know where it began to join on; probably in the middle of a page, which may have been anywhere in the sheet. So we must leave it.

There is, however, a high probability that A and C differed as above. Further, that A presented a sheet and a quarter, and was then torn away. And further, that C was imperfect both at the beginning (for it does not join on), and at the end (for it ends suddenly); and, if so, we know, from the transpositions in the fourth sheet, that it consisted of four complete sheets, and a fifth sheet of seven leaves only.

Fragment B stands clear out from the other two by its use of a strongly Northern dialect, and by the diffuseness of the translation. The author gives over 11 lines of English for every 10 of the French, whereas A and C run nearly line for line.

Fragment C is most decidedly not Chaucer's. That Chaucer's piece should come at the beginning is precisely what we should expect.

WALTER W. SKEAT.

SCIENCE.

THREE BOOKS ABOUT THE NEW "ARISTOTLE."

Aristotle on the Athenian Constitution. Translated, with Introduction and Notes, by F. G. Kenyon. (Bell.)

Aristotle on the Constitution of Athens. Translated by E. Poste. (Macmillans.)

Literarische und historische Forschungen zu Aristoteles' Ἀθηναίων Πολιτεία. Von A. Baner. (Munich: Beck.)

VERY many are the advantages which even a finished scholar derives from setting him-

self to translate exactly a classical text, and instances in which the authors of great editions have supplemented their commentary and their readings by a translation are not far to seek. But few scholars can have been in the position which Mr. Kenyon occupies—the position of a man who has given to the world an *editio princeps*, and has also translated his text into his own language before any other translation appeared. It would be safe to prophesy that Mr. Kenyon is glad to have had this double experience, and among the advantages which he cannot fail to have derived from it is certainly to be reckoned the advantage of seeing more fully than would in any other way have been possible the innumerable shortcomings of the published text of the new *Ἀθηναίων Πολιτεία*. Many a queer construction is passed, many an awkward collocation of clauses allowed to stand, many a time is an editor content with an *à peu près* understanding of what his author was driving at, until the necessity of putting the work into English—or French or German—compels him to let nothing pass unchallenged. It is evident that Mr. Kenyon is now pretty fully awake to the deficiencies of the text, which, he admits, "is not yet in a settled condition, and will not be so for a long time to come." In fact, he now translates from a text very different from the first, or even the second, edition. We are glad of course to know from him in a certain number of passages what conjectural emendation he thinks plausible, and what suggested correction he now finds to be the true reading of the MS. But still this state of things makes it harder to judge his translation by making it a version of such Greek as no reader has before him. However, judging as well as we can from the published text, we must say that Mr. Kenyon has done his work plainly and faithfully. He has not cared to write scholarship-notes, but his notes contain some history and some emendation, and his translation seems generally correct. Even where we question it, he may be choosing to render a reading not yet received into the text. This is perhaps the case with c. 3, ll. 22-26 of the Greek. (Mr. Poste's version, too, is here a very free handling of the original.) But we doubt whether, with any reading, *κρίσις* can, as Mr. Kenyon makes it, mean "executing judgment." In c. 15 it is awkward to make Pisistratus, when he wished to return from exile, "descend on Eretria," as if Eretria were a place in Attica. "He proceeded to Eretria" (Poste) is better. But readers will find in Mr. Kenyon's very prettily got-up little volume a good clear version of what the author of the treatise meant, so far as scholars have yet been able to settle it.

Much the same must be our verdict on the work of that veteran student of Aristotle, Mr. Poste. He, too, translates in many passages an amended text. (But has anyone altered the reading of c. 28, *διωβολίαν*, where Mr. Poste talks of *three* obols?) He has limited the usefulness of his book by giving it no index, and few notes; but he has paid more attention to style—English style—than Mr. Kenyon has, and his version is therefore a little, but only a little, more readable. It is sometimes even flowery, as

* I give the right numbering; Morris's is sometimes three or four lines out. His printers counted 10 lines sometimes as 11, and sometimes as 9. And they counted lines 4659, 4660 as 5 lines instead of 2.

in c. 27, where *συνέβη θαρρήσαντας τοὺς πολλοὺς ἀπασαν τὴν πολιτείαν μᾶλλον ἄγειν εἰς αὐτοὺς* becomes "he led the masses, intoxicated by success, to grasp an ever-increasing monopoly of power." Mr. Kenyon's translation is here preferable, and more like the plain, straightforward style of the author. In c. 29 a clause or qualification is omitted (*ἵπὲρ τετραράκοντα ἔτη γεγονότας*); and, in c. 30, *κατὰ πενήθμερον* cannot mean "for five days at a time, with intervals of five days." (Mr. Kenyon says "once every five days.") But, as a rule, where we do not agree with Mr. Poste, we see that the matter is fairly open to doubt. Thus, in c. 29, l. 19, we should suppose that the nominative to *αἰρῶνται* is the commissioners—*συγγραφεῖς*, or whatever they were called. But Mr. Poste may well be right in taking it of the commons, and Mr. Kenyon agrees with him.

With Herr Bauer's essays we pass from the text to the matter. While Mr. Kenyon retains the name of Aristotle for the treatise "as being at least the outcome of his inspiration and direction," and thinks that it is chiefly in supplementing authorities like Herodotus and Thucydides, "and in giving precision where they are obscure, that the value of the new material is greatest," Herr Bauer holds that Aristotle is the author, and he finds it full of valuable matter which will not be exhausted for a long time. Of the firstfruits of his own study of it he gives us some excellent specimens. Remembering his penetrating essay on Themistocles (1881), we looked with interest to see what he makes of the chronological difficulties which follow it, with the author of the treatise, we suppose that Themistocles was in Athens as late as 462-1. He apparently makes it possible for Themistocles, after staying so late in Athens, to have passed Naxos during the siege in his flight by removing the date of the siege itself lower down. Indeed, the table of reconstructed dates which he prints at the end of his book reminds us greatly of a game of "General Post." But his scheme is, in all seriousness, very ingenious and well worked out. A survey of how history was written by Greeks leads on to a consideration of how Aristotle wrote it. The creation of a new branch is claimed for him—the history of constitutions; but he (*i.e.*, the author of the new treatise) is shown to be much nearer in genius to Thucydides than to any other Greek historian. On the fact that both writers were of Thracian origin Herr Bauer wisely lays no stress. It is more important to remember that both brought forward the search for causes and really explained the present from the past, and that both "argued back" from traces surviving in the present to a past of which no history had come down to them. Herr Bauer rejects the views of Cauer on the treatise (ACADEMY, June 6) and the theory of Schvarcz that Demetrius of Phalerum was the author; but he has a venturesome theory of his own—that the writer meant to reconcile the Athenians to their loss of freedom, and to show them (by a sympathetic sketch of Pisistratus) how pleasant life might be under a wise and good monarch. How this

view stands to the common view—that the Constitution of Athens is one of a series of Constitutions meant to serve as materials for political research—he does not clearly tell us.

FRANKLIN T. RICHARDS.

THE NEW SANSKRIT MS. FROM MINGAI.*

At the monthly meeting of the Asiatic Society of Bengal on November 5, 1890, Colonel Waterhouse exhibited a birchbark MS., obtained by Lieut. Bower from the ruins of the ancient underground city of Mingai, near Kuchar, in Kashgaria. According to the notes in the *Proceedings* (No. ix. of 1890 p. 223), the MS. consists of 56 leaves, most of which are written on with black ink on both sides. A string runs through the middle of the leaves, and two boards protect the volume. According to the same authority, the MS. was made over for deciphering to Babu Sarat Chandra Das, who, however, as well as Lama Phantshog, failed to make out its contents. The notice concludes with the remark that, as the MS. appears to be particularly rare and interesting, heliogravures of two leaves are published in the Plate III., added to the number of the *Proceedings*, "in the hope that some of the members may be able to decipher it."

As the photo-etchings, which give the *sīnakprishthas* of fols. 3 and 9, are very good, and as the MS. really possesses a very great interest for all Sanskritists, I subjoin my reading and translation of the piece on fol. 3, together with some remarks on the alphabet, language, and contents of both the pieces.

By the shape of its leaves the Mingai MS. differs from all other birchbark MSS. known to me. All those which I have seen in Kashmir, as well as the Bakhshali MS., consist of sheets of quarto size. The leaves of the Mingai MS., on the other hand, are narrow, long strips, cut according to the usual size of the palm-leaves. Like the palm-leaf MSS., they are held together by a string, which is not used for any other birchbark volume, because the brittle nature of the material would make such a proceeding dangerous for its preservation.

The writing on fol. 3, which is very large and clear, exhibits the type of the characters of the Gupta period. There are only two letters which slightly differ from those used in the Gupta inscriptions. The initial *a* (see *anavataptēna*, l. 5) shows a peculiar form in which the upper half of the left limb, represented by a curve open to the left, has been placed in front of the lower half and has been connected with it by a short stroke. Further, the left limb of *sa* shows mostly a wedge (as in the Horiuzi palm-leaf) instead of a small circle.

The writing on fol. 9 shows in general the same type as that of fol. 3. But it is very much smaller, and there are a few more advanced cursive forms. The initial *a* looks exactly like the *a* of the Horiuzi palm-leaf. For the *ya* we find besides the old tripartite form, a peculiar looped one, and the form of the Horiuzi palm-leaf. In the letter *sa* the continuity of the top line is mostly broken. There are also several instances of a *sa* with an open wedge in the syllable *śya*. Among the numerals the figure 3 shows the ancient Gupta form, consisting of three horizontal lines one above the other. The figure 9 resembles those occurring on the Valabhi plates and in the Sāradā MSS. In fol. 3 two different signs of interpunction are used. Between words to be

taken separately, and at the end of half verses and verses occurs a short horizontal stroke or a small curve, open to the left. Once, in l. 2 after *svāhā*, we have two upright strokes with hooks at the top.

Babu Sarat Chandra Das is no doubt right, when he says (*Proceedings*, loc. cit.), that the Mingai MS. appears to have been written by different hands. The volume may even be made up of different pieces, written at different times. The parts resembling fol. 3 belong, to judge from the characters, to the fourth or to the fifth century A.D. Those resembling fol. 9 may be somewhat later. But it is not impossible that the cursive forms already existed during the earlier period named, and that the exclusive use of more antiquated signs on some sheets is owing to individual idiosyncrasies of the writers. These questions can only be settled when the whole MS. has been thoroughly examined. For the present, this much only appears certain: (1) that the MS. contains a page showing the same characters as the Gupta inscriptions; (2) that both the leaves, published in facsimile, look older than the Horiuzi palm-leaf; and (3) that the Mingai MS. has, therefore, a claim to be considered the oldest Sanskrit MS. hitherto found.

As regards the contents of the MS., fol. 3 apparently contains a charm which is intended to force the Nāgas or snake-deities to send rain. The mutilated line 1 enumerates, it would seem, various plants which are to be used as ingredients for an oblation. L. 2 gives the Mantra for the oblation, which ends with the word *svāhā*. The latter word, as is well known, always indicates the moment of the *tyāga*, when an oblation is thrown into the fire. The Mantra probably consisted originally of an entire Anushtubh S'loka, the first half of which may have begun with the mutilated word *madana* (?) in line 1, which and certainly ended with the syllables *ktu me* in line 2. The end of line 2 and the following lines down to the end of the page contain the so-called *Anumantrana*, a further invocation of the snake-deities, intended to propitiate them by a declaration of the worshipper's friendly relations with various individual Nāgas. This snake-charm, which appears to be Buddhist, was probably composed in Southern India. For it mentions "the district on the banks of the Golā," *i.e.*, the Godāvari which, rising near Nasik, flows through the whole Dekhan until it reaches the Bay of Bengal in the Madras Presidency.

The language of this piece is the incorrect Sanskrit, mixed with Prakrit forms, which is common in the Buddhist works of the early centuries of our era, as well as in the Buddhist and Jaina inscriptions of the same period, and is found also in the mathematical Bakhshali MS. In line 2 we have the faulty Sandhi *devo samantēna*; in line 3 the faulty compound *nāgarājñā*; in line 4 the insertion of a meaningless *m* between *vāsukinā-m-āpi*, which in Pālī is commonly used in order to obviate a hiatus, and the faulty compound *nandopanando*; in line 5 the Prakritic form *pi* for the particle *api*. It is also possible that *parivelāya* in line 2 may be a Prakritic locative for *parivelāyam*.

The metrical portion consists of exceedingly irregular Anushtubh S'lokas. The Mantra ought to end in *samantatah* instead of in *samantēna* and has one syllable in excess. The last three verses of the *Anumantrana* have also more syllables than they ought to have. It is noteworthy that this small piece contains a dozen words and meanings not traceable in the dictionaries.

TRANSLATION OF FOLIO 3.

... "Dundubhī, Gārjanī, Varshaṇī, cucumber, Patani, Terminalla Chebula. Hārinī, Kampana. . . .

* This paper has already appeared—with the original Sanskrit of the passages here given only in translation, and also accompanied by notes—in the *Vienna Oriental Journal*, vol. v. No. 2.

... May the god send rain for the district on the banks of the Golā all around; Ilikisi Svāhā!

I keep friendship with the Dhritarāshtras, and friendship with the Nairāvanas. I keep friendship with the Virāpākshas and with Krishna and the Gautamakas. I keep friendship with the king of snakes Mani, also with Vāsuki, with the Dandapādas, with . . ., and ever with the Pūrṇabhadras. Nanda and Upananda, [as well as those] snakes of [beautiful] colour, of [great] fame and great power, who take part even in the fight of the gods and the demons—[with all these], with Anavatapta, with Varuṇa and with Samhāraka I keep friendship. I keep friendship with Takshaka, likewise with Ananta and with Vāsumukha, with Aparājita and with the son of Chhibba I keep friendship; likewise always with great Manasvin."

The contents of fol. 9 seem to be different. All the portions which are legible in the facsimile contain medical prescriptions for the cure of disease and for giving to sickly children vigour and health. In line three we have at the end of a prescription which is not entirely decipherable:

"[This is a medicine] which increases the body of a lean hoy or of one who is in a decline."

Immediately after these words follows another prescription:

"I will declare the most effective prescription [which gives] strength and a [healthy] complexion. Kus'a-grass, Moringa pterygosperma, the root of Andropogon muricatus, grapes. . . . A decoction of these, [mixed] with sugar, must be given to a lean person; or let him smear on Gbī, boiled with those [above-mentioned ingredients] and with Jivantiya."

Again I read in lines 10-11:

"Schreberia Swietenioides, Curcuma longa, Rubia Munjista, pepper and Pinus Deodaru—clarified butter mixed with a powder of these [ingredients], also (?) white Moringa pterygosperma (?), Clitoria ternatea and pomegranates, mixed with water, one shall prescribe for a child, that is suffering from thirst, looks ill and is in a decline. Pounding Aglaia odorata, or also Cyperus into a paste, one shall give it, together with rice-water and mixed with honey."

These specimens are amply sufficient in order to establish the character of the contents of the second page. Possibly they may have been extracted from the chapter of a medical work on *bālachikitsā*. I may add that the whole page will become probably legible, if the leaf is well soaked in water and afterwards dried, as the Kashmiris invariably do with old birchbark MSS.

Lieutenant Bower believes the ruins of Mingai and the MS. to be Buddhistic. The latter conjecture is, as already stated, probably correct. For, verse 101 of the Khandavatta Jātaka (FAUSBÖLL *Jātakas*, vol. ii., p. 145),

*Virāpakkhehi me mettam mettam Erāpathehi me |
Chhabyāpūtehi me mettam [mettam] Kanhāgotamakehi chā ti ||*

corresponds with portions of the first and last verses of the *Anumantrana* on fol. 3. This agreement shows at all events that similar verses occurred in Buddhist literature.

I trust that Dr. A. F. R. Hoernle, the able and learned secretary of the Asiatic Society of Bengal, will take the volume in hand, and give us a full account of its contents. If the society wishes to render a real and great service to the students of Indian palaeography it will publish photo-etchings of the whole volume. Every line of the MS. is of the highest importance.

G. BÜHLER.

THE ORIENTAL CONGRESS OF 1891.

M. GUILLAUME CAPUS, the explorer of the Pamir, will make one or more communications to the Oriental Congress regarding his journey, his imprisonment in Chitral, his stay in Wakhan, and his views about the prehistoric charac-

ter of the Arnyia language. He has photographs with him that will add to the interest of his communications.

Another sympathetic explorer, Captain Binger of Kong celebrity, will give an account of that secluded Mohammedan kingdom in which "the three paths of Judaism, Christianity, and Islām," are on exactly the same footing, where all are educated and which, in other respects also, gives lessons of toleration.

It is doubtful whether Mr. Moser will be able to come. His panorama of Russian battles waged in Central Asia is a great attraction to the more scientific part of his ethnographical collection regarding the tribes either independent or under Russian protection in that part of the world. The lay figures of Khivans, Bokhariots and others attending to camp, tent, and domestic life, the splendid dresses or ornaments, now supplanted by gaudy nothings from Europe, the MSS., and, above all, the weapons, are such as recall a state of things which the advance of civilisation has already made past and irrecoverable.

Mr. Tsuboi, the discoverer of several hundred artificial caves near Tokiō, the seat of the Imperial University of Japan, which sends him as a delegate to the Congress, has much to say regarding the antiquities of his country, and his communications are likely to interest not only the Japanese section, but also a general meeting of the Congress. The first Dravidian prehistoric discovery has also just been made near Bellary by Mr. R. Sewell and Mr. F. Fawcett, who has come to the Congress to explain it. In addition to a Summary of Research in Chinese since 1886, written by Prof. Cordier, "Sinology" will have the advantage of two papers from Prof. Schlegel on "The Causes of Antiphrasis in Language," "The Position of Women in Ancient and Modern China." The Rev. Dr. Edkins will contribute two papers, one showing the influence of nomad life on the language of the Tartars, the other comparing Chinese and Japanese modes of thought. "The Astrological Myths in Ancient Chinese History," and other quaint inquiries, form the subject of papers from Mr. Kingsmill and others.

The advance in philology is very marked in the Congress by the addition of a Section explaining the influence of customs in the formation of so-called grammatical rules in a number of languages.

CORRESPONDENCE.

THE ETYMOLOGY OF "HATCHMENT."

Trafalgar House, Selling: August 6, 1891.

The second volume of Littré, which contains *hachement*, bears the date of 1863. But in 1853 M. Adalbert de Beaumont in his *Recherches sur l'origine du Blason* (Paris: Leleux) had already (pp. 37 to 39) pointed out the true source of the old heraldic term *hachement*, which gave place to *lambrequin*. Littré's definition, "*liens de panache à divers noeuds et lacets, et à longs bouts voltigeants*," was not incorrect; but his etymology, from *acesmer*=*corner*, was rubbish founded on a worthless assertion that *hachement* was a false spelling of *a-ces-me-ment*. *Acesmer*, in Low-Latin *acosmare*, can by no possibility have anything to do with *hacher*, from which came *hachement*.

The old heraldic meaning of *hachement* is inseparable from its general meaning, which Cotgrave duly recorded as "a hacking, shredding, slicing; hewing or cutting in pieces." And Godefroy's definition is heraldically quite correct as "*lambrequin ou chaperon d'étoffe qui enveloppe le casque*" The *hachement* or *lambrequin* was in fact what English heraldry calls the "*Contoise*, a flowing scarf worn attached to the helm before 1350," as

described in Mr. C. Boutell's "*English Heraldry*" (4th ed. pp. 111, 218).

But M. de Beaumont pointed out—and *ery* one else who has been, as he was, among the Arabs must confirm him—that the true origin of this scarf or *lambrequin* (which Western heralds eventually mistook for a mere ornament) was the head-scarf or *Keffiyeh* fastened on with its silk and camel's hair thick cord, the '*okāl*, while its pendant ends and fringes are left to flow down over the neck and shoulders, to ward off the sun.

Now as this scarf in ages gone by covered the helm, it came in for its share of hard knocks and sword cuts, and the more it was sliced and shred and *haché* and *lambrequiné* in actual fight the more honourable it was, like having the colours shot through. It is worthy of note (and has not yet been stated in these discussions) that Sherwood's English-French Dictionary, appended to Cotgrave's, gave "*A hatching (the hilt of a sword), Hachement*." M. de Beaumont drew side by side (1) the conventional and preposterous *lambrequin* depending from the helm; (2) the blazon of a "*prince baronnet*" from the *Encyclopédie* *heraldica*; and (3) an Arab of the Suez desert with the *Keffiyeh* on his head. The fidelity of this last, and its close resemblance to the *lambrequin* or *hachment* of the prince baronnet, are incontestable; and it is now a good many years since I came to the conclusion that M. de Beaumont had solved the question.

But as to the *thing* thus called in old French a *hachement* becoming the other thing called in heraldic English a *hatchment*, I cannot see that anyone has as yet (in electrician's phrase) made the connection or completed the circuit and until this be done the attractive theory that the word *hatchment* is the word *hachement* must, as it seems to me, remain not proven.

JOHN O'NEILL.

SCIENCE NOTES.

MR. F. HOWARD COLLINS, of Edgbaston, known as the compiler of *An Epitome of the Synthetic Philosophy*, has issued a pamphlet (Williams & Norgate), in which he supports the Spencerian tenet—that acquired faculties are inherited—from the diminution of the jaw in civilised races as an effect of comparative disuse. Taking a series of skulls in the museum of the College of Surgeons, he calculates that the mass of the jaws stands in the following ratio; Australian aborigines, 1948; ancient British, 1135; modern English, 1030. That is to say, the first is almost twice as massive as the last. Further, he argues that this difference cannot be due to natural or sexual selection, but must be the effect of disuse.

AT a recent meeting of the Académie des Sciences, Prof. S. P. Langley read a preliminary paper upon experimental researches which he has been carrying on during the past few years connected with the subject of mechanical flight. He hopes ultimately to be able to demonstrate that, with motors having the same weights as those actually constructed, we possess at present the necessary force for sustaining, with very rapid motion, heavy bodies in the air—for example, inclined planes more than a thousand times denser than the medium in which they move. Further, from the point of view of these experiments, and also of the theory underlying them, it appears to be demonstrated that if, in an aerial movement, we have a plane of determined dimensions and weight, inclined at such angles and moving with such velocities that it is always exactly sustained in horizontal flight, the more the velocity is augmented the greater is the force necessary to diminish the sustaining power. It follows that there will be increasing economy

of force for each augmentation of velocity, up to a certain limit which the experiments have not yet determined.

THE annual report of the Board of Regents of the Smithsonian Institution for 1890 (Washington: Government Printing Office) contains an account of a visit paid by Mr. Frederic A. Lucas in 1887 to Funk Island, to search for remains of the great auk or garefowl. Funk Island lies off the north-east coast of Newfoundland, within a day's sail of St. John's; and there can be no doubt that it was the home of the great auk described by early voyagers. It has twice before been visited by collectors—by Peter Stuvitz in 1841, and by Prof. J. W. Milne, in 1874; while in 1863 a party in search of guano brought back three "mummies" or dried bodies of the bird. Mr. Lucas describes the surface soil of great part of the island as being entirely composed of debris of the great auk, including fragments of eggshells, which latter are so numerous as to give the deposit a yellowish grey colour. The pounds into which the birds were driven for slaughter can still be traced. Though numbers of terns, puffins, &c., still inhabit the island, substantially all the remains are those of the great auk. During a stay of only two days, the party collected several thousands of bones in good preservation, though no entire skeleton; nor was any "mummy" found, and only one membranous lining of the egg. The material brought away comprised two cubic feet of earth, as nearly as possible undisturbed, in order to show the bones in situ; a barrel of miscellaneous remains; and another barrel of the best preserved bones that could be found. From these last, about half a dozen perfect or almost perfect skeletons have been made up. One has been placed in the exhibition series of the U.S. National Museum, two have been presented to American museums, one was exchanged with the museum at Sydney, and another has found its way to the museum of Science and Art at Edinburgh. Mr. Lucas concludes his paper with a technical discussion of skeletal variation in the great auk, and with a bibliography. Illustrations are added, from photographs, of a stuffed specimen and an egg, in the U.S. National Museum. Both the bird and the egg seem to have come from Europe. We may add that other birds on the coast of Newfoundland, such as the gannet, seem to be in danger of extermination from parties of "eggers."

MEETINGS OF SOCIETIES.

PALESTINE EXPLORATION FUND.—(Tuesday, July 21.)

THE annual meeting of the General Committee was held at the office, 24, Hanover Square, James Glaisher, Esq., F.R.S., in the chair. The report contains mention of Herr Schick's successful endeavour to find the continuation of the rock-cut channel south of the Virgin's Fountain, and alludes in regretful terms to the theft (or, as the report calls it, "removal") of the famous Siloam inscription, which was cut out of the rock tunnel and carried away some time during last year. Through the active efforts of the Committee the fragments of the inscription, which was broken in removal, have been recovered; but the circumstance has aroused suspicion among the Turkish authorities, and several difficulties have consequently occurred in the work of exploration. Among the more important discoveries of the year are:—(1) An elaborate rock-cut tomb, and an ancient bath and cistern near Bethany. (2) Some fine mosaic work in three colours at the so-called "House of Caiaphas." (3) Another rock-hewn chapel with a Greek inscription at Silwan. (4) The springing of an arch in "Solomon's Stables" by Mr. Lees. The lower masonry and the part of the arch left are similar to Robinson's Arch, and the fragment of an arch near the south-east corner. A paper on this subject by Mr. Wrightson, C.E., a report with plans by Herr Schick, and a photograph of the

arch by Mr. Lees, have been published in the *Quarterly Statement*.

ROYAL BOTANIC SOCIETY OF LONDON.—(Monday, August 10.)

DR. ST. GEORGE MIVART, F.R.S., in the chair. The record of scientific and other work drawn from the annual report shows a continued increase in the general utility of the society. The gardens and greenhouses containing the exotic collections have seldom been in better condition, the long winter doing no further damage than increasing the fuel account, while the showery summer has given a great impulse to the general verdure of the more hardy trees and shrubs. The various exhibitions and *filices* have been successfully held; but the weather has not been altogether favourable, and owing to this the attendance and receipts have been somewhat less than last year. The exhibits, however, were above the average, and show in a remarkable manner the perfection to which the art of floriculture has attained. The number of new varieties to which certificates have been awarded, with the increased size and beauty of old favourites, as well as the many new plants from all parts brought for judgment to these exhibitions, attest at once their usefulness, the importance of the trade, and the skill, energy, and capital employed in it. As a meteorological station for London, the site has long been noted, and the action of the society in publishing the automatic daily sun records for the past four years has earned the thanks of all interested in meteorological science. The series of lectures on botanical subjects by well-known professors given during the season were very largely attended; while the notes of new and rare plants, &c., published in the quarterly *Journal* of the society, give it an ever-widening interest. The Council this year presented a large number of specimen trees, palms, &c., to the People's Palace in the East of London. As the only botanic garden in the metropolis, and bearing in mind the increasing popularity of the science of botany among all classes—even the elementary schools making it a subject—it is not surprising that the facilities which the gardens afford for study are each year more and more taken advantage of. The number of students and teachers seeking admission is yearly on the increase—the total on the books this session (over 800) never before having been reached; to each of these free tickets of admission of from one to three months have been issued, as well as many thousands of illustrative cut specimens to such, and to the various colleges, medical and other schools. Admission to the gardens has also been enjoyed by a number of scientific societies, natural history clubs and schools in large communities, under their leaders and teachers. The practical information and samples afforded to a large variety of commercial and manufacturing interests has been another item in the year's work, and one which commends itself most readily to the English public. Prof. Groves was elected a member of council for the ensuing year; the Duke of Teck, K.C.B., and H. L. Antrobus being re-elected president and treasurer. The meeting closed with a vote of thanks.

FINE ART.

NATIONAL PORTRAIT GALLERY.

THE thirty-fourth annual report of the National Portrait Gallery, which has just been issued, shows that ten works have been acquired by gift and bequest during the past year. These include a half-length portrait of Richard Fox, Bishop of Winchester, the early patron of Wolsey, an old copy after Johannes Corvus; a miniature on copper by an unknown hand of Richard Baxter, the celebrated Nonconformist divine; an oil portrait on panel of Richard Hooker; and a copy in water-colours by Powell of a portrait of Richard Scroope, the Archbishop of York of Shakspeare's Henry IV., beheaded in 1405, from a stained glass window formerly in York Minster, destroyed by the fire of 1829; also, among more modern portraits, an oil

picture, by J. P. Davis, of Richard Colley, Marquess Wellesley, K.G., eldest brother of the Duke of Wellington, a portrait by Fagnani of William Bulwer, Baron Dalling, and Bulwer, G.C.B., elder brother of Lord Lytton, and marble busts of Sir Edwin Chadwick, K.C.B., the social economist, by Adam Salomon, and of Robert Southey, the poet, a posthumous work by John Graham Lough. The purchases for the year number twenty-six. Eleven of these are works in plaster by the late Sir J. E. Boehm, R.A., which no doubt the trustees intend to reproduce as permanent bronze electrotypes. They include busts of H.M. the Queen, Archbishop Tait, the Earls of Beaconsfield, Idlesleigh, and Shaftesbury, Lord Napier, of Magdala, General Gordon, Sir Henry Cole, John Leech, and the Right Hon. John Bright, and a full-length recumbent statue of Dean Stanley. The more important of the other purchases are half-lengths of the first Earl of Hardwicke, in his chancellor's robes, by T. Hudson; of Speaker Sir John Glanville, by an unknown painter; of Charles I., probably by "Old Stone" after Vandyck; of Richard Bentley, by Sir J. Thornhill; of the first Earl of Pembroke, by an unknown artist; and of Thomas Hood and his wife, attributed to Masquerier; a miniature of William Combe, author of the "Tours of Dr. Syntax," by Cosway; a full-length chalk drawing of Alexander Pope, taken surreptitiously, by William Hoare, R.A., when its original was in conversation with Mr. Allen in the gallery at Prior Park; a half-length oil picture, by Hoare, of the Right Hon. Henry Pelham, M.P.; pencil drawings of Sir Joseph Banks, F.R.S., by Sir Thomas Lawrence, and of Dante Gabriel Rossetti, by himself; and a portrait of Sir Robert Peel, as a boy, attributed to Romney. The report makes no reference to the new galleries, whose erection is now happily begun, or as to the probable date when they will be ready to receive the national collection of portraits.

NOTES ON ART AND ARCHAEOLOGY.

MR. GEORGE REID, R.S.A., one of the most capable and cultured of Scottish painters, was elected by the Royal Scottish Academy, on Saturday, to succeed Sir William Fettes Douglas as their president. Mr. Reid was born at Aberdeen in 1842, and received his earliest instruction in art in the Trustees Academy in Edinburgh. He afterwards studied in Utrecht under Mollinger, and in Paris under Yvon, and painted for a time with Israels at the Hague. His earlier works were characterised by the subdued colouring and quiet tonality that marks the productions of the modern school of Holland, but he has gradually introduced more force and richness of hue, with more brilliancy of lighting, into his pictures. In their sound and thorough draughtsmanship, their searching modelling, and their mastery over character and expression his portraits will bear comparison with any that are now being produced in our country; and he is also a refined and sensitive landscapist, and a flower painter of exceptional dexterity. As a book illustrator he is known by such works as his volumes of Tweed and Clyde sketches, by his city subjects in Mrs. Oliphant's "Royal Edinburgh," and by the landscapes and especially the portraits, in Mr. Alexander's "Johnny Gibb of Gushetneuk," which display a skill that fully justifies the praise bestowed upon him by a brother book-illustrator, Mr. Pennell, who styles him "perhaps the best pen draughtsman in Great Britain to-day."

At a meeting of the Executive Committee of the Association for the Promotion of Art and Music in Glasgow, held last week, it was intimated that progress had been made towards

the erection of the proposed new art galleries, the minimum sum of £46,000 required before the contract with the corporation became operative having been subscribed by forty-three persons. It was resolved that a double competition of designs for the buildings should be held, the first to include all architects who chose to compete, and from these at least five are to be selected to send in final designs, one of which will be selected. Mr. Alfred Waterhouse, R.A., was appointed assessor to guide the committee in arranging the competition and in the final selection of a plan, and it is expected that the building will be begun in April, 1892, and the foundation stone laid in August.

MR. A. STAPLETON has reprinted from the *Mansfield and North Notts Advertiser* a pamphlet on The Crosses of Nottinghamshire, Past and Present, some part of which originally appeared in the *Antiquary* a few years ago, and was noticed in the ACADEMY at the time. He has now considerably corrected his material from subsequent information, and has re-arranged it in alphabetical order. Nottinghamshire does not appear to be very rich in ruined crosses, at least in comparison with the western counties; but Mr. Stapleton is able to recover a number that have altogether disappeared, mainly from early perambulations of boundaries. He has also done good work in exploding several misleading traditions, notably in the cases of Newark and Walkeringham. By far the most interesting cross in the county is that of Stapleford, which has fortunately attracted the attention of Prof. G. F. Browne, of Cambridge. Repeated visits have enabled him to make out the details of its Celtic ornamentation, and the symbol of St. Luke the Evangelist. It thus ante-dates the dedication of the parish church, which is to St. Helen; and it is particularly interesting to learn that the village feast is still fixed by a complicated calculation with reference to Old St. Luke's Day.

WE have had sight of a prettily illustrated Catalogue compiled by Mr. Percy Horne, the well-known collector, and entitled the *Engraved Portraits and Fancy Subjects Painted by Gainsborough and Romney*. Mr. Horne's Catalogue is based chiefly, no doubt, upon the resources afforded by his own cabinet of prints. He is an authority on the subject of mezzotint, and it can hardly be necessary to inform our readers that it was in mezzotint that the finer—nay, nearly all—of the subjects after Gainsborough and Romney were engraved. The Gainsborough prints were published between 1760 and 1820, the Romneys between 1770 and 1830; and it will possibly surprise some to be made aware of the fact that while the prints after Gainsborough reached the number of eighty-eight, those after the more immediately popular, and certainly the very delightful, master obtained the figure of 145. In each case the majority of the subjects engraved are portraits, and only the minority "fancy" subjects. We said that Mr. Percy Horne's dainty Catalogue—which Eyre & Spottiswoode issue—is prettily illustrated. So indeed it is. A score of rare and charming prints are reproduced by a process principally, if not wholly, photographic. Among them is the Rowney portrait of Burke, the Gainsborough of the Hon. Mrs. Watson, the exquisite Rowney of the Lady Derby of his day, and several more delightful things. We are not ourselves professedly experts in the matter of the engraved subjects of the artists under notice, but it is easy to know enough to be convinced that Mr. Horne has executed the Catalogue proper with care and devotion to his theme. Criticism of course is no part of his vocation, and he does not in any way enter upon it.

AMONG the recent art publications in Germany, *The Art-Treasures of Italy*, edited by the

well-known Dr. Carl von Lützow and published by the great firm of F. Engelhorn, of Stuttgart, takes one of the first places. Of this work a new and cheap edition has a few weeks ago been arranged, and it has now a great sale in Germany. This magnificent book, containing upwards of 500 folio-pages with 348 text illustrations and 50 etchings by the first masters of Germany, appeals to the general public as well as to the lover of art, all its plates having been executed in the daintiest manner and with superior skill and showing the new method of reproduction at its best. In fact it is considered by some German critics the standard work of German Art Literature, and as such will soon make its way into other countries.

THE STAGE.

OBITUARY.

AUGUSTE VITU.

THE death of M. Auguste Vitu is the event of the dramatic week. He was, as most men are aware, the theatrical critic of the *Paris Figaro*—a post necessarily influential, but liable in feeble, or in not particularly scrupulous hands, to be abused. Auguste Vitu held the place honourably, and was rightly influential for many years. In England his writing is not so well known as is that of many more flashy, more cranky, or more obviously self-satisfied men. He did not go in for popular effect. He did not indeed adopt either of the two courses by which a theatrical critic may hope to become popular or, at the least, notorious—he neither expressed in his own gushy manner the purely commonplace judgment of his troop of commonplace readers, nor did he cherish his own particular fads and become the persistent advocate of the outlandish and the nasty. He neglected both of these receipts—and both are almost infallible ones—for the attainment of a large publicity; nor was he perhaps quite as conspicuously distinguished as his *confrère*, M. Francisque Sarcey for the possession of a robust good sense. His was not the voice even of the intelligent *bourgeois*—of the *bourgeois* who thinks. Still, he made his mark—made it even in a daily newspaper, where the theatrical writing, executed immediately after a performance, has time perhaps to be vigorous, but has not time to be polished. He was denied those opportunities for the careful literary essay which are enjoyed by those of his brethren who work upon the weekly *feuilleton*—M. Francisque Sarcey, for instance, in the *Temps*, and M. Jules Lemaitre in the *Débats*. It was his function, rather, to furnish the reader at the earliest possible moment, with a fairly vivid, a generally accurate and detailed, and a certainly impartial account of the piece and of the performance of which he had just been the witness. Thus he stood on the border-land—and yet, somehow, on the happier side of the border-land—which divides the territory of the just intelligent reporter from that of the well-endowed critic.

MUSIC.

OBITUARY.

HENRI LITOLFF.

IN Henri Litolff, who has just died, after a stormy and chequered career, near Paris, at the age of seventy-three, there has passed away a musician who is probably best known to the present generation by the "Collection" of classical music which bears his name. Born in London, of a French father and an English mother, he became the favourite pupil of Moscheles, and at the age of eighteen settled at Melun, in France, where, owing to an imprudent marriage, he passed for some years a miserable existence,

but began his fame as a pianist. Losing his wife and children, he came, in 1839, to Paris, where he was heard in many concerts, and subsequently visited Belgium, Germany, and England, achieving everywhere uninterrupted success, his overture to *Catherine Howard* being specially appreciated. Thrown into prison, as the result of an action brought against him by his wife's family, he managed to escape, and in 1850 appeared in Hamburg, where he married the widow of Meyer, a music publisher, who subsequently obtained a divorce from him. His last wife was the daughter of Count Wilfrid de la Rochefoucauld. His works comprise an oratorio, half a dozen operas, and upwards of a hundred smaller compositions, including the well-known "Spinnhied." Among his most popular productions may be reckoned a few of his overtures, and his symphony concertos, especially Nos. 3, 4, and 5. As a whole, his compositions display great inequality, brilliant genius being constantly marred by eccentricities and want of order. M. Hector Berlioz, however, speaks of him in terms of the warmest praise:—"Litolf," he says, "is a composer of the highest rank. He possesses at once inspiration, scientific knowledge, and judgment. A devouring ardour burns within him, and would tend to lead him into a certain violence and exaggeration, from which often the beauty of his productions would necessarily suffer, did not a profound acquaintance with the actual restrictions of his art and a sane judgment keep in its bed this boiling torrent of passion and prevent it from overflowing its banks. He belongs, besides, to the race of the great pianists, and his touch—nervous, powerful, but always clearly-timed as that of a virtuoso—bespeaks these qualities that I have just indicated in him as a composer." Not much has been heard of this artiste of late years.

MUSIC PUBLICATIONS.

Loewe-Album. In 2 Vols. (Schlesinger.) These thirteen ballads are edited by Mr. A. B. Bach, the author of *The Art Ballad*, reviewed last year in the ACADEMY, and in that volume he announced that he was about to publish some of Loewe's Ballads, with both German and English words. Mr. Bach's admiration of the composer knows no bounds. He concludes his preface with "the ardent wish that Loewe's Ballads, like Handel's Oratorios, may take firm hold in Great Britain, and like them become favourites with the whole nation." Mr. Bach's wish will, we fear, never be fulfilled; for while Loewe at times shows dramatic power, and while his music is often of great interest, he is now and again dull, and even trivial, and his lengths cannot be accounted "heavenly." We have often tried over his Ballads, noting here a clever thought, there a clever treatment. We have admired his skill in word-painting, his dramatic instinct; but familiarity with his ballads—a few excepted—has bred fatigue, and made us long for the Ballads of Schubert, which, if not always perfect from a dramatic point of view, are always interesting, and for the most part inspired. There is a great charm about simple music, and at times Loewe catches the true folksied spirit, as in "The Lost Daughter" or "The Clock," but frequently he is content with trivialities both of melody and harmony. These two volumes contain some of Loewe's best Ballads, such as "Edward," "The Erl King," "The Fisherman." Tone and word may not always fit like a glove, but on the whole the English translations deserve commendation. We cannot accept Mr. Bach's high estimate of Loewe, nor share his enthusiasm; but, for all that, we can praise him for trying to win recognition for a composer who has not hitherto received his due meed of praise.

WE have received from Weekes & Co.:

Classical Gleanings Ancient and Modern. By Eugene St. Ange. Teachers often find it difficult to select classical pieces for pupils who are not very advanced, for frequently passages are found containing some technical difficulty, complication of rhythm, or uncomfortable stretch out of keeping with the general character of the music. A selection ready to hand is therefore welcome. The pieces under notice are described on the title-page as "without octaves." They ought to have been announced as "arranged for small hands," for the removal of octaves has led to other alterations. There may be no harm in simplification, but it is surely not right to give the slow movement from Beethoven's Sonata in G (Op. 14, No. 2) in mutilated and incoherent form. Again, why should Bach's Prelude in C from the Wohltemperirtes Clavier be entitled "La Voix Celeste"? Some of the numbers from Haydn, Boccherini, Dussck, will be found useful. We would advise M. St. Ange in continuing the series honestly to indicate any departure from the composer's text, and he will be wise to select pieces which require but little modification.

Lullaby, for Pianoforte, by Theo. Ward, is a pleasing little piece, and not difficult. *Gavotte*, by Th. Maas, is light and graceful; but it does not begin on the correct beat, and the close is weak. Again, why write *f* flat (p. 4, bar 7) instead of *e* natural; the former is confusing both to the eye and to the intellect.

The Golden Harp, a March, by Godwin Fowles, is rather a good piece, and not difficult.

Six Songs with Pianoforte Accompaniment. By Henry J. Wood. (Op. 15.) Of these six clever songs four are set to words by Heine, and in them the music faithfully reflects the spirit of the words, though it can scarcely be said to intensify them. "A Flower thou resemblest" and "Every morning rise I, crying," please us most. The accompaniment, however, to No. 2 is heavy, and the arpeggios at the close tawdry.

Songs. By E. J. and G. F. Armstrong. Set to music by J. C. Culwick. These are well-written songs, and show both feeling and imagination, but the composer requires to have his gifts under better control. No. 1, "Storm," seems to us the best of the set; it is terse and vigorous.

The Tear of Repentance: a Melologue. By John Greig, Mus. Doc. Oxon. The libretto, compiled by Mr. D. B. Munro, is founded upon Moore's "Paradise and the Peri." Hymns and hymn-tunes are no doubt admirable things in their way, but is it legitimate to pad out Moore's poetical fairy-story with them? The reciter tells of the Peri weeping to think her recreant race should ever have lost "that glorious place," in answer to which the chorus sings a hymn "O Paradise!" And in this fashion does Moore become one of the prophets. Besides hymn-tunes, there are songs of an ordinary ballad type.

Pater Noster: Meditation on J. S. Bach's Prelude in F minor. (Wohltemperirtes: E. Klavier.) Book 2, No. 12. By Richard Farrell, Mus. Bac. Cantab. If Gounod put a melody and words to the C. Major Prelude, why should not Mr. Farrell do likewise to the one in F minor? One might rather ask, Why should he? Gounod succeeded, and was forgiven for tampering with Bach's text; but Mr. Farrell's melody merely spoils the Prelude, and besides is not suited to the words. The transcriber himself probably felt that there was no special connexion between tone or word, for he writes on title-page "for soprano or tenor voice (or violin)."

Nothing venture, nothing have and Only Just a Story, by J. M. Palmer, are two simple ballads.

This second has the inevitable valse refrain. *Lullaby*, by Samuel Weekes, is a quaint and pleasing song; the coda is, however, a shade spun out. *Love's Broken Spell*, by Edith Farries, is indeed a poor ballad; its faults are both positive and negative. *St. Agnes's Eve*. By Arthur Esmond. Tenyson's lines are set to music of steady, if not distinctive, character.

Come unto Me, ye weary. Vocal Duet. By C. Warwick Jordan. This is not a strong specimen of sacred music. There are one or two good phrases in the duet section, but on the whole we find the song commonplace.

The Chorister's Dream. Words and music by A. Holmes-Dallimore. The words are sentimental, and the music vulgar. It is really a pity such music can be printed. It is not only lacking in refinement but is clumsily written. *The King and the Miller.* By Henry J. Wood. A pleasing ballad, and the words point a good moral. *This is the Day*, an Easter Anthem by Charles Edwards, is smoothly written, and in its way fairly effective. *The Beloved of the Lord*, Anthem by Leigh Kingsmill, is not an ambitious work, but contains some really good and varied writing.

MUSIC NOTE.

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LITERATURE.

Justice: being Part IV. of the *Principles of Ethics*. By Herbert Spencer. (Williams & Norgate.)

IN each of the three sciences which Mr. Herbert Spencer has already surveyed in the light of his theory of evolution, namely, biology, psychology, and sociology, he has first collected data from less complex sciences and stated inductions made independently of evolution, and has then proceeded to the main task of establishing principles of development. The science of ethics fell subsequent to sociology in his plan of publication, but fear of failure in health led him in 1879 to publish the *Data of Ethics*, while as yet only one out of three projected volumes on sociology had been completed. The leading divisions of the Sociology were afterwards executed; but in 1886 Mr. Spencer's health failed so completely that nothing was done for four years. At the beginning of 1890, he tells us, "it became again possible to get through a small amount of serious work daily." Completion of the *Principles of Ethics* was decided upon.

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The Inductions of Ethics Mr. Spencer described in his original prospectus, issued in 1860, as "Those empirically-established rules of human action which are registered as essential laws by all civilised nations: that is to say, the generalisations of expediency." The Ethics of Individual Life treats of that class of actions which can be judged right or wrong without bringing into consideration the interests of people other than the agent himself; it lays down "the conditions to complete individual life." The Ethics of Social Life, on the other hand, deals with actions which, "though their results to self are not to be ignored, must be judged good or bad mainly by their results to others." Justice is only one department of the Ethics of Social Life, and is concerned with the mutual limitations of men's actions necessitated by their co-existence as units in society." Before Mr. Spencer's treatment of Ethics closes, it will comprise a Part V.—Negative Beneficence, or self-repression to avoid giving pain; and a Part VI.—Positive Beneficence, or effort to give pleasure.

In the *Data of Ethics*, Mr. Spencer professed to indicate in outline a scientific basis

for the principles of right and wrong. He did not set forth the specific conclusions, but the Data implied these "in such wise that, definitely to formulate them" required "nothing beyond logical deduction." A careful reader of the Data and of other previous divisions of the Synthetic Philosophy, will therefore not expect any great intellectual surprises from this new part. Indeed, as Mr. Spencer mentions in his preface, it covers a field which, to a considerable extent, coincides with that covered by *Social Statics*, published in 1850. And he has not waited for the present opportunity before elaborating his views on the nature of the state and the limits of state inference in essays and magazine articles. Already books have been written in reply to them. The chief interest of the present volume will therefore lie not so much in the political views advocated, as in the method of connecting them with truths of Biology and Sociology already woven into the same general system of philosophy. Mr. Spencer has discarded the supernaturalistic interpretation of the ethical end which he had allowed to stand in his *Social Statics*. He no longer speaks of human happiness as a Divine end. And to this, which is perhaps little more than a choice of suitable expressions, he has added a definite deductive affiliation of Ethics on Biology and an habitual appeal to sociological inductions in support of deduction. We notice also with satisfaction among matters of style that in the later book Mr. Spencer is able to dispense with much verbiage originally intended to attract the popular ear, and, consistently with the scientific structure of his whole system, to replace it with a wealth of illustration and suggestion from his accumulated stores of scientific and historical knowledge. And these improvements are of the more importance because to our mind it is a characteristic of Mr. Spencer's method, that while special arguments taken severally leave the impression of logical feebleness, or at any rate, of vulnerability, any considerable body of his doctrine, read as a whole, either produces discipleship or at least impresses powerfully the imagination, and decidedly "limits the freedom" which a critic feels in questioning its truth.

In the *Data of Ethics*, morality was regarded as an aspect of conduct at large; the flower of animal manners; that by virtue of which life might lengthen, deepen, and mature. This was not to be sought only at the apex of development, among the human kind, but was discernible along the whole line of evolving animal nature.

"By implication," Mr. Spencer says, "there is a conduct proper to each species of animal, which is the relatively good conduct—a conduct which stands towards that species as the conduct we morally approve stands towards the human species."

A reader of Mr. Spencer's *Justice* is too late to raise the question whether or not the conditions of animal life can, with a due regard to logic, be erected into measures of right and wrong. That question was raised in the *Data*, and the new volume is only for readers who have decided in his favour, or who are curious to see the detailed deductions which can be made. "It suffices for

the present purpose, indeed, to set out with a hypothetical postulate, and to limit it to a single species. If the preservation and prosperity of such species is to be desired"—there emerge the conclusions which now interest us. The real nucleus of Mr. Spencer's interest appears to lie in human morality, and animal morality is only read as an introduction or a side-light. The ethical view, therefore, need not sweep the animal kingdom as a whole; and need not discover that conduct which directly subserves the abundance of animal life in general without regard to species. At any rate, Mr. Spencer does not here attempt such a survey; and unless the forthcoming Ethics of Beneficence should supply hints, we are apparently left without ethical guidance so far as the dealings of man with other species of animal are concerned. Indeed, even international morality is only casually or indirectly indicated. The assumption is that Nature works towards life in general by preserving species singly, just as a further assumption is that the life of a species is the aggregate of the lives of individuals belonging to it. Ethics begins, therefore, by generalising the conditions of preservation of the animal self and offspring, and now and again of wider, but still restricted, areas of life. Such generalisations Mr. Spencer entitles Animal Ethics, and he states three main ones—

(1) Among adult animals individuals must receive benefits in proportion to their fitness to the conditions of existence, their power of self-sustentation.

(2) During early life benefits received must be inversely proportionate to such power of self-sustentation.

(3) There must be a partial or complete sacrifice of individuals where the number of the species can be better maintained in that way.

The third condition only applies where gregarious life prevails; and if niceties of definition were not out of place in estimating work so continuous and inter-connected as the Synthetic Philosophy, we might question whether Mr. Spencer is justified in discussing in his chapter on Sub-human Justice, the conditions of solitary animal life. He does little more, however, than point out the very limited extent to which the scale of perfectness in individual constitution decides the allotment of life as between the several members of any species. Among the lower types, life is threatened by multitudinous causes against which individual superiority does not avail. It is as organisation becomes higher, and the reaches of practical adaptation become wider and more complex, that excellence gains room, as it were, to tell its tale, and "individual differences of faculty play larger parts in determining individual fates." What is meant by Justice becomes more clearly exemplified when we pass to the discussion of gregarious life. We have here in the first place a passive co-operation, in which a number of animals join one another in performing the same acts, and, in the second place, an active co-operation, in which they divide functions, some watching, say, while others graze; a distinction very familiar to political economists. And wherever co-operation of either kind is

profitable, there descends upon the free activity of animals a law of limit. "The acts directed to self-sustentation which each performs are performed more or less in the presence of others performing like acts," and each must perform them subject to the restriction that they "shall not seriously impede the like pursuits of others." Here, it is clear, we have duties imposed by virtue of the social state. The "rogue" elephant who is expelled the herd for aggressiveness, or the beaver who is expelled the colony for idleness, are transgressors who prove to us the law.

In impressiveness and importance of justice, there is progress when we pass to the higher animals, further progress from animals to man, and still further from savages to civilised man. Finally we have our elaborate systems of law and of moral opinion.

After picturing thus the emergence of justice as a feature of conduct and habit, Mr. Spencer thinks well to describe psychologically the growth of the sentiment and idea which support it. The mechanism of psychical adaptation in general is the growth of sensations, instincts, emotions, and intellectual aptitudes, parallel to organic changes. The soul, as well as the organism, is moulded into fitness for the requirements of life by constant converse with those requirements. Mr. Spencer knows that there is a logical snare awaiting him at this point in the argument. The law of adaptation has been generalised by survey of the lower orders of life. Is there not danger in extending it to social life? He ventures, nevertheless, to infer that the highest type of living being, no less than all lower types, must go on moulding itself to the requirements which circumstances impose; and he tries to identify psychologically the process in the special case of justice. He uses for this purpose the substance of some of the corollaries which close his *Principles of Psychology*. The foundation is love of freedom, an egoistic sentiment. The "ego-altruistic" sentiments of the Psychology he now names "pro-altruistic," showing how they initiate social cohesion, and so call forth and foster the strictly altruistic sentiment of justice. When feeling has thus come into play it sustains a guiding idea. The freedom, impulsively cherished, is found to have a limit imposed no less impulsively. The limit is not to the blessings we may enjoy. On the contrary, inequality is protected by it. But the limit is to the sphere of each man's pursuit of blessings, and it is the same for all men. No doubt practical men and even philosophers have ignored these characteristics of justice; they simply have not appreciated and distinguished them. Glaucon's famous depreciation of Justice is quoted as showing how equality of social freedom may be overlooked; while the just inequality of personal blessings has been denied by the Utilitarians, whose guidance in this question Mr. Spencer now once more repudiates. It therefore lies on the modern moralist to formally express the idea of Justice implicit in developing human intelligence, and this he does by restating the formula, which in *Social Statics* appeared as the "first principle of ethical

science." It now stands thus—every man is free to do that which he wills, provided he infringes not the equal freedom of any other man.

The sterility and emptiness of a somewhat similar formula given by Kant for Individual Ethics has often been noticed by critics, including Mr. Spencer himself. Kant's special formula for Justice is now quoted in a note, and Mr. Spencer claims, perhaps too anxiously, that his own was framed before he had made acquaintance with it. He supplements his own formula, however, by an interpretation, intended to prevent a "possible misapprehension," which gives it a substance of an analogous kind to the implied hedonism which has sometimes been read into Kant. The freedom it refers to is the freedom to act for the sustentation of life. Here, as throughout the book, theory is illustrated and supported by sociological facts. Among primitive societies, the avenger of blood incarnates, as it were, the wrong use of freedom, and the limit which merely equalises aggressions. Judicial institutions, also, are at first the mere substitutes and instruments of retaliation. But in the finished conception of Justice aggression is seen to be immoral, and punishment ceases to be vindictive.

The statement of the supreme formula is followed by a chapter on its authority, which shows us what kind of proof Mr. Spencer considers adequate for his principles. The conception of Justice could not be expected to evolve and become definite otherwise than by gradual approximation. And a gradual approximation is actually furnished in the historical course of religious, moral, and legal theory. The Old and New Testaments, Kant, Roman juriconsults, Blackstone, Mackintosh, and others are quoted. That these authorities have merely dogmatised on the basis of *a priori* beliefs is an anticipated criticism which gives him occasion to re-state his well-known views as to the validity of intuitions generally. Our intuitions have been stamped upon the racial intellect by long ancestral converse with facts; and, moreover, their validity cannot be impugned without using in the argument intuition itself. With regard to ethical intuitions in particular, Bentham and Mill and their communistic disciples do not stir a step without unconsciously taking an intuitional foothold. The strength of the evolutionist formula consists in the corroboration which intuition and science afford to each other. The formula is an immediate dictum of the human consciousness, after this consciousness has been subjected to the discipline of prolonged social life; and it is also a condition scientifically deduced and historically verified, under which alone social life is possible.

A similarly comprehensive interest in the *a priori* and the *a posteriori* he during the remainder of the book carries through detailed topics of legislation and politics. Lawyers have derived from the adjective "right" an abstract noun denoting the privilege which legal rulers confer upon persons protected. This term Mr. Spencer uses, and personal rights, property rights, and rights constituting the imperfect status

of women and children, are successively reviewed, though under a more special list of titles. These topics occupy 116 out of the 286 pages of the book, while about ninety pages follow devoted to so-called political rights, to the nature, constitution, and duties of the State and to the limits of State duties.

Mr. Spencer's views on political principles are already familiar and fresh in the public mind. Of the other topics, land ownership is one worthy, perhaps, of special notice here, both because it comes, in order among the rights discussed, at a place where the application of the formula begins to have an appearance of artificiality, and because, perhaps, in consequence of this artificiality, Mr. Spencer has now arrived at a conclusion contradictory to his original one. Men have equal claims to the use of the media, light and air, in which they are immersed, and similarly equal claims to their standing room on our globe, and to the material from which their means of life must be wrung. As historical verification, he quotes the customs of ownership among our ancestral tribes and marks, and the still surviving customs of Russian villages. Modern ownership law in our country bears traces both of the original common right and of subsequent monopolisation by conquering invaders, and at present unites supreme ownership of the people with a delegated ownership distributed among individuals. In *Social Statics* an inference had been drawn from the law of equal freedom, that the State should resume its right to actual management of the land, after compensating present holders. But now Mr. Spencer sees that this change, besides its impracticability, would imperil the connexion which binds benefit to productive effort under the present system. The principle of ownership has apparently come into collision with a principle for distributing personal wealth discussed in the following chapter as the right of property. Labour must enjoy its own products. This latter principle is one recognised by very different systems of law, and by thinkers so different as, for example, Wollaston and Bentham. And consequently it has been commended by a strange variety of arguments. Mr. Spencer specially notices Locke's justification, and claims that his own is a more valid deduction. The historical variations of ownership law have been partly due to need of adjusting the principle of giving to labour its own products, with the principle of men's equal right to earth's stores of material. The counter maxim of the Communists is virtually "equal division of unequal earnings."

Mr. Spencer's deduction of copyright and of reputation as species of ownership is not so convincing as his chapter on the right of property generally. This is not merely because they are less generally recognised by legislators. But the truth is that our supreme formula might be carried through the species of legal rights more easily and convincingly if a more suitable preliminary classification of such rights were made. Mr. Spencer himself has too much other work on hand to undertake the task, but there are political writers who might do

signal service to social science by undertaking a new classification of legal rights, on the basis of their effects on the fortunes and actions of men; and their consequent significance for legislators. Such a classification would in my opinion remove copyright, for instance, to a class of quasi-contractual rights; and would invite for it a new theoretical justification. And it would also distinguish between legislation affecting the constituent rights of ownership as an institution, and legislation affecting the distribution of those rights among claimants. To the first kind the law of equal limits would apply, to the second the law of unequal benefits. JOSEPH BROUGH.

"THE WORLD'S GREAT EXPLORERS."

Life of Sir John Franklin and the North-West Passage. By Capt. A. H. Markham, R.N. (George Philip & Son.)

THIS volume, one of the "Great Explorers" series, records the career of one of the famous mariners who have entered the most inhospitable parts of the earth, and have enlarged the circle of human discovery. It is hardly correct to say that Sir John Franklin found a navigable way, through the Arctic Sea, from the Western Atlantic to the Pacific; in the existing state of our knowledge, indeed, the exploit seems to be nearly impossible. The honour of accomplishing the North-Eastern Passage, from the shores of Norway to Behrings Straits, is due to Nordenskiöld, a noble Swede; McClure all but completed the North-Western Passage, but from east to west, not from west to east, in the *Investigator* in 1850-52; and no ship has yet left the coasts of Greenland and made her way safely to those of Alaska. But Sir John Franklin explored the seaboard of North America and its frozen wastes with an energy and success that have not been equalled; he added a large domain to the sphere of geography; he laid down his life in a brave attempt to effect the mysterious North-West Passage; and possibly he has indicated the true course to be followed in making that dread adventure. He was, also, a seaman of rare gifts, possessing the true heroic nature; and though the importance of a way through the Arctic Sea, in the interests of commerce, is comparatively small, and not what it was deemed to be in the seventeenth century, he not the less deserves the honour of England, as one of her best and greatest explorers. We have read Captain Markham's book with unflagging interest, and it admirably fulfils its proposed object. It gives us a succinct but full account of the incidents of Franklin's noble life; brings out clearly his grand and simple character; and with a little exaggeration, perhaps, but, in the main, with a just regard to fact, describes the results of his discoveries, and marks out his place among the renowned mariners, of whom Cook was, perhaps, the most splendid specimen. The volume, we should add, is very well got up, and the illustrations and maps are good.

John Franklin, born in 1786, was a scion of a thriving trading family which had

settled at Spilsby in the eighteenth century. The boy learned the rudiments at the grammar school of Louth—the seminary of Tennyson, and of Hobart Pacha—but at an early age he showed that passion for the sea which has inspired so many of our famous seamen. He entered the navy when in his fifteenth year, and took part, but as a subordinate only, in several of the great engagements of the Revolutionary and Napoleonic wars with France. He was a midshipman in the *Polyphemus* at Copenhagen, a ship in the hottest of the Danish fire; was signal officer of the *Bellerophon* at Trafalgar, and was praised by his captain for "zeal and activity"; and fought gallantly in the remarkable action of Commodore Dance with Admiral Linois, in which Indiamen defeated a strong French squadron. He received a medal, also, for the heroism he showed in the operations around New Orleans; and it was his fortune to escort the Duchesse D'Angoulême—the one man of the Bourbons in Napoleon's phrase—on the return to France at the Restoration of 1815. Exploring, however, was the real sphere, as was soon seen, of the genius of Franklin; and he had gained distinction in this while still in his teens. During the armed truce of the Peace of Amiens he served under Flinders—a great discoverer—in his voyage round the Terra Australis, then a land of Spanish and Dutch legends; he shared in the disaster of the *Porpoise*, a wreck, like many others, which fully brought out the courage and skill of the English sailor; and that he was well spoken of may be gathered from the fact that his name was given to a group of the Australian islands. At the close of the war the strong impulse of the English race towards exploring revived; and Franklin was placed in command of the *Trent*, with orders to try to reach the North Pole, in company with Buchan in the *Dorothea*. The expedition was one of great danger, and only attained the northern edge of Spitzbergen; but it gave Franklin a large Arctic experience; and it revealed to him the vision of Arctic adventure which he was to pursue through his subsequent life. In 1819 the Admiralty made a bold effort—the first of a succession of the kind—to explore the north of the American Continent, and, if possible, to discover the North-West Passage—the darling object of great Elizabethan mariners. Parry—an honoured name in Arctic discovery—was to proceed by sea on the *Hecla* and *Griper*, and to make westwards through Baffin's Bay; Franklin was to lead an expedition by land from the settlements in the bay of the Hudson Company.

We have no space to follow this voyage of Parry; and shall merely remark that the *Hecla* and *Griper* made their way through Barrow Strait into Melville Sound, crossed the 110th meridian, never crossed before, and accomplished half of the passage to Behrings Straits, the extreme limit of this Arctic quest. The journey of Franklin is of the greatest interest; it is a tale of wonderful courage and fortitude; and it made a large addition to our knowledge of the earth. In command of a small party of picked men he left York Factory in the

autumn of 1819; and having crossed the Saskatchewan and reached the Great Slave Lake, he wintered at a spot he called Fort Enterprise, far beyond the last of the company's stations. From this point, in the following summer, the travellers descended the Coppermine, a stream discovered in 1771 by Hearne, one of the company's servants; and their canoes were on the Arctic Ocean in July, 1820, threading the intricate coasts of an unknown continent. Franklin explored the seaboard for hundreds of miles, making eastward in order to draw near Parry; but he was compelled to turn back at the approach of autumn, having approached, however, that region of the coast which he maintained thenceforward was the true direction in which to seek the North-Western Passage. The return journey was one of appalling hardships; all the Canadian attendants, save one, perished; and Franklin, two Englishmen, and the single Canadian, haggard spectres, stricken by cold and famine, reached Fort Enterprise as 1820 closed. These sufferings, however, could not daunt an heroic nature, and Franklin was ere long on his quest again. In 1824-5 the Admiralty tried to enlarge the sphere of the recent discoveries. Parry was again directed to proceed westward, from Greenland, into the Arctic Sea; Franklin was to explore again the northern verge of America, from the Hudson Bay Settlements; and the double expedition was to be seconded by Beechy advancing from Behrings Straits, and endeavouring, in this way, to join hands with Parry. This voyage of Parry was less successful than the last, and Beechy did not get much beyond Icy Cape, discovered by Cook in 1778, on the northern edge of the Alaskan seaboard. But the expedition of Franklin was of extreme importance, if not marked with the tragic scenes of that of 1819-20, and it produced results of the greatest value. Starting, as before, from the shores of Hudson Bay, he attained the banks of the McKenzie, another river discovered by a man of the company, and going down its waters, he again reached the Arctic Ocean in the summer of 1826. He now divided his party into two groups; at the head of one he made his way westward, and reached a point only 160 miles from that which had been touched by Beechy; the other group proceeded towards the east, and attained the mouth of the Coppermine River. In this way an immense space of the northern coast line of the American Continent was seen by civilised man for the first time, and brought within the sphere of his knowledge; and it seemed probable that the North-West Passage would soon be an accomplished fact. The expedition was home safe in 1827, after an absence from England of more than two years.

These discoveries of Franklin, it might have been thought, would have given a strong impetus to British exploring. But the failure of Parry in 1825-7 to force the icy barrier of the Northern Sea, diverted attention from this region; and Polar expeditions were not made for some years. Franklin, who had been knighted after his last journey, was given a command in the

Mediterranean, and he was Lieutenant-Governor of Tasmania from 1837 to 1843, when, owing to a dispute with the late Lord Derby, he was inconsiderately removed from his post. By this time the entire coast line of North America had been traversed; interest in the North-West Passage had revived; and Franklin, though close on his sixtieth year, volunteered to attempt the daring venture. He set off on his last voyage, in the *Erebus* and *Terror*, in the spring of 1845, accompanied by a band of experienced officers, and by carefully chosen and seasoned crews; and he felt assured that he would fulfil his mission. We can only glance at the mournful incidents and terrible results of this fatal quest; they will long dwell in the minds of Englishmen. Franklin was convinced that the best chance of effecting the passage was to be found in following, at sea, the coast line of the continent he had nearly explored; and he declared that could he once attain the point reached by him in 1819-20, it would "be plain sailing then as far as Behrings Straits." Having passed from Lancaster into Barrow Straits he wintered his ships at Beechy Island, on the extreme verge of the east of North Devon; and when the ice began to yield, in the summer of 1846, the *Erebus* and *Terror* made their way slowly through the straits leading to the more open sea, which extends to Behrings Straits from the west of the Coppermine. The ice, however, closed round the ill-fated mariners, as they approached the shores of King William's Island, after passing the coast of North Somerset, and they were imprisoned, in this way, for more than twenty months, though at a short distance only from Victoria Strait, which they hoped would take them into the wide Arctic Ocean. In the spring of 1847 a party reached the land, and left a record of what had occurred; and a few weeks afterwards Franklin died, still confident that the brave men he led would successfully accomplish the mysterious passage. The *Erebus* and *Terror*, however, could not break through the icy walls in which they were pent; and the ships were abandoned in the spring of 1848, the crews evidently being in the extreme of want. Not a single man of the ill-fated band ever saw England and her skies again.

Expedition after expedition was despatched from our shores to discover the fate of Franklin and his men. America, too, gave noble aid; but though Collinson and McClure made important additions to our knowledge respecting the Polar zone—McClure, indeed, we have said, well-nigh accomplished the North-West Passage by sea from the east—the search was fruitless for a series of years. The devotion of Lady Franklin, and the skill of McClintock, at last laid bare the mystery long concealed, and proved what had befallen the doomed adventurers. The party, 105 in number, reached King William's Island, from the ships, on the ice, and they tried to make their way to the Great Fish River on the mainland, still at a far distance, in the hope of finding Eskimos and assistance. They were unable, however, to cross the frozen desert; a few attempted to return to the abandoned ships, but miserably perished in the attempt, the

rest sank down, as they toiled onward, and died where they fell, one after the other. The record of 1847, and another record left behind by Captains Crozier and FitzJames—in command after the death of Franklin—when they set off on their last journey, some skeletons bleaching on the island wastes, and traditions of the Eskimo tribes, are nearly all that has been discovered about an enterprise begun under the fairest auspices, but ending in an appalling tragedy. Since that time, however, much has been done in exploring the spaces of the Arctic Seas; an Austrian expedition has discovered Franz Joseph Land, an unknown region; Nordenskiöld, we have said, has made the North-East Passage; and the Archipelago of Arctic islands, which spread westwards from Baffin's Bay, has been visited and surveyed to a great extent. Yet the North-West Passage, as a navigable way, remains a secret of the Northern Pole; there is reason to believe it does not exist; and the subject has lost its peculiar interest. All honour, nevertheless, to Franklin and to his brave followers in their many wanderings. They enlarged the estate of civilised man; they added fresh lustre to the British name; and their chief has a just claim to the poet's epitaph:

"Not here! the White North hath thy bones, and thou
Heroic Sailor Soul!
Art passing on thy happier voyage now
Towards no earthly pole."

WILLIAM O'CONNOR MORRIS.

MARIE ANTOINETTE, JOSEPHINE, AND MARIE LOUISE.—*Marie Antoinette and the End of the Old Régime; Citizeness Bonaparte; The Happy Days of the Empress Marie Louise; Marie Louise and the Decadence of the Empire; Marie Louise, the Island of Elba, and the Hundred Days.* By Imbert de Saint-Amand. (Hutchinson.)

THESE are five interesting books, one may even call them very interesting books; and it is rendering no more than justice to M. de Saint-Amand to say that the interest is of a perfectly legitimate kind. Dealing as he does with court life in the last days of the old monarchy, with the society in which Mme. Tallien, "Our Lady of Thermidor," played the most conspicuous part, with the intrigues that surrounded Josephine's first elevation to power, with the influences that led to the practical divorce *a mensa et thoro* between Napoleon and Marie Louise, he yet eschews scandal. Not his at all the erotic lens through which Michelet surveyed the pageant of history.

Indeed, a certain sanity of vision is one of M. de Saint-Amand's characteristics. He can scarcely be a very young man if, as I gather, he won university honours in 1848, among such competitors as Taine, About, Sarcy, Paul Albert, Prevost-Paradol, and Victor Hugo's son, François Victor; and whether it be that "years" have brought "the philosophic mind," or that his judgment is naturally sober and equitable, he evidently finds it no difficult task to do justice to Legitimist and Imperialist, to the old world that came to an end with the Revolution, and to the new world that sprang

from the old world's ashes. Nor do his qualifications as a popular historian end here. He has the gift of so marshalling his facts as to leave a definite impression. These are but short books on great subjects; for M. de Saint-Amand is not at all content to chronicle the court life of his three heroines, and writes almost more fully about their times than he does about themselves; but yet, comparatively short as the books may be, they tell their story, in many respects, better than some histories of greater pretensions. We seem, as we read, almost to see the crumbling of Napoleon's empire after the retreat from Moscow. We are, in some sort, witnesses of his gigantic efforts to keep Europe under his heel, efforts that culminated in the victories of Lutzen and Bautzen. We watch him falling a victim to his own overweening arrogance. And last of all, after the ultimate disaster of Waterloo, we are made to feel how broken he is, what a wreck of the old hero and king of men. All this is well told, with graphic touches every now and again, and not without the help of some original research among the archives of the French Foreign Office.

"Elle était plus femme que les autres" has been said of the Princesse de Lamballe, and of Marie Louise it may, I think, be said that she was "moins femme" than Marie Antoinette or Josephine. Of course great allowance must be made. She was scarcely more than a child when married to Napoleon. She had been brought up in a home which had reasons enough and to spare for execrating his name. The marriage itself was entirely one of policy, and in no sense of inclination. But still, when all has been said, the woman who abandons her husband in misfortune—who refuses to share his exile after sharing his throne—such a woman is not a sympathetic figure. No doubt the Emperor Francis, her father, was glad enough to have her, and the little King of Rome, for hostages, and in his power. He could scarcely have so far braved public opinion as to compel her to remain separated from her husband if she had manifested any strong persistent desire to rejoin him at Elba or Saint Helena. "She should tie her sheets to the window and escape in disguise—that is what I should do in her place," said her grandmother, Maria Caroline, Queen of the Two Sicilies, who yet had no cause to love the Corsican usurper. Shallow-hearted, with the duchy of Parma dangling before her eyes, with another husband in *posse* so soon as Napoleon should have shuffled off his mortal coil, Marie Louise shines neither as a wife nor as a mother: "Moins femme que les autres."

As to Josephine, the whole story of her relations with Napoleon, from first to last, has a strong interest. It is clear that in the early days of their courtship and marriage she was rather startled than attracted by the ardour of his passion. There is a curious letter of hers, not quoted by M. de Saint-Amand, at least in these volumes, but probably genuine, which gives expression to the feeling with which she regarded her ardent young lover:

"I am frightened at the kind of authority he wishes to exercise over all who surround him.

There is something in his piercing look that is strange and inexplicable, and yet inspires with awe even our Directors: think how a woman must be intimidated by it! Nay, that which ought to please me—the force of a passion which he describes in terms so energetic that I cannot doubt of its sincerity—is precisely what makes me hesitate . . . Being no longer in the first flower of my youth, can I hope long to retain a love so violent as almost to seem like delirium?"

No longer young, as she here says, essentially a woman of the old régime—a woman moreover who had seen much of life and had had no very happy experience of marriage—it is evident that, after her union with Napoleon, the ardour of his passion, the vehemence of love breathed in his correspondence, proved as before rather repellent than attractive. M. de Saint-Amand quotes several of the letters written by the young general to his wife during the brilliant Italian campaign of 1796. They are sincere without doubt, though the real feeling in them takes Rousseau's declamatory form. They must often have seemed strangely excessive to the indolent Creole who was lightly passing her days in the Paris drawing-rooms. That her social charm, her grace, her tact, were of great use to Napoleon is, however, unquestionable; as also that she came to love him as Marie Louise never did.

The translation of these books may be described as fair—hardly more; the rhetorical and less purely narrative passages of the original having suffered most in their transit from French into English. A somewhat better rendering of one of the volumes, *The Happy Days of the Empress Marie Louise*, appeared in England five or six years ago, under the title of *The Memoirs of the Empress Marie Louise*. In the volumes now before me there are occasional Americanisms of spelling and typographical arrangement—"revery" for "reverie," and the like—to which one accustoms oneself with difficulty.

FRANK T. MARZIALS.

Shakespeare vom Standpunkte der Vergleichenden Literaturgeschichte. Von Dr. W. Wetz. Band I. (Worms: Reiss.)

STRASSBURG, which from the strategic point of view bars the road from Paris to Berlin, forms in the intellectual world, as it did in the days of Goethe, rather a link between them—a point at which the inflow of alien ideas in both directions is, in spite of political antipathies, relatively facile and free. Of this fact we have been once more reminded by the treatise of Dr. Wetz, a *privat-docent* at the Strassburg University. It differs, though hardly so much as its author assumes, from most of its German predecessors. If it applies with unparalleled perseverance (and, we must add, with almost unparalleled prolixity), the distinctively German comparative method to Shakspeare, on the other hand the limits within which the method is applied, as well as the entire conception of Shakspeare which dominates the whole, are as distinctively French. The pursuit of psychological analysis which occupies so much of French literature and French criticism to-day has found in Dr. Wetz an advocate and expo-

nent of ability, though his hand is somewhat heavy and his touch somewhat over-urgent and peremptory. His conception of Shakspeare, again, is essentially that of M. Taine, and, like his, is coloured by the habit of contrasting him with Corneille. The same unmeasured insistence on "passion," the same neglect of "understanding" as a factor in his dramatic world, meets us here. Corneille is, obviously, very unlike Shakspeare; and the comparison of the two is in many ways very instructive; but it is one of the dangers of the comparative method that a very great unlikeness is easily identified with an absolute antithesis, and then becomes merely a seduction to error. This danger has not, we think, been wholly avoided by Dr. Wetz. The contrast with Corneille certainly enables him to bring out some good points—*e.g.*, the rarity in Shakspeare of purely moral motives and purely moral conflicts; the obscuration by passion of understanding and of conscience; the prevalence of incomplete self-consciousness, that is, in the last resort, of illusion. But he presses these, in themselves valid ideas, very hard. Thus, he appears to us to abuse language when (p. 186 f) he represents Brutus' "reason" as the "corrupt advocate of passion." Dr. Wetz thinks the soliloquy, "It must be by his death," &c., a final proof of his case. By reason Brutus is led to a conclusion opposed to reason; he is therefore "blinded by passion." But to be blinded by passion is to ignore what in calmer moments one perceives. Yet we have no reason to suppose that Brutus' conclusion was one of which at any time of his life he would have disapproved; it is the legitimate and even inevitable outcome of his principles and character. Nor does the reasoning itself show any trace of passionate precipitance. It advances slowly, reluctantly, by main force driven to its goal; and the conclusion is not triumphantly embraced, but sternly and sadly submitted to. It sounds odd, again, to have adduced as a "kindred" instance of reason brought to the service of "passion," the jesting arguments which the sworn bachelor Benedict ("Much Ado," ii. 3) discovered for consenting to be married:

"Love me! why, it must be requited. . . By my troth it is no addition to her wit, nor no great argument of her folly, for I will be horribly in love with her! . . . No, the world must be peopled. When I said, I should die a bachelor, I did not think I should live till I were married."

Upon which Dr. Wetz remarks, guilelessly, that "his young love is not less fertile in reasons for its own justification, than his previous repugnance to marriage had shown itself." But Benedict, of all Shakspeare's lovers, is the least passionate and the least liable to illusion at his own hands. He knows what he is about, and is concerned, not in the least to satisfy his moral sense that it is right to love, but to discover witty retorts to the "odd quirks and remnants of wit" which I "may chance to have broken upon me, because I have railed so long against marriage." With even greater perversity a "moral blindness" is ascribed to Falstaff, who (under the influence of passion) per-

suades himself, and in part actually believes, that his base conduct is not really such? Alas, the moral self-questionings of Falstaff and the flattering unction which as their result he laid to his soul form a chapter of his history which Shakspeare has not written and could not write. They concerned, not his glorious old pagan, whose only "passion" was humour, and for whom conscience was at most something which made Hal at times an uncompliant comrade, but some ex-Puritan elder of the next age, continuing in his debasement the old habits of self-questioning, but finding difficult answers. Even where "passion" really exists, Wetz appears to exaggerate its illusive power. Chapter IX. opens with a glowing description of the passion of love in Shakspeare:

"Love has with him something of the force of a natural power, and yet at the same time some of the sanctity of a religion. It overcomes the lovers like a destiny—nothing can make head or prevail against it. For the youths and maidens whose heart is touched by the sweet passion, no happiness, no aim, exists beside the object of their love."

And so forth. These eloquent sentences obviously fall in very aptly with Dr. Wetz's general formula of Shakspearean action, which we may express by "Passion + *x* = Passion." They express very well the quality of one class of Shakspearean lovers, with Romeo and Juliet at their head. But they leave out of sight another equally characteristic class, who in their turn have been specially singled out by Kreyssig, those whose love, though deep and strong, is as far as possible from blinding them to other aims and considerations. Portia, who risked the loss of Bassanio rather than break her father's mandate, and who on the eve of her wedding had detachment of mind enough to undertake, half for the jest's sake, a difficult enterprise in the service of his friend, was not the sort of lover who, to quote Wetz once more, "forgets father and mother and whatever was dear to them before as soon as these come in conflict with their love," and for whom "only one being in the world exists, to whom they belong with every fibre of their nature."

It will be seen that the defect of Dr. Wetz's laborious book is the common one of attempting to express by a too elementary equation the unexampled diversity of Shakspearean phenomena. The antithesis of passion and reason, which he illustrates with great ingenuity but little self-control, seems to be a particular and limited case of the profounder and really universal law, that with Shakspeare all expression whatever is a function, not of universal reason, but of individual character. Notwithstanding this defect, however, the book is strewn with suggestive and often felicitous observations, and, if not exactly epoch-making, deserves note as a vigorous essay in that science of Shakspeare's art towards the construction of which modern criticism is slowly advancing.

C. H. HERFORD.

NEW NOVELS.

The Three Miss Kings. By Ada Cambridge. (Heinemann.)

Humbling his Pride. By Charles T. C. James. In 3 vols. (Ward & Downey.)

Whom God hath Joined. By Fergus Hume. In 3 vols. (White.)

On Heather Hills. In 2 vols. (Alexander Gardner.)

The Risen Dead. By Florence Marryat. In 2 vols. (Spencer Blackett.)

The Magic of the Pine Woods. By Rosa Mackenzie Kettle. (Fisher Unwin.)

A Group of Noble Dames. By Thomas Hardy. (Osgood, McIlvaine & Co.)

It would not be a very difficult matter to pick holes in *The Three Miss Kings*. The author is occasionally too effusive about female dress and personal appearance. Then she seems to set herself somewhat strenuously to demonstrate how it is possible to combine the opposite attractions of *Robert Elsmere* and of *Molly Bawn*, to preach ultra-liberal theology and prattle with girlish enthusiasm about Nellie King "looking dazzlingly fair under the gaslight in the white dress that she had worn at the club ball, and with dark roses at her throat and in her yellow hair," and "playing Schubert's A Minor Sonata ravishingly," not to speak of "Mr. Westmoreland, who, leaning over the other end of the piano on his folded arms, was openly sighing his soul into his lady's face." But it will be impossible for any fair-minded reader of *The Three Miss Kings* to keep up an attempt to read it hypercritically for any length of time. For Miss Cambridge has the power of infecting others with her own "go," and her enthusiasm for the three girls of her creation. Elizabeth King's association with Kingscote Yelverton, the rather too middle-aged lay preacher whom she secures as a husband, may be a trifle improbable, and her rejoicing over her happiness in securing him may be excessive. Patty teases her newspaper man, Paul Brion, too much; and Eleanor should either have married the wooden Westmoreland at once, or not have married him at all. But the three girls, fresh from their native seclusion in Australia, will, by their simple natural beauty, lift off their feet all who read of them here, just as they lift off their feet Mrs. Duff Scott, the indomitable match-maker, and all with whom they come in contact in Melbourne and England. *The Three Miss Kings* is full of movement—the movement of real, unconventional, and yet not Bohemian life. It is a relief after the appalling amount of introspection we have recently had in fiction.

Humbling his Pride is a thoroughly conscientious three-volume performance, and a strong novel besides, although of a rather old-fashioned kind. It contains a plethora of villains and villainies. Oscar Gliddon, Dr. Specifer, and the Rev. Henry Marden are, in fact, almost incredible scoundrels. It seems impossible that a girl, in herself so simple and pure as Laura Delius, should have allowed herself to be attracted, much less seduced, by a dilettante voluptuary

like Gliddon, while the motive for Specifer's maniacal hatred to John Horlock, the blacksmith hero of the story—the mere fact that he is the son of the woman Specifer did not marry—is preposterously inadequate. John Horlock, however, the blacksmith who is conscious of a destiny above the anvil and even the duties of a churchwarden, but who is nevertheless ready to be hanged for a crime of which he is innocent rather than disclose the secret of the woman he loves, is a good sketch. Henry Marden, also, Specifer's accomplice and tool, who yet turns upon his master in the end like the grotesque Sancho Panza that figured in Mr. Julian Hawthorne's torso of a novel, *Fortune's Fool*, is very effective. But out of sight the best portraits in *Humbling his Pride* are those of the rough, trustful, but sagacious farmer, who brightens the whole book, his rather querulous wife, their daughter Rose, and her unfortunate and inarticulate but loyal lover, Lang Willum. These four are better than anything of the kind that has appeared in fiction for some years. The plot, too, is exciting, well thought out, and well worked out. The close, however, is rather weak and boarding-school girlish.

The author of *The Mystery of a Hansom Cab* both descends and ascends in *Whom God hath Joined*. There is in it not nearly so much cleverness of the amateur detective sort as there is in the story which first brought Mr. Hume into repute, or even in his much more recent *Monsieur Judas*. On the other hand, it is much the most careful piece of writing that Mr. Hume has given to the public. It is indeed too ambitiously conventional, in the lesson which it teaches—that a woman ought not to devote herself to her child to the neglect of her husband—in the portrait of the sensual Creole adventuress, to whom the neglected husband flees, and in the contrast between the husband with "his sunburnt face, fair moustache, merry blue eyes, and stalwart figure," and the wife "with her fragile frame, her pale serious face and smooth coils of lustrous golden hair." The character of Eustace Gartney, the cynic and poet, who is sorely tempted to become a scoundrel, and who sees no particular harm in trying to seduce his cousin's wife, but who yet acquits himself nobly, is drawn with care, while the Scotch Master of Otterburn, and the sprightly Australian girl who teases him, are good foils to that painfully sombre couple the Erringtons. Still, as already said, all this is conventional, though good in its way.

In spite of crudities and inequalities of all sorts, *On Heather Hills* is an exceptionally promising story. The first chapter is the worst. In it the author, who is evidently of Scotch blood, sets himself deliberately to play to an English gallery by producing that hideous burlesque of Northern humour known as "wut." He tells us that "the chief products of Scotland are deer, grouse, sheep, whisky, and poor students; its principal amusements, curling, theological discussions, and heresy hunts," and that "suicide is practically unknown north of the Tweed, it being nearly impossible to find a tree large enough to hang one's self on." Fortunately

the author virtually exhausts this weak vein in the first chapter, although it is to be regretted that when he was engaged in limning the company assembled in the Highland country house of the Earl of Mayfair, he should have given to one of them the name of "Professor Tinder" and to another the name of "Professor Roughskin." Perhaps also the tragical adventures of the Mellis-Strong party in a bleak Highland district savour a little too much of the incredible. But once this is got over, it must be allowed that strength—of feeling, of style, of everything—is the note of *On Heather Hills*. Never surely was a man born with such a positive genius for self-sacrifice as Malcolm Strong. He watches over May Mellis while her parents are still alive. When they are dead he marries her, much more to protect her than to please himself. Then, that she may legitimately gratify a passing fancy by marrying his cousin, Gerald Balfern, he obligingly allows himself to be considered drowned. When Gerald proves unworthy of the trust reposed in him and becomes a dangerous drunkard, Strong once more appears on the scene as May's protector in the character of the deaf pock-pitted menial Robson. Finally, when Gerald dies, Strong allows May to return to Australia without revealing himself, an ending which most readers of *On Heather Hills* will declare to be a mistake. Strong may be an unnatural, but he is a very striking character. The politics and socialism of the writer of *On Heather Hills*, as they are reproduced in the remarkable conversations which take place in Lord Mayfair's country-house, and in Strong's life at the London Docks, may be notable for ambition rather than performance. But although he—or is it she?—has not disciplined his (or her) powers of thinking and of writing, there is no doubt whatever as to the reality of these powers or as to the moral certainty that their author will yet do something notable in fiction.

The writer, who is still best known as Miss Florence Marryat, is seen to greater advantage in *The Risen Dead* than in most of the stories she has published for some time. Not, indeed, that the plot is an exceptionally strong one, or that any morally distinguished personages are associated with it. But there are not too many incidents crowded into it; and Miss Marryat's aristocracy are, for once, not odiously vulgar, even although they include "three ladies in fashionable evening wraps with tasteful negligés upon their heads." *The Risen Dead* is, too, wonderfully free from slang and solecisms. Then, what with a baronet who believes he has committed bigamy, but has not, and is saved from committing suicide by his own son, only to do his best to blow that young man's brains out; a wife who is believed to be dead, and believes herself to be dishonoured, but is neither; a preternaturally shrewd family lawyer; and a youth who knows neither his father nor his mother, the reader fares very well indeed. The story is very badly off for a heroine, for that eminently book-muslin young woman, Lily Osprey, does not count for much. Yet Miss Paget, who is really Lady Diana

Loftus, and Lady Culwarren, the mother of the second most important young man in the book, are among the best of Miss Marryat's female creations—although Lady Culwarren is a trifle too fussy for her "station" in What-is-called-Society.

There is nothing very remarkable in *The Magic of the Pine Woods*; it is, like most stories from the same pen, a trifle too sweetly pretty. It contains some exceptionally attractive girls and their "aunts," who, including at least one of the aunts, are quite ready to get married when asked in the right way by the right men; a live lord who is a good man; and a very fine specimen of the country parson—not to speak of Mark Avenell, who is temporarily doubtful about his parents' marriage certificate. Then there is no more startling incident in the story than a poaching affray. Nor is there any truly bad character in it. There is indeed a siren, Melanie by name, who has in her time flirted too much with both Lord Danebrook and Mark Avenell, and who, even in these pages, flirts too much with the fine specimen of a country parson. But then she repents of such very mild sinning as she does indulge in; and she has also the art of dressing with taste, for does she not know the value of "some bit of bright colour, a scarlet cloak, flower, or feather, a touch of maize or crimson to stand out from the sombre green of the pine woods and purple heather beds?" As all ends well, *The Magic of the Pine Woods* is likely to be enjoyed at least as much as any other of Miss Kettle's books, and is more artistic than the majority of them.

Mr. Hardy's volume of stories, told somewhat after the Decameronian fashion by members of a Wessex Field and Antiquarian Club, as a relief from "the regulation papers on deformed butterflies, fossil ox-horns, prehistoric dung mixens, and such like," is so characteristic of him in style, in humour, and in general conceptions of life, that even if one had stumbled on it published anonymously at a railway book-stall, one would have declared it to be by the author of *A Pair of Blue Eyes*. For nearly all "the noble dames" whose stories are told here have nearly as tragic a fate in store for them as the girl with the blue eyes who loves not wisely, but once too often. There is hardly one of them but succeeds in securing at least two husbands. Sometimes she is married to the two at one and the same time; but oftener she marries her lovers in succession, who treat her very differently. Even Mr. Hardy's fantastic humour has never taken a more gruesome shape than in the fearfully and wonderfully barbarous device resorted to by Lord Uplandtowers to destroy his wife's affection for his predecessor. Some of Mr. Hardy's clever feats, indeed, savour too much of the character of *tours de force*; thus the double passion for and rejection of Dorothy in "Lady Mottisfont" involve too large a draft on one's credibility. Yet there is not one that is not worthy of the author. The first and the last stories are the most enjoyable of the series. Mr. Hardy's power of plot construction was

indeed never more strikingly illustrated than in "The Honourable Laura."

WILLIAM WALLACE.

TWO SOCIOLOGICAL BOOKS.

Modern Humanists. By John M. Robertson. (Sonnenschein.) The author terms his essays "sociological studies," and his "humanists" are Carlyle, Stuart Mill, Emerson, Matthew Arnold, Ruskin, and Spencer. In theology, Mr. Robertson is a disciple of the late Mr. Charles Bradlaugh. He belongs to that rigid school of anti-theists who like the name "Atheist" better than the more fashionable and also more flabby name "Agnostic." This school prides itself on its Biblical criticism and its philosophy. The former consists mainly in the detection of verbal inaccuracies and the adoption of the most heterodox of the ideas of the German thinkers. The quality of its "philosophy" may be judged from Mr. Robertson's remark that "the consistent Pantheist, if such a one there be, knows that between him and the philosophical Agnostic or Atheist there is no difference save that of name; that the position of Spinoza, logically worked out, is just the position of Mr. Bradlaugh or Mr. Spencer, stripped of certain irrelevancies of formula" (p. 18). The members of this school are, for the most part, honest and sturdy champions of the right as they see it. Their defect is mental rather than moral. They want imagination, and, as a consequence, their sense of humour is weak. This causes them to see things out of their due proportion, and makes them bad critics. Evidently, Mr. Robertson has done his best to understand and render justice to the eminent men about whom he discourses. His failure is due to a want of understanding rather than to defective knowledge. His theological bias is as great and of the same order, though differently developed, as the theological bias of any pastor of Little Bethel or high Anglican priest. Just as these would fail to appreciate rightly Carlyle, or Ruskin, or Arnold, or Spencer, so Mr. Robertson fails. He does not understand them all round, but only in relation to his dogma. In Carlyle, for instance, he discerns one who "blustered privately of an 'Exodus from Houndsditch,' but never spoke publicly a plain word to such effect." Nevertheless, the fact is that, somehow, Carlyle's attitude toward Christianity was never really misunderstood, although he was not accustomed to express himself on the subject in the terms which would have most delighted a Hall of Science audience. But this, to Mr. Robertson, is a fatal defect in character, and he finds in Carlyle's portrait "an innate oppugnancy, written also in the harsh and indelicate mouth, with its dyspeptic fold" (p. 9); and in Carlyle himself, "antagonism, oppugnancy, negation, clearness of conviction only that people are wrong" (p. 8). In the same way Emerson, who, Mr. Robertson admits, has merits, becomes "as conventional, as inanely clerical as Carlyle" when he says "unlovely, nay frightful, is the solitude of the soul which is without God in the world." And Mr. Matthew Arnold stands condemned for maintaining (as Mr. Robertson fancies) that "the legality of marriage with a deceased wife's sister is incompatible with a sound remnant and his dogma that nothing is righteousness but the method and secret of Jesus Christ." When we read comments like this we realise how needful is the sense of humour to critical sanity; and we wonder why a man of Mr. Robertson's temperament seems fated to choose humourists, of all others, as the subjects of his study. Mr. Robertson is painstaking and careful, and scattered through his book are thoughtful and suggestive passages.

Yet, taken as a whole, it must be admitted his confessed "sense of the inadequacy of the studies" is well grounded. He pleads "lack of due leisure," a poor excuse, for there is no obvious reason why the book should have been published at present. As it stands, it is not enlightening, and, if he had delayed, he might possibly have produced something better. The reading world would have found it quite convenient to wait.

Outlooks from the New Standpoint. By Ernest Belfort Bax. (Sonnenschein.) We cannot congratulate Mr. Bax on his latest book, or, to speak more accurately, his latest collection of miscellaneous papers. We opened it with high expectations, based on some excellent work already done by Mr. Bax with which we were acquainted. But the further we read the more were we convinced that the present volume is not worthy of its author. It is divided into three parts, the first containing two historical papers, very readable, and probably the best part of the book; the second containing six papers more or less socialistic, in all of which strong bias is more visible than critical insight; and the third containing three philosophical notes, none of them important, but reminding the reader of the time when Mr. Bax was an authority on such subjects. It is impossible to avoid the conviction that this work has been put forward, not because Mr. Bax had anything very particular to say to the world, but because his purpose was to make a book; and that, in the absence of such a purpose, few, if any, of these papers would have appeared or reappeared, as the case may be, in a volume. Nevertheless, while we feel bound to give emphatic expression to our opinion that the publication is a mistake, we would not have it supposed that the book, even as it stands, is without value. It may fall short of Mr. Bax's best, and yet be far from worthless. The paper called "The Curse of Law" would have been more effective if the subject had been treated critically and in its historical aspects—the causes of the existence of civil law being recognised, and its uses admitted, in place of a too sweeping denunciation on account of abuses—still, it is timely and, in its own way, useful. The present complications of civil law probably do more harm than good. Many actions covered by it might with advantage come within the scope of simpler criminal jurisdiction or be liberated from law altogether. The voluntarism which Mr. Auberon Herbert wants to introduce into taxation might well be encouraged in many dealings between man and man now regulated by law. As Mr. Bax says:

"It is no use saying that law exists only for the man who is insusceptible of honour. It creates the man insusceptible of honour. . . . If we are to be subject to coercive law, let us be subject to it; if to morality or honour, let it be so; but do not let us attempt to link in an unnatural wedlock the two principles, and appeal promiscuously first to one and then to the other" (p. 101).

The application of the term "debt of honour" to debts which cannot be recovered by process of law is really significant of the prevailing sentiment on the subject; and, with less of meddlesome law, it may be readily believed more debts would become debts of honour. How far Mr. Bax's argument helps forward the cause of Socialism, which he has so much at heart, is best known to himself. To us it, and much else in his book, seems like a plea on the other side. Socialism, as at present advocated, certainly does not tend to diminish the sphere of government. In discussing "Individual Rights under Socialism," Mr. Bax remarks that "the opinion is commonly held by those whose views of the things are determined by the sound of words," that the "chief aim" of Socialism "is the annihilation of the freedom of the individual." In saying Socialism

does not tend to diminish the sphere of government, and we might add does tend to diminish individual liberty, we by no means assert that this is its aim, and so far as we are aware no one has ever brought such a charge against it. All that is said by those who are opposed to its methods is that it *aims* at liberty, but its aim is so unskilful that it must inevitably miss its mark. Mr. Bax would be a more useful advocate if he understood the position of his opponents better; unless indeed—a not unlikely contingency—he then felt bound to go over to the other side. His tone and temper in the present work cannot be commended. Instead of trying to see all round a subject, as a philosopher should, and doing justice to every aspect, he shows impatience at opposition, uses epithets intended to be offensive far too freely, and is continually misunderstanding—not wilfully, perhaps, but at least with culpable carelessness—the position and meaning of his opponents. And he is too much inclined, as modern Socialistic agitators generally seem to be, to attribute existing customs and arrangements to base motives consciously acted upon—a view of social conditions far from scientific, and an attitude of mind not worthy of a wise man. When not under his socialistic bias, Mr. Bax's ethical standpoint is high. He is, or was, a disciple of Kant, with a clear understanding of the bearing of Kant's principles on duty and conduct generally. His essay in the present volume, which he entitles "A Socialist's Notes on Practical Ethics," contains many indications of the clearness of his moral insight. Indeed this essay, if only he could have kept his "King Charles's head" of Socialism out of it, would have been a piece of work well worthy of him. Looking at some of Mr. Bax's past work, and comparing it with that now before us, our conclusion is that his possibilities are still great, though his latest achievement is disappointing.

NOTES AND NEWS.

THE Clarendon Press will publish, early next month, an edition of the Tenth Book of Quintilian's *Institutio Oratoria*, by Dr. W. Peterson, Principal of University College, Dundee. Besides a revised text, based on an independent collation of several important codices, the volume will contain Introductory Essays on Quintilian's life and work, literary criticism, style and language, &c. It will be enriched, also, by a facsimile of the hitherto neglected Codex Harleianus—possibly the very manuscript which Poggio discovered at St. Gall, in 1416. Those who know what progress has been made in the criticism of Quintilian on the continent within recent years will look forward with interest to the volume, which is put forward at present as an instalment of a complete edition of Quintilian's great work.

WITH regard to the investigations contemplated by the India Office authorities among the archives at Lisbon for documents and records throwing light on the period of the Portuguese ascendancy in India, "A Portuguese" points out in a letter to *The Times* that a very complete and interesting collection of official documents has been published for some years at Lisbon, which embraces from the period of the conquest of India by the Portuguese in 1498 until the end of the eighteenth century, under the title "Collecção de Tratados e Concertos de pazes que o Estado da India Portuguesa fez com os Reis e Senhores com quem teve relações nas partes da Asia e Africa Oriental," por J. F. Judice Biker, Lisbon.

MESSRS. HENRY & Co. have in preparation a new series, entitled "The Victoria Library for Gentlewomen," which will be written and illustrated exclusively by gentlewomen. The

Queen has ordered two copies of each volume for the royal library, and the Princess of Wales is also a subscriber. The first volume of the series, which will be ready in September, will be by Lady Violet Greville on *The Gentlewoman in Society*, and she will be followed by Dr. Kate Mitchell, who will write on *Ilygiene for Gentlewomen*. The claims of fiction will not be disregarded, arrangements having been made for new novels by, amongst others, Mrs. E. Lynn-Linton, Mrs. Alexander, Miss M. Betham-Edwards, Miss Iza Duffus-Hardy, and the author of the *Anglo-Maniacs*. Besides writing the first volume, Lady Greville will also edit two volumes devoted to *Gentlewomen's Sports*, the contributors to which will comprise, amongst others, the Marchioness of Bredalbane, Lady Colin Campbell, and Miss Leale. Other volumes include *The Home*, by Mrs. Talbot Coke, *Culture for Gentlewomen*, by Miss Emily Faithfull, also works on painting, music, gardening, &c.

THE Executive Committee of the Marlowe Memorial announces that the monument, which has been executed by Mr. E. Onslow Ford, A.R.A., will be unveiled at Canterbury, on September 16, by Mr. Henry Irving.

A RICH legacy for all admirers of Dickens has just been brought to light. The familiar letters written by Dickens to Wilkie Collins during the years of their most intimate companionship and literary co-operation will be published for the first time in *Harper's Magazine*. These letters, edited by Georgina Hogarth, and further commented upon by Laurence Hutton, will be given in three instalments, the first of which will appear in the September number. They represent Dickens at his best, in the most active and successful period of his literary career (1851-1869), and they give us new and precious glimpses of the man as well as of the author. The same magazine will open its September number with Shakspere's "Much Ado About Nothing," with Edwin A. Abbey's illustrations, and comments by Andrew Lang. There will also be an article on "Germany, France, and General European Politics, by Mr. de Blowitz; on "The Merchant Princes of London in the Plantagenet Period," by Mr. Walter Besant; a contribution entitled "Under the Minarets," by Mr. F. Hopkinson Smith, containing reproductions of paintings made by him in Constantinople, with descriptive letterpress and anecdotes; and a description of Chinese Secret Societies, by Mr. Frederick Boyle.

MR. THISELTON DYER has in the press his new work *Church Lore Gleanings*, upon which he has been engaged for some time. The book is to be published by Messrs. A. D. Innes & Co.

MESSRS. FREDERICK WARNE & Co. announce that they will shortly issue a new and popular edition of Mrs. F. H. Burnett's *Little Lord Fauntleroy*, the circulation of which has now reached its one hundredth thousand; and will shortly after publish reissues of *Sara Crewe*, and *Little Saint Elizabeth*, by the same author.

MESSRS. D. C. HEATH & Co., Boston, have just published a *Manual of Plane Geometry*, on the Heuristic plan, with numerous extra exercises, both theorems and problems, for advanced work, by G. Irving Hopkins, Instructor in Mathematics and Physics, Manchester High School, N. H., with an introduction by Prof. Safford, of Williams College. The book is designed primarily for the author's pupils, and secondarily for the constantly increasing number of teachers who are getting more and more dissatisfied with the old methods of teaching geometry.

AMONGST works recently issued by the Society for promoting Christian Knowledge are *The Ethics of Labour*, by the Rev. E. Fischer; *How*

Three Halfpence built a Church, by Louisa Thompson; *Strength made Perfect in Weakness*, edited by C. H. Cope; the quarterly paper of the Archbishop's Mission to the Assyrian Christians, printed for the Mission; and *The Unfinished Promise*, a hospital patient's story.

MR. W. DAVENPORT ADAMS is about to publish, through Mr. Elliot Stock, a volume of essays on literature and the drama, entitled *With Poet and Player*.

MESSRS. FREDERICK WARNE & Co. will shortly add *Shirley*, by Charlotte Brontë, to their Crown Library, by arrangement with Messrs. Smith, Elder & Co.

ONE of our contemporaries remarking upon the growing difficulty in finding new subjects of interest for the exhibitions that are becoming an annual institution among us—now that fishermen, inventors, health conservators and restorers, Colonialists, Americans, Spaniards, French, Italians, Danes, and Germans, together with our own army and navy, have all had their innings—urges the claims of literature to have an exhibition in its turn. It is pointed out, no doubt with considerable truth, that the vast stores of the British Museum are practically closed to the casual sight-seer, "Nor," it is naively added, "would our national store-houses stand any chance of rivalry with a vastly inferior show that was accompanied by the more sensuous delights of the exhibition *à la mode*." Of course such a scheme would include graphic illustrations of the entire process of book and newspaper production, the details of typography, the entire processes of printing and binding, the manufacture of paper, with other kindred and subsidiary industries. The writer of the article will, no doubt, have the publisher and printer on his side; if he can show any benefit likely to result to the author, he may perhaps secure Mr. Walter Besant, and other literary champions, for his scheme.

UNIVERSITY JOTTINGS.

THE annual report for the year ending July 31, 1891, which has just been issued, shows that during the past twelve months the University Extension work under the supervision of the Oxford delegates, has made greater progress than in any previous year. Since June, 1890, 192 courses had been delivered in 146 centres by 33 lecturers. The courses were attended by 20,248 persons, and the average period of study covered by each course was 12½ weeks. Examinations were held at the end of 132 courses; 1370 candidates entered for the examinations, and 1165 candidates received certificates, of which 501 were certificates of distinction. The following figures show the growth of the work in the last six years:—Number of courses delivered—1885-86, 27; 1886-87, 67; 1887-88, 82; 1888-89, 109; 1889-90, 148; and 1890-91, 192. Number of lecture centres—1885-86, 22; 1886-87, 50; 1887-88, 52; 1888-89, 82; 1889-90, 109; and 1890-91, 146. Number of persons reported by the local committees as having been in average attendance at the courses—1885-86, not recorded; 1886-87, 9908; 1887-88, 13,036; 1888-89, 14,351; 1889-90, 17,904; and 1890-91, 20,248. Average duration of the period of study covered by each course, counting from the date of the first lecture of the course to the last lecture, or, when held, to the date of the final examination—1887-88, 8½ weeks; 1888-89, 9½ weeks; 1889-90, 10½ weeks; 1890-91, 12½ weeks. During the year 90 courses were delivered on historical subjects; 64 courses on natural science; 33 courses on literature and art; and five courses on political economy. The delegates note with pleasure that at several centres in the North of

England the courses of lectures are regularly attended by many hundreds of artisans. The Union of working men's co-operative societies has provided six small scholarships to enable the students who have been most successful in certain educational classes arranged by the union to attend the summer meeting of University Extension students in Oxford.

ORIGINAL VERSE.

NATURE'S SOLILOQUY.

How Nature's sunny musings feed our sense,
Her voice into the heart of all things stealing;
How dream-spelled ears divine her utterance,
Each concord more than musically feeling!
Glazed in a whirl of sunshine while it listens,
The earth sees heaven its audience proclaim,
And as the charm in more than language glistens,
They seem to call each other by their name.
Death, too, has musings where he lies in state,
One thought upon his moveless lips reposing:
It is of Peace, beyond the range of Fate,
His pledge of Ever to his dead disclosing.
Less than a breath there lingers yet to die,
But, O how deathless his soliloquy!

THOS. GORDON HAKE.

OBITUARY.

JAMES RUSSELL LOWELL.

JAMES RUSSELL LOWELL was one of the young men who gave eager heed to those "voices in the air," to which Mr. Matthew Arnold, in one of the finest passages in his writings, has made reference. He was nineteen years of age, and a graduate of that year (1838), when Emerson delivered his famous address to the Divinity Class of Harvard. Emerson became his spiritual guide, as he became the spiritual guide of many other young men, then and afterwards. Thirty years later Mr. Lowell wrote of him, "there is no man living to whom, as a writer, so many of us feel and thankfully acknowledge so great an indebtedness for ennobling impulses." It was Emerson who set the "ferment of wholesome discontent at work," which determined the subsequent conduct of Mr. Lowell's life. The new doctrine, or rather the old doctrine newly stated, which in those days, in New England, was known as "transcendentalism," has left its impress on American life and letters ever since; and in Mr. Lowell we have a striking example of the manner of man it was destined to produce.

Mr. Lowell has been described variously as poet, humourist, critic, and man of affairs. In one degree or another he was all these. A few of his sonnets were printed in the *Dial* as early as 1841, and from time to time he continued his verse writing, all through his life. If he cannot be ranked as a great poet, yet his serious verse is always pleasing, while some of it is of a high order. He wrote verse when verse seemed the most appropriate way of expressing himself, and not otherwise. There was no falling off in power in this respect as he grew older; some of his best short pieces are to be found in *Heartsease and Rue*, his last collection. His skill in happy phrases often gave a worth to the setting when the thought enshrined was not important, so that productions of his, comparatively trivial, were never commonplace. Comparing for a moment his occasional pieces with those of the great master of occasional pieces, Dr. Oliver Wendell Holmes, we find somewhat more dignity if less of sunny amiability in them than in the work of his fellow-countryman and friend, whom he addressed as:

"Master alike in speech and song
Of fame's great antiseptic—style."

A certain seriousness of feeling and purpose, not always to be found in the work of the ever-

genial autocrat, is, in truth, a characteristic of everything Mr. Lowell has done. He is usually classed amongst the humourists; it would perhaps be more accurate to describe him as a man of wit, for in such productions as *The Biglow Papers*, *A Fable for Critics*, and the fragment *Fitz-Adam's Story* (which awakens a regretful consciousness that a fine work has been lost because its author never gave it form), the wit is more visible than pure humour. In all these cases, however, the wit and the humour alike are those, not of one amused who wishes to amuse, but of a man who is in earnest to remove abuses and make things better than he found them, though he chooses the weapon of ridicule for his purpose. There was nothing easy-taking about Mr. Lowell; his very laughter was not frivolous; and though persons who met him in society describe him as a pleasant companion, genial in manner, well able to hold his own in small talk, they admit that only when some serious topic was introduced did the real man whom they knew in his books, become manifest in the person.

As a critic, Mr. Lowell takes a front rank among his countrymen; but it must be admitted that, as yet, the standard of American criticism is not very high. America is making a literature of its own at present; its era of criticism will follow at the proper time. Mr. Lowell had all the scholarship and the literary skill; but not quite the perfect judicial balance of mind for a critic of the first order. His ardour for what he considered to be good causes was so great that it made him too much an advocate to be a perfect critic. On Mr. Matthew Arnold's showing, the critic can maintain his integrity only by keeping aloof from "the rush and roar of practical life." Mr. Lowell did not keep aloof, and did not try or wish to keep aloof. His point of view was, to a great extent, if not mainly, that of "the practical man," and whenever public or private wrong offended him he was incapable of taking a complete or all-round view. Contrast, by way of example, his manner of treating the Mason and Slidell affair in the later series of *Biglow Papers* with Thackeray's "Roundabout" paper on the same topic; or consider that distressingly inadequate estimate of Coleridge contained in his address on the unveiling of the bust of the poet in Westminster Abbey. Coleridge's especial weakness was one which a man of Mr. Lowell's steadfast and dogmatic and somewhat opinionated character, could neither understand nor tolerate. Accordingly, he saw in him one whose feebleness of will had frittered away the possibilities of a transcendent genius, instead of what he really was, a man who, with all his infirmities, still stands head and shoulders higher than nearly all his contemporaries and successors.

Moreover, there was in Mr. Lowell, as Emerson perceived, an excess of "self-consciousness," and this sometimes barred him from forming an impersonal and impartial estimate. Margaret Fuller said harsh things about him—unjust things, and, read in the light of his whole career, now obviously false and foolish things. She said what she really thought, but her judgment was at fault. She does not seem to have been actuated by any animosity. But Mr. Lowell was wounded too deeply ever to forgive her, and in his *Fable for Critics* he presented her in mere offensive caricature. Another person who wounded his self-esteem was Thoreau, and his estimate of Thoreau is as perverse as Margaret Fuller's estimate of himself. When his self-consciousness was excited, his criticism was hopeless.

As regards literature, Mr. Lowell's temperament made him more of a scholarly lover and student of books than an accomplished and trustworthy critic. His best criticism is of the appreciative kind, applied to subjects which lie wholly beyond the range of modern public

affairs. His article on the "Library of Old Authors" is a good example of this, although it is not one of his most interesting essays. Better still are "A Good Word for Winter," and the study of "Chaucer." In these cases he had the requisite knowledge for an efficient treatment of his subject, while there was nothing in the occasion to arouse his pugnacity.

If, however, we wish to see Mr. Lowell at his best, and to understand what his truest service to the world has been, we must consider him, not as a critic nor as a man of wit, not even as a poet, but as a man of affairs. When thinking of his relation to the politics of his own country, I am always reminded of Emerson's saying that "Men of character are the conscience of the society to which they belong." Mr. Lowell was a man of the world, strongly tinged with transcendentalism. He was a fine type of the Transcendentalist as citizen, and as such exercised a wide influence for good. Mr. George William Curtis, still, happily, with us, must be named in the same connexion. These two men, with a few others, have, for a number of years past, been the conscience of the political life of the United States. Mr. Curtis, besides being an eminent writer, is a public man of sterling merit and long-proved usefulness. In more than one revolt against corrupt government he has been a leader. It was Mr. Curtis of whom Mr. Lowell said that he ought to have been sent Minister to London instead of himself. At one time he had been offered this as well as other high official positions, but he refused them all: thus and in every other way jealously guarding his independence. That Mr. Lowell, in respect to office, adopted a different course is no demerit. He yielded none of his integrity, and was able to increase his usefulness. As a diplomatist he proved his greatness by taking a large view of his duties. He came among us in no carping and suspicious spirit, to spy out grievances and imagine wrongs, but bent on increasing brotherly goodwill between his country and ours, to the advantage of both. At home he has always risen above party interests for the sake of principles. His admirable address on "The Place of the Independent in Politics" states his own position as a public man.

Of Mr. Lowell's writing, the best available and the only complete edition is the *Riverside*, in ten volumes, published in this country by Macmillan, but of some of his prose and his verse other cheap and satisfactory editions exist. Herein the author is visible to us in his various aspects. For, although Mr. Lowell was an excellent talker and an attractive public speaker, he was pre-eminently, in all he attempted, a man of letters. That is to say, literature was the true channel for his expression of himself. His lectures are the compositions of a writer rather than a speaker. "I am a book man," he said; and so he was. He was a book-man who loved to read, whose great gift it was to write, and who, whatever his hand found to do, did it in a spirit of unflinching integrity with the enthusiasm of humanity in his heart.

WALTER LEWIN.

MAGAZINES AND REVIEWS.

THE stories in the September *Scribner* are by Thomas Nelson Page, who tells pathetically, in "Run to Seed," of a Southern family of high degree, impoverished by the war: "Captain Joe and Jamie," a sketch of a great flood-tide on the Tantramar Marshes; and the continuation of "The Wrecker," the new story by Robert Louis Stevenson and Lloyd Osbourne, which grows in interest and fun with each instalment. Mr. Felix Moscheles, the painter, and friend of the late Robert Browning, has an

article on "Browning's Asolo." He tells of a visit made, since the poet's death, to the little house in the sleepy old Italian village where he wrote his last poems, and lived during the last months of his life. It is of unusual interest on account of the details it gives of Browning's life and surroundings. The illustrations by the author include views of the room in which "Asolando" was written, and of picturesque Asolo sheets.

THE *Century* for September will contain the last of Mr. Kennan's articles, which will describe "A Winter Journey through Siberia." An article on play in Provence, entitled "A Painter's Paradise," written and illustrated by the Pennells, and a paper on "The Possibility of Mechanical Flight," will also appear, the frontispiece being a portrait of Thomas Bailey Aldrich, the editor of the *Atlantic Monthly*.

THE August *Livre Moderne* opens with certain "Notes sur la Crise de Librairie Contemporaine," which with a few touches of probably intended exaggeration, seem to reveal something really rotten in the Paris book trade. If Mouzanne is right in anticipating as the result of the book *Krach* which he foresees, the cleansing as well as the restricting of the output, it will in future be "no sac illa hearin'." And we do not know but that some of his remarks about the multiplication of new and speculative publishing firms may not have a bearing a little nearer home than Paris. Anybody who takes an interest in *La Terre* may find abundant autograph *inedita* by the creator of that earth; and M. Gausseron continues his ingenious reviews in masquerade. There is no single illustration of mark in the number, but M. Mass's little figurine vignettes in the text of the opening jeremiad are ingenious and cleverly executed.

HONORARY DEGREES AT CAMBRIDGE.

THE following are the speeches delivered by the Public Orator, Dr. Sandys, on the occasion of the visit of the members of the International Congress of Hygiene and Demography on August 15, when the honorary degree of LL.D. was conferred on (1) Dr. Paul Brouardel, President of the Permanent International Committee of Hygiene, and Dean of the Faculty of Medicine in Paris; (2) Dr. Alfonso Corradi, Professor in the Royal University of Pavia; and (3) Dr. Josef von Fodor, Professor in the University of Buda-Pesth:

"Dignissime domine, domine Precancellarie, et tota Academia:

"Nescio quo potissimum exordio hospites nostros, qui de salute publica nuper deliberaverunt, senatus nomine salutare debeam. Ad ipsos conversus, illud unum dixerim:—qui aliorum salutem tam praeclare consulistis, vosmetipsos omnes iubemus salvere. Ea vero studia, quae vobis cordi sunt, gloriamur in Britannia certe Academiam nostram primam omnium adiuvisse. In salutis publicae ministris nominandis valent plurimum diplomata nostra, valent etiam aliarum Academicarum, quae, exemplo nostro incitatae, laudis cursum eundem sunt ingressae. Hodie vero collegarum vestrorum nonnullos, qui gentium exterarum inter lumina numerantur, diplomate nostrae honorifice decorare volumus. Nemini autem mirum sit, quod vires medicinae in scientia illustres iuris potissimum doctores hodie nominamus. Etenim Tullium ipsum in libris quos de Legibus composuit, scripsisse recordamini populi salutem supremam esse legem.

"(1) Primum omnium vobis praesento gentis vicinae, gentis nobiscum libertatis bene temperatae amore coniunctae civem egregium, Parisiorum in Academia medicinae forensis professorem praeclarum, facultatis medicae decanum dignissimum, salutis denique publicae annuum editorem indefessum. Olim Caesar omnes medicinas Romanae professor civitate donavit; nos non omnes certe, sed, habito delectu aliquo, unum e reipublicae Gallicae medicis illustrissimis, qui admirabilem in modum medicinae et iuris studia consociavit, corona

nostra ob cives etiam in pace servatos libenter cernamus. Duco ad vos Paulum Camillum Hippolytum Brouardel.

"(2) Que maiore dolore Austriae et Germaniae legatos illustres absentes desideramus, eo maiore gaudio Italiae legatum insignem praesentem salutamus. Salutamus Academicam Bononiensis, nobiscum veteri hospitii iure coniunctae, alumnus, tribus deinceps in Academicis, primum Mutinae, deinde Panormi, denique Ticini in ripa professorem, qui medicinae scientiam cum rerum antiquitas gestarum studiis feliciter consociavit, quique in Italiae scriptoribus eximia, non modo in Boccaccio sed etiam in Torquato Tasso, artis suae argumenta non indigna invenit. Quendam imperator quidam Romanus Roma in ipsa augurium salutis per annos complures omissum repeti ac deinde continuari iussit. Qued autem salutis publicae consilio Londinensi etiam Italia interfuit, velut augurii felices omen accipimus. Recordamur denique poctam antiquum urbis aeternae de nomine his fere verbis non inepte esse gloriatum:

Roma ante Remulum fuit;
non ille nomen indidit,
'sed diva flava et candida,
Roma, Aesculapi filia.'*

Duco ad vos Aesculapii ministrum fidelissimum, Alphonsum Corradi.

"(3) Quis nescit urbem florentissimam quod Hungariae caput est, nomine bilingui nuncupatam, fluminis Danubii in utraque ripa esse positam. Quis non inde nobis feliciter advectum esse gaudet salutis publicae professorem insignem, virum titulis plurimis cumulatam, qui etiam de Angliae salubritate opus egregium conscripsit. Idem, velut alter Hippocrates, de aëre, aquis et locis praecclare disseruit. Obim Hippocrates ipse corona aurea Atheniensium in theatro donatus est: nos Hippocratis aemulum illustrem laurea nostra qualicumque in hoc templo honoris libenter ornamus. Duco ad vos bacteriologiae cultorem acerrimum, Iosephum de Fodor."

THE NEW ENGLISH DICTIONARY.

SPECIAL QUOTATIONS WANTED.

II.

WILL any one kindly send quotations for some of the desiderata in the following list, and so help us to complete the literary history of some of the words of the next Part? As in previous lists, when the date stands *before* a word, an earlier quotation is wanted; where the date *follows*, a later instance is wanted; if a century is mentioned, a quotation is wanted within the limits of that century; for words without a date all quotations will be welcome. The list contains many modern words and senses for which earlier quotations than those of the dates here given ought to be, and no doubt will be, found. Besides these, good quotations for words noted in ordinary reading are still welcome; and we often want instances of very common idiomatic phrases, verbal constructions, colloquial uses, and the like. Every quotation should be furnished with as full a reference as possible to date, author, work, edition, volume, chapter, page, &c., and sent to me addressed, "Dr. Murray, Oxford."

J. A. H. MURRAY.

fagging-hook

- 1794 fag, *sb.* (hard work)
- 1785 fag (at school)
- 1586 fag (knot in wool) 1659
- 1580 fag (fringe or loose end, remnant)
- 1620 fag-end
- fage (flatter) 1570
- 1810 fagged, *a.*
- 1853 faggery 1853
- 1810 fagging
- 1540 faggot (iron) 18th c.
- 1699 faggot (dummy) 1755
- 1598 faggot, *v.*
- 1783 fahrenheit (thermometer)

* Mariani *Lupercalia*, p. 384, Bachrens, *Frag. poet. Rom.*

- 1713 faience
- fail, *without* 17th and 18th c.
- 1612 failance 1696
- 1622 failure (act of failing)
- 1659 failure (shortcoming)
- 1702 failure (bankruptcy)
- 1654 failure (decay) 1700
- 1609 faienceant
- faint-heart 17th and 18th c.
- faint-hearted 18th c.
- faint, *v.* (to swoon) 16th and 17th c.
- 1526 faint, *v.* (grow feeble)
- 1667 faintish
- 1710 faintishness
- 1600 fair, *a.* (wind)
- fair (speech) 1670
- fair (unobstructed) 1600-1800
- fair (to speak) 18th c.
- 1684 fairway (channel)
- 1748 fairweather, *a.*
- fair (a day after the) 18th c.
- fairhead (beauty) 1560
- 1577 fairing (gift)
- 1847 fairish
- 1590 fairly (honestly)
- 1590 fairly (clearly)
- 1590 fairly (completely)
- fairness (impartiality) 15th and 16th c.
- fairy (magic) 1532
- 1667 fairyland
- 1698 fairy-ring (on grass)
- 1782 faith (to pin one's) 1782
- faithful (full of truth) 1610
- 1834 fake, *v.* (steal)
- 1812 fake, *v.* (get up as a sham)
- 1860 fake, *v.* (to coil)
- fake, *sb.* (sham, swindler)
- 1812 fakement
- faker
- 1613 fakir
- fa-la (*Music*) 1674
- 1714 falcated
- 1646 falcation
- 1787 falciform, *a.*
- 1548 falcon (cannon)
- 1559 falcond (cannon)
- 1575 falconry
- 1603 faldstool
- fall *v.* (of rain, &c.) 18th c.
- fall *v.* (subside)
- 1860 fall *v.* (of mercury in barometer, temperature, &c.)
- 1875 fall *v.* (of night)
- fall *v.* (to sin) 18th c.
- fall *v.* (price) 18th c.
- fall *v.* (lame, sick, &c.) 18th c.
- 1590 fall *v.* (in battle) 18th c.
- fall *v.* (happen) 1764
- fall *v.* (result) 1700
- fall *v.* *trans.* (drop) 1700
- 1867 fall (be captured)
- 1611 fall (of the countenance)
- 1859 fall (of a wicket)
- fall (be born) 1750
- fall *astern*
- fall away (in flesh) 1709
- fall away (revert) 17th and 18th c.
- fall away (in religion) 1750
- fall away (decline) 1750
- 1709 fall back
- 1841 fall back on
- fall in (ground, a wall)
- 1800 fall in (soldiers)
- fall off (receipts, revenue)
- 1832 fall out (leave the ranks)
- 1850 fall through (come to nought)
- 1682 fall due 18th c.
- 1800 fall *sb.* (of snow, &c.)
- fall (of mercury) 1860
- 1850 fall (of a city)
- 1690 fall (in price or value)
- fall (moral) 1826
- fall (*Astrol.*)
- fall (*Dot.*) 1800
- 1712 fall (*Adam's*)
- 1801 fall (of woodcocks)
- 1647 fallacious
- 1664 fallacity 1773
- 1532 fallacy (*Logic*)
- 1775 fal-lal, *sb.*
- 1748 fal-lal, *a.* 1807
- fal-lallish
- 1556 fallax, *sb.* 1612

1621 faller 1725
 1592 faller off 1621
 1638 fallibility
 1411 fallible
 1638 fallibly 1638
 1598 falling-band 1637
 falling-sickness 1750
 1734 falling-star
 1754 Fallopian
 fallow (yellow) 1727
 1516 fallow-deer
 1534 fallow, v.
 1583 false (incorrect)
 false (*Music*) 18th c.
 false witness 1380
 1709 falset (*Singing*)
 1826 falsetto
 1607 falsification
 1646 falsify (speak falsely) 1748
 falsify (*Law*) 1660
 1889 falutin
 fame, v. 1700
 fameful
 1598 fameless 18th c.
 1611 familiar (spirit) 18th c.
 1541 familiar, sb. (one of the same family) 1672
 1536 familiar, sb. (a servant) 18th c.
 1576 familiar, sb. (of the Inquisition)
 1787 familiarism
 1726 familiarist 1726
 1646 familiarize
 1643 familiarly 1678
 1643 familism
 1605 familist (name of sect)
 1658 familist (head of a family) 1658
 1638 familist (one of a family) 1638
 famine, v. 1637
 1535 famish, intr. 18th c.
 1535 famosity 1535
 1590 famous (slandorous) 1590
 1577 famous, v. 18th c.
 1678 famulative 1678
 1612 famul-t 1612
 1590 fan (lady's)
 fan, v. (winnow) 18th c.
 1540 fanatic, a.
 1660 fanatic, sb.
 1589 fanatical
 1652 fanaticism
 1812 fanaticize
 1791 fancier
 1642 fanciful
 1789 fanciless
 1845 fancy, a.
 1768 fandango
 1555 fang (tooth)
 1583 fangle, sb.
 1549 fangle, a.
 fangless 18th c.
 fanion
 1510 fanner (winnow) 1657
 1530 farce, sb.
 farce, v. (*cooking*) 1736
 farce, fig. 18th c.
 1741 farcical
 farcing, sb. 1631
 fard (paint) 18th c.
 fard, v. 18th c.
 fardage (baggage) 1648
 1590 farded, v.
 fare (passage) 1557
 1562 fare (person)
 fare (behaviour) 1634
 fare (condition) 1530
 1583 farewell, sb.
 1742 farina (*Bot.*)
 1646 farinaceous
 1593 farm, v. (let on lease)
 1806 farm (cultivate)
 1719 farm, intr. 1719
 farm (to cleanse) 1608
 farmery 17th c.
 1623 farmhouse
 1807 farmstead
 1791 farmyard
 1739 faro, Pharaoh (gaming)
 1601 farrow (litter of pig)
 fart, v. 1710
 1627 farthel (to furl) 1692
 1648 farther, v.
 farthermore 1721
 1701 farthermost

farthing (of land) 1630
 farthingsworth 1719
 1603 fasces (rods)
 fascia (*Architecture*) 1827
 1788 fascia (*Anatomy*)
 1708 fascicle
 1794 fasciculate
 1777 fasciculated
 1610 fascinate
 1605 fascination
 1677 fascination (binding together) 1677
 1692 fascine
 fasel (kidney-bean) 1713
 1750 fash, sb.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

DIOE, Aug. Jules Barni: sa vie et ses œuvres. Paris: Alcan. 2 fr. 50 c.
 GLOCK, J. Ph. Die Symbolik der Bienen u. ihrer Produkte in Sage, Dichtung, Kultus, Kunst u. Bräuben der Völker. Heidelberg: Weiss. 5 M.
 HAUSOELLER, Grèce. 2e partie. Grèce continentale et îles. Paris: Hachette. 20 fr.
 HUET, Jules. Enquête sur l'évolution littéraire. Paris: Charpentier. 3 fr. 50 c.
 MEKKEL, F. Jacob Henle. Ein deutsches Gelehrtenleben. Braunschweig: Vieweg. 10 M.
 POTICHE, le Vicomte de. La Baie du Mont Saint-Michel et ses approches. Paris: Baudoin. 15 fr.
 RAVASSON-MOLLIEN, Ch. Les mssuscripts de Léonard de Vinci, publiés en fac-similés photographiques. 6e et dernier volume. Paris: May et Motte. 150 fr.

THEOLOGY.

PFLIEDERER, O. Die Ritschl'sche Theologie, kritisch beleuchtet. Braunschweig: Schwetschke. 4 M.

HISTORY, ETC.

ADAMEE, O. Beiträge zur Geschichte d. byzantinischen Kaisers Mauricius (582-602). II. Graz: Leuschner. 1 M. 30 Pf.
 LEHMANN, K. Die Entstehung der Libri feudorum. Rostock: Stiller. 2 M.
 MATTHIAS, B. Zur Geschichte u. Organisation der römischen Zwangsverbände. Rostock: Stiller. 1 M. 50 Pf.
 RITTBERG, Karl Graf v. Beitrag zu 1813. Die Belagerung der Festung Spandau. Graudenz: Gabel. 9 M. 50 Pf.
 URKUNDENBUCH, westfälisches. 4. Bd. 3. Abth. Die Urkunden d. Bisth. Paderborn vom J. 1251-1300. 5. Hft., bearb. v. H. Finke. Münster: Regensburg. 7 M. 50 Pf.
 VITA S. Hrodberti primigenia authentica. Ed. B. Sepp. Regensburg: Copenrath. 1 M. 60 Pf.

PHYSICAL SCIENCE AND PHILOSOPHY.

BAILLON, H. Dictionnaire de botanique. T. III. (Haagdom - Ryzic). Paris: Hachette. 45 fr.
 BOHM, J. Die Kreidbildungen d. Fürberga u. Sulzberga bei Siegsdorf in Oberbayern. Stuttgart: Schweizerbart. 20 M.
 FRIVALDEZKY, J. Aves Hungariae. Berlin: Friedländer. 6 M.
 GRASSMANN, R. Die Ausdehnungslehre od. die Wissenschaft v. den extensiven Grössen in strenger Formel-Entwicklung. Stettin: Grassmann. 2 M. 25 Pf.
 HERMAN, O. J. S. v. Petényi, der Begründer der wissenschaftlichen Ornithologie in Ungarn. 1799-1855. Berlin: Friedländer. 15 M.
 ISSELIN, J. J. Die Grundlagen der Geometrie ohne spezielle Grundbegriffe u. Grundsätze. Bern: Wyss. 6 M.

PHILOLOGY.

ARISTOTELIS Πολιτεία Ἀθηναίων. Ed. G. Kaibel et U. de Wilamowitz-Moellendorf. Berlin: Wiedmann. 1 M. 80 Pf.
 CULEX, carmen Vergilio ascriptum, recensuit et enarravit F. Leo. Berlin: Weidmann. 3 M.
 EVARINIS Hippolytus. Griechisch u. deutsch von U. v. Wilamowitz-Moellendorf. Berlin: Weidmann. 8 M.
 LUTZ, L. Die Kasus-Adverbien bei den attischen Rednern. Leipzig: Fock. 1 M. 20 Pf.
 WILKINS, F. Zum hochalemannischen Konsonantismus der althochdeutschen Zeit. Leipzig: Fock. 3 M.

CORRESPONDENCE.

OLD FRENCH "FEL, FELON."

Abersoch, Pwllheli: August 17, 1891.

In some notes on the "Faery Queen," printed in last week's ACADEMY, Mr. H. M. Percival attempts to establish a distinction of meaning between *fel* and *felon* in Old French. That no such distinction is possible is perhaps sufficiently obvious from the fact that *fel* and *felon* are merely different forms of the same word (sing. nom. *fel*, obl. *felon*; plur. nom. *felen*, obl. *felons*), just as are *ber* and *baron*, *lere* and *larron*, &c.

Of course, distinctions of meaning between the oblique and subject forms of the same word may and do exist now, as for instance in the case of *seigneur* (Lat. *seniorem*), and *sire* (Lat. *senior*), and of *homme* (Lat. *hominem*), and *on* (Lat. *homo*); but this is possible simply because the origin of the different forms has been lost sight of, owing to the decay of the old declension. How far *fell* and *felon* in English are distinct words is another question.

PAGET TOYNBEE.

THE NUPTIAL NUMBER.

Emmanuel College, Cambridge: Aug. 11, 1891.

The solution of Plato's Nuptial Number (Rep. viii. 546 B-C) is as follows:

1. $\epsilon\nu\ \zeta\ \pi\rho\acute{o}\tau\alpha\text{---}\phi\theta\iota\nu\acute{o}\nu\tau\omega\alpha\nu$ may be expressed by the equation $w^4 + x^4 + y^4 = z$.

2. $\zeta\ \nu\ \epsilon\pi\iota\tau\rho\iota\sigma\ \pi\upsilon\theta\alpha\gamma\eta\rho\text{---}\tau\rho\iota\acute{\alpha}\delta\omicron\varsigma$ may be expressed by the equations $[(w + x + y) \times 5]^4 = 360^4 \times 100 = 4800 \times 2700 = 12,960,000$.

w , x , and y are respectively 3, 4, and 5, the sides and hypotenuse of the Pythagorean triangle; z is accordingly 216.

The proof, part of which I have already sent to the printer, will shortly be published in full, along with the explanation of the significance of these numbers.

J. ADAM.

KYD'S SPANISH TRAGEDY.

Göttingen: Aug. 3, 1891.

I wish to draw attention to a hitherto unknown copy of the supposed edition of 1594, which is preserved among the treasures of the University Library at Göttingen (cf. Dodsley-Hazlitt, vol. v., p. 2). Its title runs: "The Spanish Tragedie, containing the lamentable End of Don Horatio, and Bel-imperia: with the pittifull death of old Hieronimo. Newly corrected and amended of such grosse faults as passed in the first impression. London, Printed by Abell Teffes, and are to be sold by Edward White, 1594." It is closely related to the undated edition, "printed by Edward Alde, amended of such gross blunders as passed in the first," reprinted by Thomas Hawkins, "Origin of the English Drama," vol. ii., p. 3.

The Teffes copy and the Alde copy have common mistakes, e.g.,

Hieronimo. But here, take this, and this—what, my purse?

Ay, this, and that, and all of them are thine. (Cf. Dodsley-Hazlitt, p. 128.)

Hieronimo. But here, take this and this—

Senex. What, thy purse?

Hieronimo. Ay, this and that, and all of them are thine.

But there are mistakes in the Teffes copy which do not occur in the Alde copy, e.g., the letter of Bell-Imperia, Dodsley-Hazlitt, p. 68, is given as if it were a speech of Bell-Imperia; "Mors," p. 124, is corrupted to "iners," &c. The Teffes copy seems therefore to have been pirated by Alde, whose impression is valuable, not for the reconstruction of the words, but as a help in fixing the date of the original.

Doubts having lately arisen whether the drama might not have been written much later than hitherto supposed (Schröer, "über Titus Andronicus," p. 91), I venture to point out that the dumb-show of the three valiant Englishmen who had already interfered in Spanish-Portuguese affairs (Dodsley-Hazlitt, vol. v., pp. 33-35) could hardly be of much interest to an audience unless the play was brought out during the time of some new interference, such as was undertaken bravely, though not successfully, by Drake and Essex in 1589. This date would, both on external and internal grounds, perfectly suit the play.

A. BRANDL.